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Plate IV.

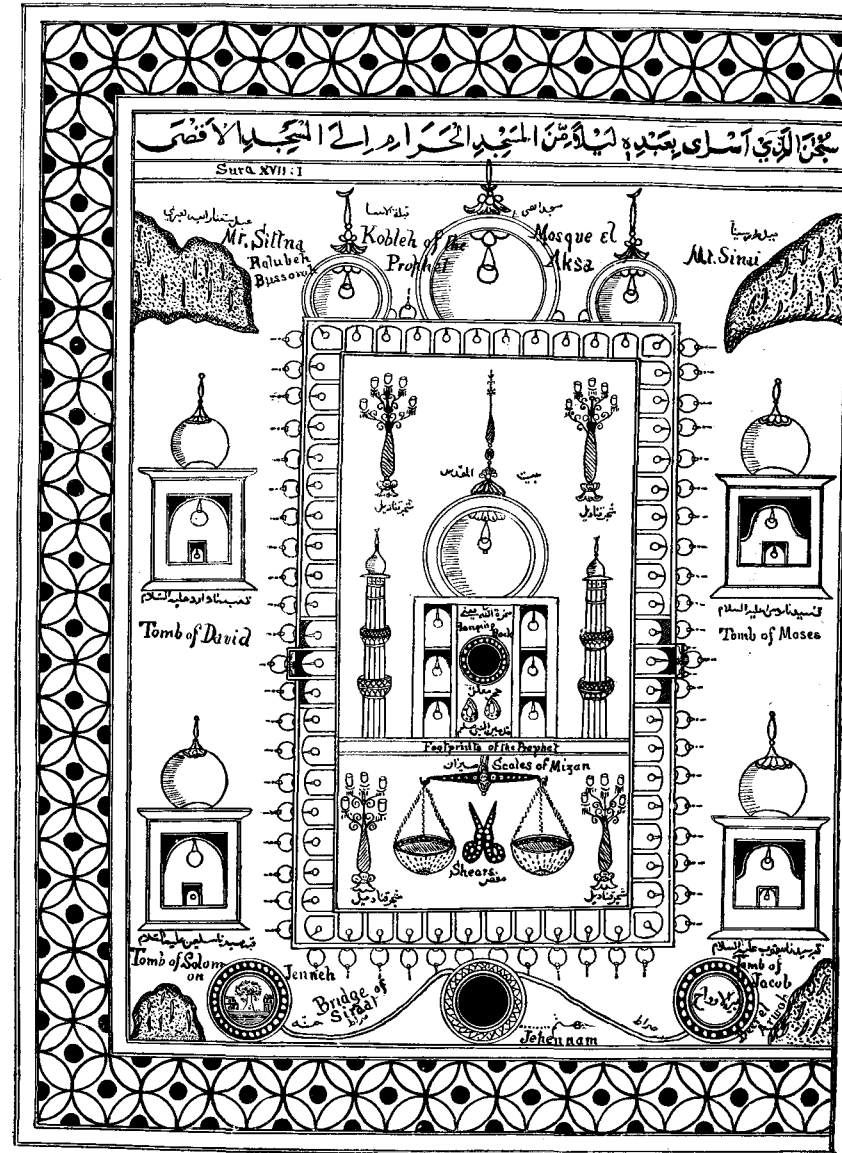


Plate III.

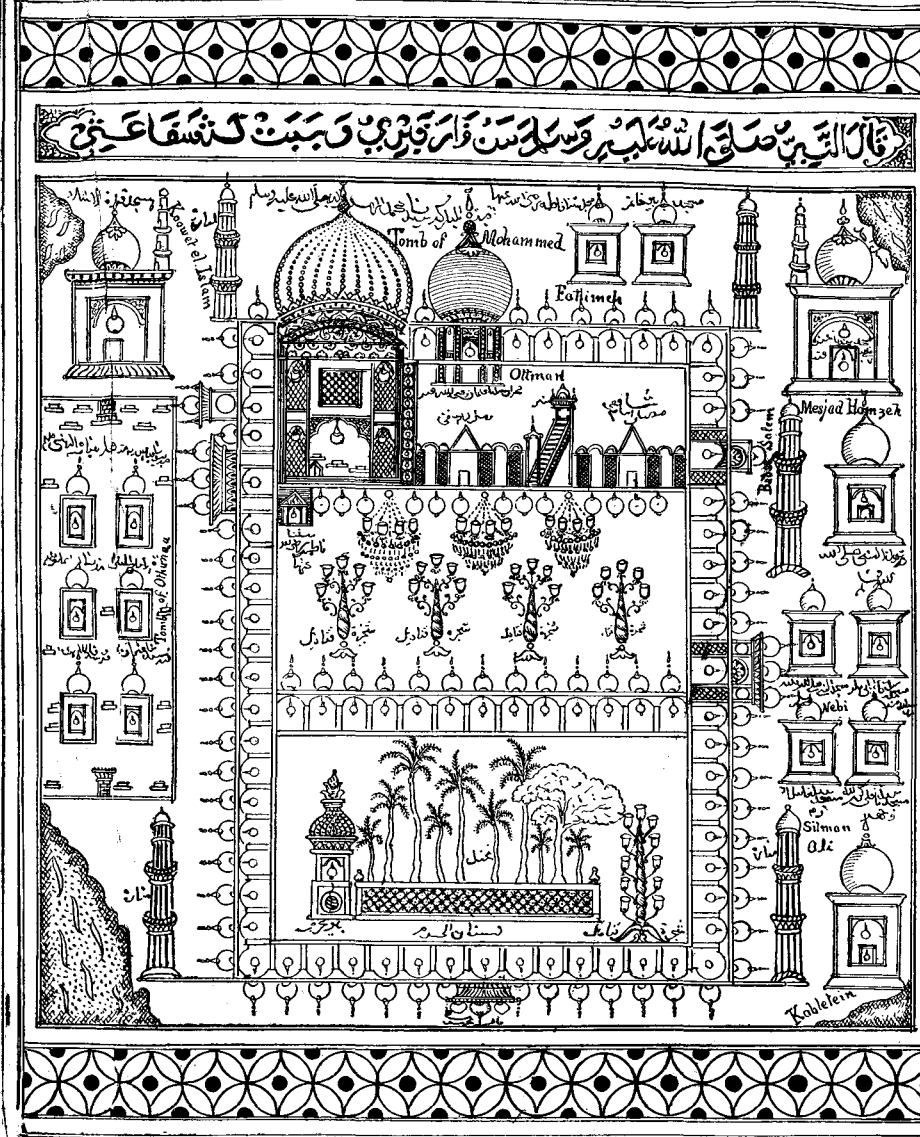


Plate II.

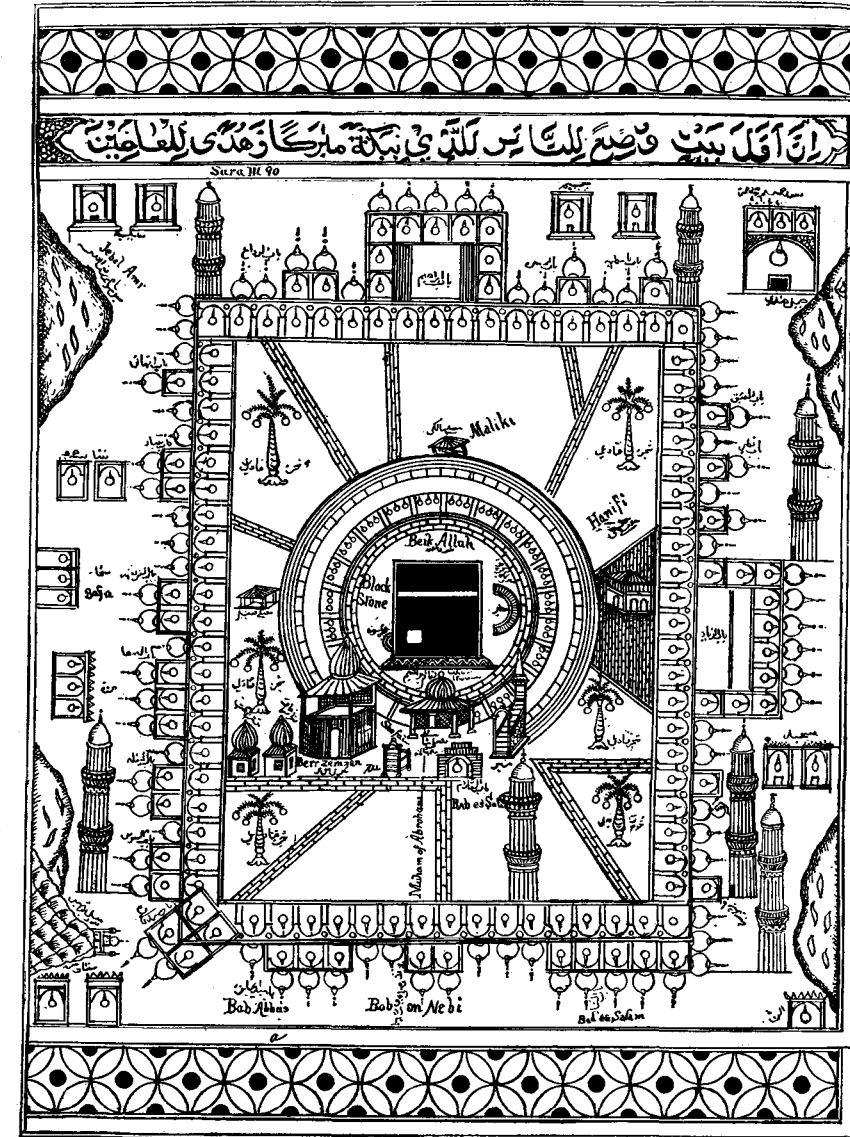
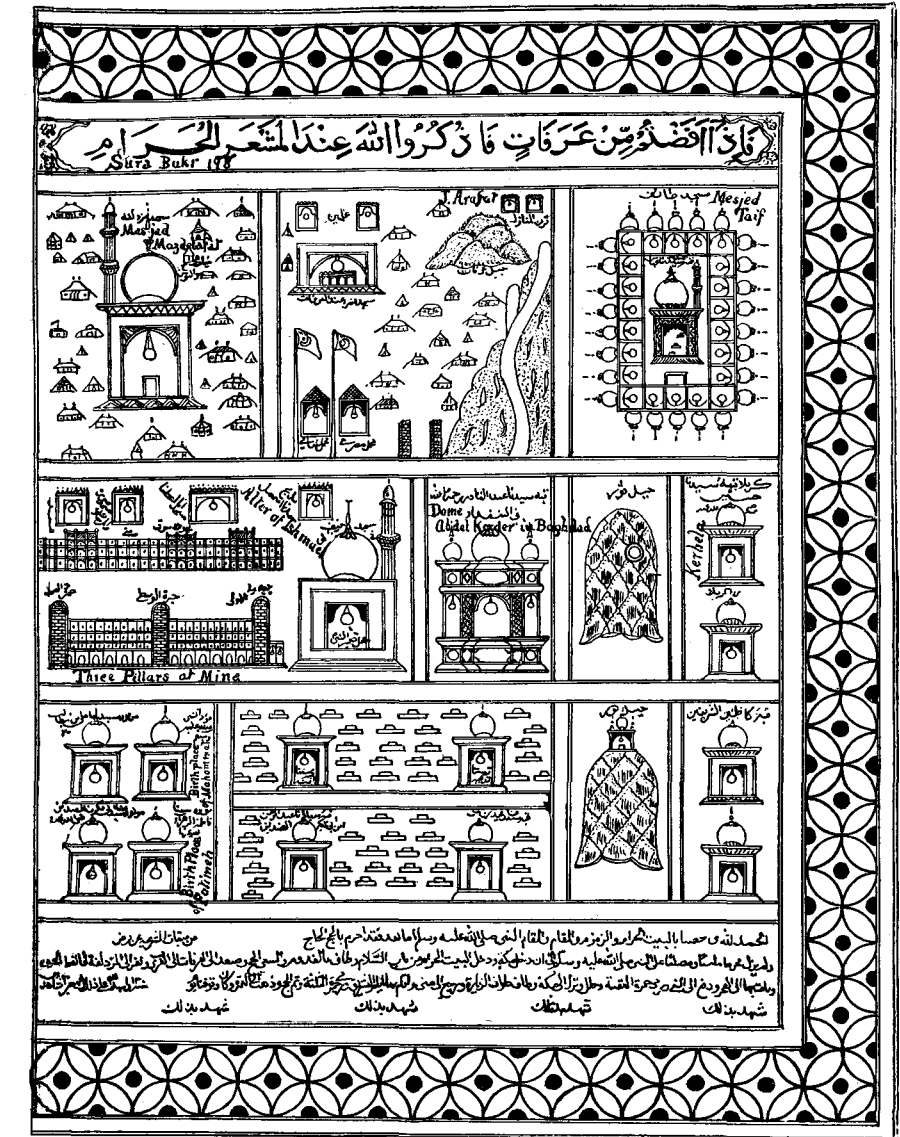


Plate I.



THE MECCA CERTIFICATE.

This Certificate is given to Moslem Pilgrims to Mecca and is Considered by them as good as a Passport to Heaven.

(See page 32.)

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XX. No. 1.—*Old Series*.—JANUARY.—VOL. X. No. 1.—*New Series*.

BUILDING FROM THE BASE.

BY THE EDITOR-IN-CHIEF.

Rev. William Haslam, in his remarkable book, "From Death Into Life," tells us about an elderly Cornish woman who had been taught the deep things of God, and who, observing that he was trying to promote a higher standard of active Christianity without due care to lay right foundations in holy living—asked him one day as he past, "Now, Mr. Haslam, are ye goin' to *build your spire from the top?*"

The question was like an arrow that is not easily dislodged. He could not get that thought out of his mind. "Have I begun at the beginning? Am I building from the bottom or absurdly attempting to construct from the top down?" Such were the questions he found himself asking of his own inner self, until he was compelled to make a new start, and lay the broad, deep and firm foundation of all holy serving in holy living and holy praying. This experience suggests the title of this paper, in which we purpose to discuss the radical need in mission enterprise of a reconstruction *from the base upward*.

This conviction and conclusion have not been reached without much thought and prayer. If a bit of personal history be not an indelicate intrusion in an article meant for the public eye, the writer would here confess that it is now thirty years ago since, as a pastor in New York State, he turned his attention deliberately and persistently, first to informing himself and then to informing and arousing the church upon the great cause of missions. Since then, with growing absorption, both tongue and pen have been put at the Lord's service in this world-wide work. Books and pamphlets have been written by the score, missionary sermons and addresses delivered by the thousand to an aggregate audience, singularly expanding year by year under guidance of a strange Providence which gave unexpected

opportunity to be heard across the sea; for ten years the writer has been addressing every month fifty thousand people who at least *read* the **MISSIONARY REVIEW OF THE WORLD**: and these are but a few of the ways in which the editor of this **REVIEW** has been compelled to watch the progress of missions for more than a quarter of a century. Without claiming any undue capacity for observation, sagacity in discernment, or accuracy in judgment and induction, the calm conclusion reached after thirty years of study of this theme and of active participation in the actual machinery of missionary enterprise, is, that at no time during the half century now closing have *missions to the heathen been at greater peril of utter collapse!* Wide doors are open, immense fields invite, some soil calls for the sower, while harvests demand the reaper; we never knew so well how much territory there is to be possessed, and how deep is the need of mankind; never had the church such opportunities and facilities, never such large numbers and wealth at her disposal: and yet, with doors open wider than ever, and candidates offering in unprecedented numbers, the giving of the people of God is so utterly inadequate and disgracefully disproportionate, that where every divine sign of the times is a call for rapid advance and expansion, our drums beat a retreat, and our boards loudly call for retrenchment!

And—what is, to our view, most fraught with risk,—there is a growing apathy about the whole question of a world's evangelization, which seems to argue a decay at the very root of missionary enterprise. The causes of this we cannot for ourselves either doubt or deny. On one hand there is *laxity of doctrine*, which, at least, leads disciples to indulge a vague "eternal hope," like Dean Farrar, that the heathen are not really lost without Christ: and on the other hand there is a *laxity in practice*, which leads to a practical recognition of all religions as belonging to a universal brotherhood of faiths, and to the fellowship of their representatives as entitled to our "Christian charity", forgetful of the famous proverb quoted by Dr. John Ryland to Robert Hall, that "charity is an angel while she rejoiceth in the truth, but a harlot when she rejoiceth in iniquity," embracing those whom she should rather pity and weep over.

These pages are devoutly consecrated, not merely to the *news* of missions, but even more particularly to the *problems* of missions, to the principles and practices on which depends whether there shall be any news to announce save that of defeat and disaster. And so, in the faith and fear of Him whose stewards we are, we make no apology for the candid examination and outspoken testimony which are necessary if we are either to guard against errors or secure lasting advance. And the firm persuasion controls the editor, that if anything can be done to secure a broad, strong, firm *basis* in a holier, diviner life in the church, the whole structure of active evangelization will take new

proportions and dimensions, and grow up toward completion and consummation, like the Temple of old, noiselessly, symmetrically, ceaselessly, without building into it one false element, misplacing one stone, or timber, or reshaping by human tools of worldly wisdom or invention any of the blocks which a Divine architect has hewn in his own quarry.

Let any prayerful and candid disciple survey without prejudice the present status of the Christian Church and the so-called Christian world, and as in the sight of God, calmly ask himself whether from such conditions a true self-sacrificing apostolic type of evangelism can be expected. Look at the church pervaded by sectarianism, sacramentalism, ritualism and Romanism, and an even more fatal secularism. Behold the awful lack of gospel preaching, the reckless extravagance that reigns and practical denial of stewardship, the low level of piety, the prevalence of prayerlessness, and the encroachment of virtual infidelity. See the church confronting the world with its more than thousand million unconverted souls, scattered over a wide unevangelized territory, with its unoccupied and neglected fields continental in breadth; yet unable to grapple with the awful problems of society, conscious of a widening gap or gulf between itself and the world, yet unable to bridge the gulf, while the intemperance, licentiousness and anarchy of society takes on a more and more revolutionary aspect. Then turn to the history and progress of missions, the triumphs and successes of the past century, the encouragements of God's promise and prophecy, the providential access to all nations, and the heroic examples of faith and consecration that are our incitements to holy effort—as well as the large body of converts and the larger communities of adherents which are the visible planting of the Lord—and then let any one tell us why missions stand at such a halting place on the way, unless it be because vital godliness has been suffered to decay.

There is to our mind but one possible conclusion, which we dare to emphasize by repetition: namely, to build up missions so that the structure shall risk no collapse, we must look well to the base—in the individual as well as the collective church-life. We must press home on the believer the demand for personal holiness. The word of God must be restored to its supreme place as the inspired, infallible testimony of God; the personality and power of the Holy Spirit, the indispensableness of Christ to human salvation, the universal priesthood of believers and the need of a simple and spiritual worship, the call to separation and selfdenial for Christ, and the neglected hope of the Lord's coming,—these and like truths must be preached, taught, driven home to the conscience—until God's people are brought into personal, living, loving sympathy with Himself.

When Rev. Dr. Alexander MacLaren, of Manchester, spoke at the Jubilee of the Free Church of Scotland, he thrilled and awed his

hearers by a characteristic treatment of "Spiritual Dynamics." And in course of that grand speech he shewed how wide reaching is the range of spiritual truth, by an illustration which had the force of a demonstration. He set before his audience the image of a compass, with one foot firmly set in the true center, and the other describing a circle which, while that center was preserved, could not possibly err in its width or range of circumference.

The persuasion grows upon us that the first necessity in our missionary theory and practice is to get the truth center and fix there the point of our compass, and then, however wide the circle of our activity, we shall always be right, scriptural, spiritual; and, on the contrary, if we have not the true center and do not keep it, our best enterprises, by whatever name called, will be more or less failures.

It is a most markt fact that, thus far in history, all the great epochs of missionary activity have been circles with one center: *a revival of Evangelical piety*; and even within these have been only smaller circles with a uniform center: PRAYER. In other words, all wider or smaller enterprises which have been of a true missionary character have been a circumference whose one center has been a new approach to God in believing supplication and intercession. For example, John Wesley unconsciously founded a great missionary movement known as Methodism, whose results already are five and a half million of adherents, but all this can be traced back to a holy club of four that met in Lincoln College, Oxford, one hundred and seventy years ago, for cultivation of holiness and prayer. The great revivals that swept over the United States and Britain between 1830 and 1860 were all the result of prayer that began with a few burdened souls. So of the China Inland Mission, which leapt into life under the inspiration of one man's supplication. The Bristol Orphanages, with all the work of the Scriptural Knowledge Institution and kindred work of missions in all lands, may be traced to that one apostle of prayer, George Müller.

It seems too plain to need demonstration that, if we are to sweep a wider circle of missions around the now unoccupied territory, and have it a real achievement rather than an apparent and superficial advance, we must be sure that the compass of our plan plants its foot in the firm pivotal center of believing prayer and the higher holiness that is bound up inseparably with such devout and privileged communing with God. And for this reason we propose to give in consecutive papers in this REVIEW a series of half-historic sketches of certain conspicuous spiritual movements of the last half century, from which we may learn some great lessons of God. We believe that the effect will be to shew that all real advance in missions is due, uniformly, to an advance first of all in the standard of holy living, and that even this is quite as uniformly due to a new power of prayer.

There has been no time within the memory of men now living, when the crisis in missions has equalled the present for critical and pivotal interest. There are three factors that now combine to constitute this a new and critical emergency in the work quite beyond any previous exigency, both in its importance and its appeal: namely, the vastness of the area, both open and unoccupied; the inadequacy of the available force for occupation; and the apathy exhibited by the Church at large, especially as shown in the insufficient standard of giving, and in the indifference which allows retrenchment to go forward where every condition calls for expansion.

These convictions are not held by the writer of this paper without a wide constituency of sympathetic souls. Much residence abroad and travel on the continent has revealed a general unrest and dissatisfaction among God's people, a common consciousness of this need of a higher standard of holiness, and a drawing into closer fellowship on the part of praying souls, to the utter disregard of all previous barriers of separation and exclusion. Never before, since apostolic days, has there been such a fraternizing of believers who have been pent up within high sectarian fences. Close limits that have restrained many Baptists from communing at the Lord's table with unimmersed believers, and the close limits that have restrained many Anglicans from acknowledging any ordination as valid, except that of prelatical bishops, and have kept many conscientiously from ever attending a dissenting place of worship—even such high walls as these have not been high enough to keep apart disciples who, in yearning for a deeper spiritual life, have found in other disciples an answering yearning, as in water, face answereth to face.

In this union of all disciples in common prayer and self-surrender to God for holy living and serving, is to be found the most significant sign of the times. It suggests the one practical solution of the problem of missions, if indeed it be not the hope of solving all the perplexities of our Christian life. Certain it is that wherever, and so far as these movements have prevailed, the whole state of the church has felt a new and reforming power at work. Prayer meetings have multiplied and become mighty: preaching has taken on new gospel tone, and new Holy Spirit power: giving has become more spontaneous and liberal, and missionary candidates have offered in unprecedented numbers.

The result of this "Oxford movement" which a few years later found a center in "Keswick" teaching, so-called, and which is to form the subject of the first paper in this series, are far wider in range than most of us realize. One who is as well qualified to speak as any other observer, and who, at seventy years of age, gives his calm judgment, writes me thus in a letter not meant for publication, and so the more valuable as a testimony. He says, "I think that perhaps

the results were larger in Germany than in England. A German theological professor told my brother that, as Justification by Faith had once been established in German theology, so now sanctification by faith has likewise been largely accepted as a doctrine by theologians there. I hear from various quarters that a great impulse has been given by this wave, *to missionary work, the dedication of the will, the central thought of it all, leading to this form of service* in large numbers of cases.

"When Mrs. Catharine Booth was dying," he continues, "she said to Mr. Edward Clifford, who was much with her, that the Oxford-Brighton movement was one of the principal means of the establishment of the work of the Salvation Army, or rather an aid to it. It brought the very great number of the upper classes who have been effectually reached, into sympathy with the Salvation Army, the central power of which was the same—a completed consecration and a full faith. Curiously, therefore, the 'High Church' were greatly reached at one end, and the 'Free Methodists' at the other. And yet more curiously, it was the means of forwarding the agnostic 'Peoples' Church' through an attendant at Brighton, who, in a full joyous sense of a yielded will, and full trust, feeling the force of the historical difficulties in Christianity, tho he seemed to be as earnest, sincere and consecrated and true in heart as ever, felt led with the same sort of personal devotion to making a church for the large class of morally good men among the working classes whom he found seemingly incapable of Christian faith (in its historical sense), and formed congregations out of such. I have conferred with many such men, and all acknowledge that the spiritual leverage—shall I say—power to immediately and greatly move souls is wanting. In one of George Macdonald's novels he makes the typical 'broad' doctrine curate effect only a modification of a carpenter's cynical views of life! Sudden and effectual conversions—the ordinary work to be wrought by evangelical preaching—is not in it, though he had the novelist's choice.

"From my present standpoint, the essence of Christianity lies not so much in doctrine, even historical, as in the surrender of the will and effectual realization of the real Fatherhood of God and Brotherhood of Christ: and whenever I attend public services I burn to have these things proclaimed in power and souls brought out of that misery of a quickened conscience while yet there is a divided heart—into the joyous obedience of a realized sonship. This is the truth which has formed 'the church within the church' in all the ages—the inner church which instructed Luther and the great apostles of the faith,—even while some of them rejected the form it took."*

This is one testimony out of hundreds which we have collected, to

* See the new "Catherine of Siena," by Talbot.

the effect on mission work at home and abroad of this school of teaching, the central peculiarity of which is that it seeks to bring the believer into close and *vital contact with Christ as a sanctifier, and as complete master of the surrendered will*. Is not the final solution of our present problem of missions, is not the only hope that the work of a world's evangelization will ever be carried forward as it ought to be, found in the increast holiness of God's people, and in the real surrender of the will to Christ as Master, which at once establishes the bond of sympathy with Him, and makes obedience natural, implicit, immediate, delightful?

We feel that we are working down past the accidents and superficial attendants of the difficulty to its very root. Missions languish because the whole life of godliness is feeble. The command to go everywhere and preach to everybody is still unobeyed, because the will is not lost by self-surrender in the will of God. There is no right giving because there is so little right living, and, because of the lack of sympathetic contact with God in holiness of heart, there is a lack of effectual contact with Him at the Throne of Grace. Living, praying, giving, and going will always be found together, and a low standard in one means a general debility in the whole spiritual being. We must come to feel and acknowledge this. And for this reason, that our readers may be brought into more sympathetic contact with this flood-tide of spiritual sympathy and power which is now sweeping quietly over two continents, we shall, from the best sources possible, get accurate information on these subjects, and spread this before those who commune with us through these pages. We shall first trace the history of the Oxford-Brighton movement; then of the Keswick Conventions, which are, in a sense, its successors; then look at the Newport Revival in Monmouthshire, England, singularly contemporaneous, yet independent; and we may afterward, to complete both the record and the impression, refer to the distinctively missionary movements like those of the China Inland Mission and the Missionary Alliance which are the indirect outgrowths of the deepening spiritual life to which we refer.

The first of these successive articles, immediately following this, on the genesis of the "Oxford Movement," is prepared by one who, tho modestly withholding his name from publication, was intimately, and from the beginning, both an actor in, and an observer of, what is here put on record.

May the God of all truth and grace add His blessing to the simple, humble effort to build up from the base a new and growing interest in the work to which our Lord gave Himself and appointed us—the **Evangelization of the world**.

THE GENESIS OF THE "OXFORD MOVEMENT" FOR THE PROMOTION OF SCRIPTURAL HOLINESS.

The spiritual history of the coming decades in England can be predicted largely from the spiritual currents among the younger men of the universities. The "High Church" or "Puseyite" tidal wave was rightly called "the Oxford movement." The "evangelical impulse," given mainly by Charles Simeon, was similarly called "the Cambridge movement." Succeeding, or parallel to this last, was a radical highly Calvinistic impulse through the unorganized body called "the Plymouth Brethren." In the well-known book, "The Fairchild Family," by Mrs. Sherwood, one may find the evangelical teaching prest to its extreme and least attractive forms, and in the numerous and widely circulated publications of the "Plymouth Brethren" will be found the teaching of the strongest doctrines as to implicit literal "obedience to the Word," or Scripture, combined with strictest Calvinistic statements as to the forensic condition of the believer, as an unalterable complete state of grace. The influence of this latter teaching extended through both the Establisht Church and most of the dissenting bodies, far beyond the limits of the unorganized Plymouth Brethren themselves, who, without formal membership or denominational system, met "to break bread," as they termed the act of communion.

In the seventies, the first generation of these three forms of revival was passing away, and the successors, who had not shared the deep spiritual crisis in which the High Church, evangelical and Brethren movements originated, found themselves with forms, either of ritual, or of doctrine, which, dulled by use, failed to meet their spiritual needs as they had supplied those of their predecessors. There was a felt lack of, and a great hungering for a personal righteousness, which should really meet their too often starving spiritual natures. Taught that they were sacramentally complete by absolution on one hand, or judicially, forensically, perfect by forgiveness of sin on the other, they yet found themselves unsatisfied, with no well of living water within, as promist in Scripture. They lived with a high standard of holiness, yet under frequent or almost constant sense of condemnation for transgression. They exaggerated the doctrine, often exprest in the words "black but comely;" or, as they would state in prayer-meetings, they were "from the crown of the head to the sole of the foot bruises and putrefying sores," while yet forgiven saints, and by imputation "whiter than snow," and ready for heaven itself. Their supposed judicial standing and their lives of practical failure, were in startling contrast.

In this condition of mind numberless tender-hearted Christians

found a sorrow which nothing reacht. They felt that they were by their failures continually grieving the One in all the universe whom they loved best, and they suffered constantly renewed sorrow. Saved, as they believed, for eternity, from the penalty of sin, they were yet in many respects under its acknowledged power. It was not gross sins, but sins of pride, anger, temper, censoriousness, evil thoughts; and they even sometimes felt that some around them who made no Christian profession were more free from failure than themselves.

In 1873 a series of papers written in America appeared in a London weekly, now named *The Christian*, which called attention to a neglected part of scriptural teaching. This teaching was that Christ came to save His people *from their sins*, and not from the consequences of them only; that in the Epistles His offering of Himself was more often stated as for their sanctification than even for their justification; that "He gave Himself for us that He might purify unto Himself a people," etc. "Who His own self bore our sins in His own body on the tree, *that we, being dead to sin, should live unto righteousness.*" This was felt to be more than judicial pardon and imputed righteousness. One part of the Gospel had been fully preacht, pardon to the sinner, forgiveness to the repentant transgressor; but its complement of a practical, continuous victory over temptation equally provided in the Gospel had been overlookt. A false humility, while boldly claiming pardon for sins, overlookt its correlative victory over sin.

These "views" in *The Christian* deeply affected great numbers of spiritual Christians, and when, in 1873, they were emphasized in meetings, beginning in the rooms of the London Young Men's Christian Associations, many were greatly changed by them in their attitude as to faith and personal consecration, and consequently in their lives.

What was taught was simply that a completed consecration of will and a completed trust in the Word of Christ would bring the Christian into a realization of the promises of victory over sin, and into sustained communion with God; that the only normal condition of the "believer" was that of full belief; of the "child of God," implicit obedience. That as a bird cannot rise on one wing, so in both full trust and full obedience alone could a disciple find the promises of victory over sin a continuing reality.

What gave effect to this teaching was the steady insistence that here and now, even while this simple truth was being preacht, the Christian should yield his too often divided will, give up some doubtful or consciously condemned idol or practice, and commit himself to an unreserved trust and obedience. Often it was like death itself to renounce something more or less clearly known to be evil. "I would die if I gave it up," said a popular preacher, referring to an unhalloed indulgence. The reply was, "Life to a Christian is not a necessity; obedience is. The early Christians preferred death to dis-

obedience, and so must you." The agony almost of death was in his countenance as he said, "Then I renounce it." The battle of Waterloo is said to have depended on the possession of a small cottage as a key to the contest. It was often some small matter in which *the will* was entrenched, and till this was yielded full trust was impossible; and, conversely, often till a full trust was exercised the yielding was impossible. How near they often were to the Rock and knew it not! A man descending a well by a rope found himself at the end of the line, and soon his strength began to fail. He could not climb up, and to let go would be, he supposed, to be dashed to pieces. At length he could hold on no longer, and dropt. The distance to the rock was—*three inches!* How often have we seen the spiritual counterpart of this scene!

Words can but imperfectly describe the joy and spiritual power which came through the extension of these meetings to thousands of clergymen and religious teachers, and to Christians in less conspicuous conditions. By the liberal kindness of Samuel Morley, the Member of Parliament for Bristol, a leading Congregationalist, a series of breakfasts were given in London in 1874-75 for ministers, which were attended by twenty-four hundred preachers, mostly at breakfast-tables of thirty or forty in a morning. Continuous meetings of a few days at a time were held in London and the provinces and in various cities on the Continent, and in 1874, in response to the request of a number of young men at the University of Cambridge, the late Lord Mount Temple opened his country seat, "Broadlands," widely known as the residence of the late Lord Palmerston, for a meeting of ten days. This was by private invitation, and so great was the blessing found, that it was felt that another and larger meeting must be convened. This resulted in a meeting at Oxford of clergymen of the Establishment, as well as preachers and members of the various churches, about a thousand in number gathered from all parts of England. At this "Convention" many pastors were also present from the Continent; and similar meetings were held later in France, Belgium, Holland, Switzerland, and Germany, which were crowded, sometimes the addresses being repeated twice in the same evening to as many as six thousand hearers. Everywhere the same remarkable results in the revival of the Christian life were realized. In France, Theodore Monod, in Switzerland, Pastor Stockmeyer, and in other countries others held similar "conventions" or "retreats" upon the same model.

In 1875 a yet larger meeting of ten days was held at Brighton, attended by about six thousand persons, among whom were about two hundred and fifty pastors from Italy, Germany, Switzerland, Sweden, Norway, Belgium, Holland, and France, and also by the venerable Bishop Gobat of Jerusalem.

And now, after twenty-one years, there are still held annually in

England, ten "retreats" or "conventions" on a similar plan of three to ten-day continuous services. The one at Kendal, established by the Rev. Canon Battersby, is widely known. The one at Guilford collects about five thousand persons annually. From many countries on the Continent continual reports come of continuous blessing still attributed to this movement. At Nancy, for twenty years a pastor has held a weekly meeting as a remembrance and continuation of the blessings received at Brighton.

This spontaneous, unorganized movement, so far as is known, never resulted in a change of the Church connection of a single individual from that in which it found him. It gave him power to work in the sphere in which he already lived. The establishment of a new denomination was confidently predicted by some, but its announced object was not a change of either doctrine or organization, but a revival of living faith in truths already accepted, and in full practical obedience within spheres already found.

It was without public emotional expression. The writer cannot recall any indication of physical excitement, not even a single Amen! spoken aloud. Those who led it, it happened, did not need any pecuniary support, and with little mention of needs for rents of halls and traveling expenses of Continental pastors, there was a surplus of many thousands of pounds of voluntary contributions, while no portion of a guaranty fund of twenty-five hundred pounds was required. Seventy ushers waited on the meetings at Brighton, held in several languages, from seven o'clock in the morning almost continually till ten at night. The civic corporation gave three large halls and many rooms for the purpose free of charge.

Among other results, a great and continuous impulse has been given the missionary movement, through the completed obedience and faith of Christians attending these "consecration meetings."

It would not be well to close this notice of the movement without stating what is *not* meant by the teaching above described. Everywhere an anxiety prevailed among good Christians lest it should mean what is termed "sinless perfection." Perhaps our danger lies more in sinful imperfection, but yet it is an honest anxiety based on occasional fanaticisms. The wine of the Kingdom, like earthly wine, proves sometimes too much for ill-balanced souls. It was interesting to see persons coming to these meetings full of the expectation of hearing "sinless perfection" preached, and then to see their surprise as a speaker opened with the words, "Perhaps no one has ever accurately defined and limited the term *Sin*. If it be the coming short of the absolute holiness of the Divine, I sin in every breath I draw." Such hearers would look in surprise at one another, and the speaker would continue: "But if continuous, conscious trespass be made the necessary inevitable condition of the Christian; if he, by the law of his

existence, as a follower of Christ, must continuously and inevitably grieve Him whom he loves best in all the universe; if the fence between sinners sinning and saints obeying be thrown down; if Christ did not die to redeem us all from iniquity, and purify us unto Himself, to 'save me from my sins, then is the Gospel a failure as regards this life, and the will of God is not our sanctification. Yet no one can claim deliverance from sin in any other sense than victory over known, discovered sin. Had we the insight of angels, we could not take one step in our confused surroundings without conscious sin. But from *known* sin, from discerned evil, one may find deliverance in Christ. And as we walk in the light and in obedience, each day shows us more of evil to be avoided. In to-day's light yesterday's sin of ignorance may become one of knowledge to be now conquered. No wise person will boast that he has not sinned for such and such a time. But he may say, that to the utmost of his trust is his victory over known sin; and that so far as he does not trust, in so far he fails. In such a life, the moment of confession of sin is the moment of realized pardon, and also of power to avoid its repetition."

"Wherein, then, does your present life differ from the former experience?" we are asked. It differs, first, in that we are not expecting to sin, that we are not making a provision for the flesh to fulfil the lusts thereof. And that the courage of faith, that secret of victory, and the coincidence of our wish or will with what we as yet know of God's will, makes a *habit* of victory and obedience.

You claim an undivided allegiance to your country, entire loyalty to your wife, complete affection for your children—is it impossible to have, as to the totality of your condition, equally true relations to God? Must you be partly a rebel, an adulterer, indifferent to your children? Nay, even tho there be momentary failure, the trend of your being, the habit of your life, the current of your existence, may—nay, *must*—be henceforth allegiance, loyalty, love. Then you no longer are under law—a sense of compulsion, a contest of inclination, but your will, now completely yielded, becomes henceforth that of God.

"I worship Thee, sweet Will of God,
And all Thy ways adore,
And every day I live, I learn
To love Thee more and more."

SOME OF THE DEEPER THINGS.

BY REV. F. B. MEYER, B. A., LONDON, ENGLAND.

The only hope for any of us to realize the life which is life indeed is: first, To discriminate between the workings of the flesh and that of the spirit; and second, To consign the former absolutely to death.

The workings of the flesh are very insidious, because they are the outcome of the I-life. "In me—that is, in my flesh," said the apostle

(Rom. 7 : 18). The flesh is *me*; the me-life; the life in which self is prominent; which is prompted and inspired by self; the final end and efficient cause of which is self. And because our personality is so ubiquitous and energetic, the presence and power of the flesh is infused into all our life.

The only true test of discrimination between these two principles is the Word of God, because it is quick and powerful and sharper than any two-edged sword piercing to the dividing asunder of soul (which is the seat of the self-life), and spirit (which is the seat of the Christ-life). Bathe in the Word of God, let the blessed Spirit use it perpetually, and you will become sensible of the manifold workings of the flesh in regions where you had not suspected it.

The flesh assumes base passionate aspects. "The works of the flesh are manifest, fornication, uncleanness, lasciviousness, enmities, strife, drunkenness, revelling, and such like" (Gal. 5 : 22). At any tavern, in the streets at dark, in the cell of the jail you can see its works by the myriad; and in the beginnings of Christian life one is conscious that, tho restrained from outward manifestation, there is still the unhallowed, inward impulse in such directions.

But the flesh may also be present in our efforts after sanctification. "Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?" (Gal. 3 : 3). It would appear that in Galatia there was a school of perfectionists, who were attempting to secure perfection in the energy of the self-life. And, indeed, to take an illustration from what is known as consecration teaching, in which people are incited to give themselves again and again to God, how much there is of the resolves and determinations of the flesh! Do you suppose that a man who has really entered into an act of consecration will need perpetually to repeat it? And will it be needful for him to maintain himself therein by the incessant exercise of his own energy? True holiness, as true consecration, must be wholly of God, through Him, and to Him. "Of God, are ye in Christ Jesus, who is made unto us . . . sanctification."

The flesh may also be energetic in Christian work. The apostle clearly indicates this when he says that he did not after the flesh plan his coming to Corinth so that "there should be the yea yea and the nay nay" (2 Cor. 1 : 17). How much of our Christian work has been along this line, suggested by the flesh, wrought out by the flesh or self-energy, and tending to the glorification of ourselves! And, therefore, much of it is wood, hay, and stubble, to be burnt up, altho men have admired and praised it.

Much of our work has been begun at our own instigation, and after the plans have been made, we have turned to God, asking Him to help and bless; whereas we should have let Him guide and lead, being satisfied to stand beside and hand Him the implements, or to lie deep

down beneath the roadway, trampled under foot of men, the wire that carries His messages.

How memorable is that incident in Hudson Taylor's life, in which God said to him: "*I am going to evangelize inland China, and if you will walk with me, I will do it through you!*" This is the way in which we think when we have learned to consign the self-life to the death.

But it is only as we live in constant fellowship with the Word of God, as illumined by the spirit of God, that we come to detect these workings. The man who has breathed pure air will know in a moment when he is inhaling poisonous miasma; and the purer the air he has breathed, the quicker he will be to detect the worse.

And as we detect it in ourselves, we shall sorrowfully detect it in others. Perhaps it is well that we should do so, because it reminds, humbles, and warns us. "I, brethren, could not speak unto you as unto spiritual, but as unto carnal" (1 Cor. 3 : 1). And the word *carnal* is the Latin equivalent of the Greek word rendered *flesh*. They were certainly Christians, for he speaks of them as being babes in *Christ*, but they were as certainly dominated by the self-principle, and so in the most elementary stage of Christian experience.

The carnal, self, or flesh-life is indicated by (1) the inability to receive the teaching of the epistles; (2) the presence of jealousy and strife; (3) the sectarian spirit, which set up one teacher against another, instead of going behind the servants to the Master; (4) the inability to withstand impurity (1 Cor. 5); (5) and all this is not inconsistent with the possession of many wonderful gifts (1 Cor. 12).

When people are in this state it is useless to present the deepest truths of the Christian life. They must be rebuked and shown their error, and led into that position which is presently to be described, in which once and for all the self-life is consigned to the cross beneath the curse of God, an execrated and abominable thing.

The next step towards the attainment of the true life is to see what God thinks of the life of the flesh. It is somewhat of a shock to the believer when he comes, so to speak, for a second time on the cross of Jesus. At the first he saw the Savior dying there for him, and came away thankful, not suspecting that there was a deeper vision possible, reserved for those who had eyes to see. But whenever that deeper vision is vouchsafed, he sees the likeness of his sinful flesh there in the dying Lord (Rom. 8 : 3). It is as if a man were suddenly to see a crime, akin to something in his own life, tho long hidden, adjudged in another, doomed to die, and led to the scaffold. Of course there was no sin in Jesus, no taint or touch of it. He was "that holy thing." But in Him there was, the apostle says, the likeness of sinful flesh, and God's curse was on it, for it is written, "Curst is every one that hangeth on a tree."

Thus we reason with ourselves: if the *likeness* of our sinful nature, as born by the holy Savior, was so abhorrent to God that He nailed it to the cross beneath His curse, what must not its reality and essence be, as it dyes our nature, tinctures our holiest moments, and enters into the vitals of our being. God help us! No flesh may glory in His presence, but life hitherto has owed all to the secret energizings of this heaven-cured principle.

Cain's offering was made after the wisdom and in the energy of the flesh. He brought of the fruit of the ground an offering unto the Lord. Without doubt it was beautiful to look at, luscious to taste, but it could not be accepted. And all that emanates from the pride and ambition of our nature is equally abhorrent to the holy God; nor could He endure it, if it were not for the precious blood of Jesus, who ever lives to intercede.

My reader, will you pause here and acknowledge the justice of this enactment of God's infinite holiness! In the Old Testament, where Amalek was the type of the flesh, Moses said: "The Lord hath sworn that the Lord will have war with Amalek from generation to generation." In the New Testament, Paul said the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can it be.

Do you see that you have been consorting with a felon, well drest tho he may have been, and that much of your religious effort has been instigated by his suggestions? Can that which has originated in a felon, whom God has arraigned and consigned to the cross, be acceptable in His sight? Ah! it is a bitter, bitter discovery to see that so much that we have prided ourselves on has been what Israel's sacrifices were (Isa. 1 : 12-15).

The next step is to unite ourselves with the death of Christ. "If we have become united with Him by the likeness of His death" (Rom. 6 : 5 [R. V.]). "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof" (Gal. 5 : 24 [R. V.]). There comes a definite, never-to-be-forgotten moment, in a man's life, when he definitely unites himself by the choice of his will with the death of Jesus to sin. This is already his position in the sight of God, as he is viewed in the Lord Jesus; but he accepts it definitely and finally as his own.

"My God," he says, "I see what Thy thought of the flesh is, that it is an accursed felon. I accept that judgment of it henceforth, and I desire that no part of my life may be dominated by its unholy influence. I cannot do it to death, or die to it, by my own resolve, but I will it to be so, and in the power of the Eternal Spirit I offer myself to live henceforth in the energy of my risen Lord. I would be crucified with Him, that so long as I live, my life may be one of faith in the Son of God, receiving from Him life on life."

It is an awful moment when the soul takes this step. Never again to live on its own plans; or obey the promptings and suggestions of its own restless will; or tolerate the promptings of appetite and self-will. It seems as tho the very ground were giving way under the feet, and the grave yawning to receive. Did our blessed Lord feel this when He finished His holy and beneficent ministry among men, and took the path for Calvary? But as the soul goes down into the grave, it sings the song of resurrection hope. Listen as the words come up from the vault:

*"The Lord is always before my face ;
For He is on my right hand, that I should not be moved :
Therefore my heart is glad, and my tongue rejoices ;
Moreover my flesh also shall dwell in hope ;
Because Thou wilt not leave my soul in Hades,
Neither wilt Thou give Thy Holy one to see corruption.
Thou makest known unto me the ways of life ;
Thou shalt make me full of gladness with Thy countenance."*

Have you ever definitely arraigned your self-life as a felon, and adjudged it as an accursed thing to the cross? If not, I pray you to do it. It need not take long, but it should be done solemnly and irrevocably. You do not realize all it may involve, but you can safely leave yourself in the hands of Jesus. Remember, however, not to do it in the energy of your own will. If you do, at the first summons, the crucified will descend from the cross. No, you have only by faith to accept a position, already fixt and assigned in the purpose of God, and in the death of Jesus, and then to trust the Holy Spirit to make real in your habitual experience that which is real in the purpose of God. Ascertain what God has done with the flesh principle in the person of Jesus, and ask the Holy Spirit to make this objective fact a subjective experience.

It is impossible to live this life apart from the infilling and indwelling of the Holy Spirit. Unseen and eternal facts are too recondite and far away to be matters of experience, unless we yield to the Spirit, become filled by the Spirit, live and walk in the Spirit. We must saturate our spirits in the contemplation of these great mysteries of identification with Jesus in His death; but we must also receive the Spirit continually, as the unshuttered windows receive the light, that He may not only explain them to the inner heart, but may make them blest living experiences! Oh, give the Spirit time! Lie asoak in His gracious influences! He will take of the things of Christ, and reveal them. Fear not, only trust Him, and be still.

What then, may we expect? Some would say the death of the self-life. But I am persuaded that in this they greatly err, and lead many astray. It is not a scriptural expression, and it is not true to Christian experience. I grant that we may be instantly and forever-

more delivered from known sin, and the very desire for it may be taken away and turned to holy loathing. But the self-principle is not eliminated from our inner life. It is not dead, but we are to reckon ourselves *dead to it*, trusting the Holy Spirit to make our reckoning good (Rom. 6:11; Gal. 5:16, 17).

Supposing a woman is divorced from her husband, because of his cruelty and unfaithfulness, and marries again, this time to a noble man, whom she devotedly loves. The moment of the divorce is the moment of her liberation, and from that moment she reckons herself dead to him. He may sometimes solicit her to return, but his solicitations fall on deaf ears. There is no effort even in refusing them, because she is so occupied and satisfied with her new true love. And if the drunken sot comes too near or threatens her, she only gets closer to her beloved, and puts him between them. The former husband is not dead, but she is dead to him.

What may we expect? I answer, a quicker appreciation of the promptings of the self-life, at ever lower depths. So that we shall detect its presence where we never dreamt to find it. But whenever we are conscious of its presence, we shall know and judge it, and consider that all its strivings were included in the hideous felon-life which we have definitely put away. Then we shall turn to the Holy Spirit, and ask Him to deal with it. We need not fight it; if we do, we shall fail; if we try to help the Holy Spirit to fight it, we shall fail; if we antagonize it by our righteous wrath, we shall fail—we must hand the matter over to the Holy Spirit. He will deal with it in unknown depths. We may hear the sounds of the awful strife, but we must stand still and see the salvation of God.

Who is this that cometh from Edom with dyed garments from Bozrah, this that is traveling in the greatness of His strength! It is the living Christ, who by His Spirit has dealt with our enemies alone. His own arm brought salvation.

This, so far as I can understand it, is the process. We detect the presence of self; we arraign and adjudge it to be included in the felon from which we have been divorced; we then hand it over to the Holy Spirit. He delivers us from it, and gives us more and more of its opposite in Jesus. And as this process is continued two or three times, the suggestion itself is apt to drop right out of our life. We may be tempted in other ways, but not in this. I do not say that this is invariably the case; but I suspect it will be your experience, if you live and walk in the Spirit.

When at Northfield, Mr. Moody showed me a tree in which grafting in three kinds of apples had been performed. He said that every bud beneath the graft was at once nipped off, so that the energy of the plant might not expend itself in its own growth, but ascend into the graft. He said that after nipping off a bud in the same place once or

twice it ceased to appear, tho the natural life of the plant might break out in other places. This seems to be a true analogy. You may therefore expect deliverance from the suggestion to certain forms of sins, but beware of the manifestation of the self-life in other forms, more subtle, and deeper.

Still there is no need to be constantly living in apprehension of such things. Reckon yourself dead to them, in the flash of a moment, and do not think of them further. Hand them over without surprise or alarm to the Holy Spirit, and leave them there. But, as the habit of your life, be occupied with Jesus, reckon yourself alive unto Him, let all the love and desire and attention of your nature be toward Him. This will be in proportion as you abide in the Spirit, because it is His delight to take of the things of Christ, and reveal them to those who hunger and thirst.

It is thus that Jesus is formed in us. My beloved friend, the late Dr. Gordon once said: "In the part of New England where I spend my summer holidays I have seen a parable of nature. Two little saplings grew up side by side. Through the action of the wind they crost each other. By and by the bark of each became wounded, and the sap began to mingle, until, in some still day, they became united together. After they were firmly compacted, the stronger began to absorb the life of the weaker. It grew larger and larger, while the other grew smaller and smaller. And now there are two trunks at the bottom, but only one at the top. Death has taken away the one; life has triumpht in the other. There was a time when you first were united to Jesus Christ. But how is it now? Has the word been accomplit in you, 'He must increase, but I must decrease?' Has the old life been growing less and less, until it has almost disappeared, and the life of Jesus become all in all?" This beautiful illustration may help you to understand how the self-life decreases and Jesus increases. This is the process:

*" All of self and none of Thee,
Some of self and some of Thee;
Less of self and more of Thee,
None of self and all of Thee."*

It may be asket, how does all this affect the outward life? In one sense it leaves it unchanged. The merchant still goes to his counting-house and store; the wife still attends to the duties of the home; the clerk is still found at his desk; the child is at the school; and yet there is a difference. The old life is lived from a new standpoint; it is no longer I, but Christ; no longer self-enthroned, but love, love to Jesus and love to all mankind. The life I now live in the flesh is a life of faith on the son of God, who loved me and gave Himself for me.

There is new tenderness between husband and wife, because the love of God flows through each to the other. There is new obedience

on the part of the child, because the meek and lowly Jesus is living through its yielded heart. There is new punctuality and diligence in attendance on and performance of daily duty, because the old fitful wayward life is abandoned, and Jesus is within, who for thirty years lived in the carpenter shop at Nazareth.

Do not fear, then, to surrender your own life to the death; God will give you something infinitely better, even the life of His Son, which will rise up like a fountain, and pour through all the channels of your being.

My friend, Mr. Gregory Mantle, in *The Way of the Cross*, tells of a district on the Amazon which was rich in gorgeous foliage, but heavy with malaria and fever. There was no alternative but to cleanse it by fire, and for three months fire raged through the valley, destroying the rich and beautiful growth, until a desert lay bare to the sun, where myriads of flowers had lifted their cups to his rays. But after a while the whole territory was covered with an extremely rare and exquisite flower, that excited the rapturous admiration of all beholders; so, as Dr. Matheson sings:

“ We lay in dust life’s glories dead,
And from the ground there blossoms red
Life that shall endless be.”

THE GOSPEL AMONG THE RED MEN.*

BY REV. EGERTON R. YOUNG, TORONTO, CANADA.

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.”—Isaiah xxxv : 1.

The prophet is looking down to the time when changes will be made in moral wastes, such as our forefathers accomplished on this continent when they changed the great forests into these splendid farms and beautiful homesteads. Similar transformation will be wrought in Christ's kingdom. “The eyes of the blind shall be opened, and the ears of the deaf shall be unstopt. Then shall the lame leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.” Those same transformations, which you have seen in your missionary work in towns and cities, the missionaries have been permitted, under God's blessing, to see in the lands of paganism.

We labored among the wild Indian tribes away up in the heart of the British territories, a thousand miles north of St. Paul. They were the most northern tribes of Indians on the borderland of the Esqui-

* Condensed from *The Northfield Echoes*, August Conference Number, 1896.

maux people, away from civilization, so far away that the nearest post office was four hundred miles distant; we received our daily paper there twice a year. We found hundreds of Indians wandering through those vast forests as hunters and fishermen. They lived in a land so remote from cultivation that the word "bread" was literally unknown in those days, and the petition, "Give us this day our daily bread," had to be translated, "Give us something this day to keep us in life." I have seen Indians eighty years of age who never saw a loaf of bread, or a cake, or a pie. When my wife and I went out there we lived as they did; we lived on fish twenty-one times a week for months together, and for weeks together we did not average two good meals a day. For years we did not begin to live as well as the thieves and murderers in the penitentiaries of Great Britain and America. But it was a blessed work, and we were happy in it.

We have the Bible translated for our Indians, it is the work of one of our missionaries, Rev. James Evans, who invented what are known as the Syllabic characters. He found these people wandering on the

ALPHABET.

(a) SYLLABICS.

▽ a	△ ă	▷ ȃ	◁ ă *
▽ pā	△ pă	▷ pȃ	◁ pă
U tā	∩ tă	∪ tȃ	C tă
∩ chā	∪ chă	∩ chȃ	∪ chă
q kā	ρ kă	∂ kȃ	b kă
∂ nā	σ nă	∂ nȃ	∂ nă
∩ mā	∪ mă	∩ mȃ	∪ mă
∩ sā	∪ să	∩ sȃ	∪ să
∩ yā	∪ yă	∩ yȃ	∪ yă

* a, as in far.

borders of the Great Lakes and rivers, fishing, hunting in the vast forests for bears and other animals, and looking all the time for game, as they were ever on the go. The thought occurred to him to invent a simple way of teaching these Indians to read, so that they might be able to use the Bible for themselves. The result of it was this invention, each character is a syllable,—in all thirty-six of them. They are represented in the accompanying cut, which gives both the Indian characters and the English sounds. As soon as the characters were graspt we used to turn to the first chapter of the book of Genesis, and begin to read. Now, I want to paint a picture, to take you with me to a band that has never seen a missionary, never seen a Bible, never

heard the Savior's name, and I want to show you how we teach them to read on a first visit, which lasts only a few weeks. We have no schoolhouse, no school-books, no pencils or paper. We have only a few Bibles, which that magnificent society (the British Bible Society) now sends out to us. After I have preachd to them for some days,

and have gained the good will of most of them,* I say, "Would you not like to learn to read this book?" "Yes." I cannot go and get a sheet of paper, slate and pencil, and begin teaching them, but here are great granite rocks near by, and I take a burnt stick from my camp fire, and with that burnt stick I make the characters shown in the cut: A, E, OO, AH, MA, ME, MOO, MAH, etc. Then I say to the people, "Now say as I do," and just as a primary teacher gives a lesson to her children in A, B, C, so I begin, "A, E, OO, AH, MA, ME, MOO, MAH." By and by a fellow gets out his flint and steel, lights his pipe, and repeats, A, E, OO, AH; but I can't say anything against the pipe, for one dare not be cross with them. We go over it again and again; I point to the letters in turn and say, "What is this?" They are unknown sounds to them, but I write down a character and ask, "What is that?" They look at it and shout, "MA." I put down another, and ask, "What is that?" "NE." I write a third: "What is that?" "TOO." I have written the word in Indian,—*Ma-ni-too*—three characters, but I have not combined them yet, and they don't know. I say, "What is the first?" "MA." "The second?" "NE." "The third?" "TOO." Then they combine them,—*Manitoo*.—Why!—they drop their pipes and put up their hands, and open their eyes in wonder. It is worth starvation and suffering, it is worth any amount of hardship, to see the ray of intelligence darting into the eyes of hundreds of these Indians, as for the first time, God, the name of God, becomes visible to their eyes there on the rock, made with a burnt stick from the camp fire. *Manitoo*, God. They have heard Him in the thunder, in the blizzard, and in the storm. But to them here is a new revelation. There is *Manitoo* on the rock, and they can hardly believe their eyes. Then, when the excitement is over, I write: *Mani-too Sa-kee-e-wa-win*, "God is love," and that is a revelation. So I go on, and on, and on; no more smoking pipes. Most intense interest is excited, and we talk and talk until my mouth is dry and my strength exhausted, and then we go off and sit around our camp fires and have something to eat, and come back again.

In less than three weeks some of those Indians can read the Word of God in their own language. Just as soon as these characters and some simple sentences have become familiar to them, we turn to the first chapter of the Indian Bible, and with those characters on the rock, and we begin, "*Ma wa che mistum ne sa Manitoo*." "See God in the book just as He is on the rock," they say. They catch the idea at once. Thus slowly we go through the verse. "In the beginning God created the heaven and the earth." To a people that have been in darkness and ignorance there is a lot of information in that first verse. "Who put those stars in the sky; who caused the warm sun to greet

* The old conjurers hate me because they know that my success means the end of their terrible rule over the people.

the eyes and fill up our creeks with fish again?" Thus had they talked as they groped in darkness. "Now we know: 'In the beginning God created the heaven and the earth.'" Some of them thought their education was complete at once,—they knew all about it now, and I have known a boy to jump up and run away six miles and bring his father, pulling him along to show him the book which tells how those things, talked about by their old people before the camp fires, had been accomplished. In some of our villages eighty per cent. of our people over eight years of age are now reading in their own tongue the blessed Book. In spite of the many hardships and trials, God is blessing the work grandly.

Not very long ago the governor of our colony sent out one of his commissioners to meet the Indians with supplies, in accordance with the treaty. This commissioner sent word to one of our Christian Indians to bring his people to a certain point, as he would be there to distribute their annual allowances. The Indians were on hand at the time appointed; they brought nothing from their distant camp fires, for they expected to receive abundant supplies to feast upon. But the day came, and the big white commissioner did not arrive,—and it is an everlasting disgrace when government representatives break word with the Indians. The commissioner did not come the first day, or the second, and the Indians were hungry. They went to the big chief and said, "Pakan, our wives and children are crying for food,—here are our supplies, the gift of the Queen to us, and her servant has not yet come to distribute them. Will you open them and give us enough to satisfy us?" "Oh, no, my children, I have never broken a word of treaty and I don't want to now," replied the chief. The next day no white man appeared, and the third morning those young Indians' eyes began to look ominous and flash out something that boded trouble. They went to the chief and said, "We must have food for our hungry ones." His answer was, "Have patience a little longer, my people," and he called on an Indian who had a splendid horse to accompany him, and, mounting his own, away they went as fast as they could, to find and hurry up the dilatory commissioner. About noon they met him coming along with a large retinue of friends and servants. In those days that country abounded in game, and these white men had gone out for a good shooting time. As Pakan rode into the camp at noonday he found them preparing to stop there, because not far off was a spot that seemed full of game. Pakan said to the commissioner, "You have broken your promise to my people. You were to have met them three days ago. Don't stop here,—come on and distribute the supplies, for my people are hungry." "Oh, Pakan, I am glad to see you," replied the white man, "you are the chief. I would like to have you dine with me, I hear you are a great hunter. Come with us this afternoon and show me your skill in

hunting." "No," said he; "you have broken your word. The people are hungry,—come on at once." "Oh, no; I am going to have some shooting." Pakan said, "When are you coming?" "I will come to-morrow." "Oh," said Pakan, "to-morrow is the Sabbath, and we have been taught to keep the Sabbath." The commissioner answered, "My religion won't prevent me from distributing the food on Sunday." Pakan looked at him. He is one of the finest specimens of a man I ever saw. He bravely replied, "I don't care what your religion will allow you to do, mine says, 'Remember the Sabbath day to keep it holy,'—and, hungry as we are, unless you come and distribute the food to-day, we will not take it until Monday." The man quailed before him, and at once some subordinate was sent back with him. Before they left the commissioner said to the chief, "I shall come along to-morrow, and we will have our usual annual talk about Indian affairs and the distribution of money." Pakan replied again, "To-morrow is the Sabbath, and we will have no treaty talk to-morrow," and away he rode. The next day the white man came on to the Indian encampment. He expected the Indians to meet him, hundreds of them, with firing of guns and waving of flags, but not one came to receive him, and no guns were fired; the only wigwam where the flag was flying was the place where the people met together three times a day to worship God. The commissioner sent out his criers for a council, but not one Indian responded. He sent for Pakan to come and dine with him, but Pakan said, "I dine with my own family on God's day whenever I can,"—and he refused the invitation. It is a great thing to dine with the ambassador of the Queen, yet this godly Indian refused the honor on account of his respect for the Sabbath day.

Now I want to give you an incident that is practical, and that you can use when advocating the Sabbath as a day of rest. When Mr. Evans induced a large number of Indians to become Christians, he said to them, "Remember the Sabbath day to keep it holy." In that country is the greatest fur trading company in the world, the Hudson Bay Company. They have been there since the reign of Charles the First. All the goods are taken through that part of the country by brigades of boats. Until lately they carried all their goods from distant places by Indian brigades, who bring out as the exchange cargo boat-loads of furs, which are shipt to London. Before these Indians became Christians, they traveled every day alike. When our mission was established, all the missionaries went in for the observance of the Sabbath day. At once there was opposition from the Hudson Bay Company. They argued, "Our summer is short, the people have to work in a hurry, and to lose one day in seven will be a terrible loss to us, and you missionaries must get out of the country if you are going to interfere with our business." There was downright persecution

for years,—but there is none now, for it was found that the brigades of Indians who traveled only six days, and quietly rested on the Sabbath, made the journey of perhaps fifteen hundred miles, without a single exception, in less time, and came back in better health, than those who traveled without observing the Sabbath. So the Hudson Bay Company opposes us no more. They say, “Go on, missionaries, and the Lord bless you.”

When traveling in the winter we had to dig holes in the snow, and there cook our fat meat, and make a kettle of tea, and then try to go to sleep, until sometimes the snow piled upon us, during the fierce blizzard storms, so that we were completely covered, and if you were out hunting you could tramp right over us, little dreaming that a missionary and three dog-drivers were asleep there under the snow. I did not take my wife on those winter journeys, but in the summer months she sometimes went with me. We were paddling along one day and we came to a sand bar, where we went ashore, and while the Indian boatmen were cooking the dinner, my wife and I walked along the beautiful beach. Soon we saw a number of Indians coming along in their birch canoes. I saw that they were some of my old friends whom I intended to visit on my return journey. As they came along in their canoes from a distant point, I noticed one old fellow who had not the strength and skill of the younger fellows, and so his canoe lagged behind. I said to my wife, “My dear, go down and talk to that old Indian,—his name is Benjamin Cameron. Get him to talk to you of what he knows of Christianity, and I will talk to the others.” So my good wife went to him where he landed, and, as she understands the language like a native, they sat down on the rock, and chatted. When dinner was ready she did not care to come. She seemed very unwilling to leave the old man. She replied to my call, “Oh, I would rather talk to this old man; it is such a blessing to hear him tell of what God has done for him. It is a greater privilege than eating my dinner.” Finally she came with me, and as we walked back she talked about Benjamin, and her face lighted up with interest. When she stopped I said, “I am glad that you think so much of him; I think just as much of him as anyone, but listen: he was once a cannibal and ate his first wife.” “Ugh!” she exclaimed, “can it be possible; well, I am glad that I didn’t know it before I talked with him or I am afraid I shouldn’t have so enjoyed the interview.” Years ago that old Indian went out in the woods with his wife for their winter hunting. They put out their traps and snares to catch the wild animals that wandered there through those northern forests in the cold and the snow,—but they were not very successful. The deer did not come as usual, so when there came a day that food was scarce, the man became discouraged and one day he up with his rifle and shot his wife dead. He put the body out on a staging where it froze as

solid as marble, and, when other supplies failed, he went to that, and during the winter he ate his own wife. Years after, the missionary came along with his Book. At first Benjamin was very shy and distant,—“No! no!—the book is for you white people. Not for us.” “Come now and listen,—it is for you.” He said, “No,” but finally he became interested. Those Indians have wonderful traditions and stories, and I used to match their tales with Bible stories. Some of the Indians are huge fellows, over six feet tall, and they pride themselves on their stature. As they talkt about their height, I would say, “Listen,—I have a book that tells about a man as tall as if one of you were seated on the shoulders of the tallest among you.” “Oh! what a story; what talk is that, missionary?” “Well, come and listen.” Then I talk to them about Goliath, and get them interested, and the Gospel follows. In my work among these people I found one reason at least why those stories were in the Bible. Benjamin would not listen, but he became interested in stories, and then he listened to the Gospel. Then he was in a state of despair as he thought of his great crime; his head hung down, his face was sad. “Oh!” he said, “if you had only come before I shot my wife, I might have had a chance, but don’t tell me that the Holy Spirit is so kind, that the great Father is so kind, and that the Son Jesus is so kind, as to look down and notice a man who shot and ate his wife.” “Why yes, I do believe He can save you.” “Oh, no, no; I thank you for your words, but I am sure you must be mistaken. He surely will not stoop so low.” “Yes, He will.” Then I think of the passage “beginning at Jerusalem.” Christ said practically, “Go find out my murderers and offer them salvation.” So I do not despair, and such a blessed Christian does Benjamin become that when my wife first met him, mature blessed Christian woman as she is, she, nevertheless, felt that she was a child to sit at his feet, and listen to his blessed words. If you should go to that land, and should want to get a magnificent pair of reindeer horns or splendid bearskin, there would not be a better man than old Benjamin to guide you to where you could shoot what you desired; but he would not let you be with him five minutes before he would say, “Are you a Christian? Do you love my Savior? Is His love in your heart? If so, give me your hand, I am glad to shake hands with one who loves this blessed Savior who so loves me.”

Blessed work! May God give us a missionary spirit, and whether it is in home missions or in foreign work, church work or prison work, let us do what we can, and remember Longfellow’s words, so applicable in these blessed days:—

“Out of the shadows of night
The world rolls into the light;
It is daybreak everywhere.”

TRYING TIMES IN MADAGASCAR.*

BY REV. W. E. COUSINS, ANTANANARIVO, MADAGASCAR.

Madagascar is now a French colony, the Chamber having on June 20th, 1896, by 312 votes to 73, past a bill declaring this change. The tri-color now meets the eye at every turn. It is hoisted in all the ports, and in almost every important town throughout the country. In some places the native flag still flies side by side with the French colors, notably on the Queen's palace of Manjakamiàdana, the most prominent building in the capital; and this combination of the flags not unfittingly symbolizes the actual condition of the government of the country. Ranavalomanjaka III. is still Queen, and has her Prime Minister and her court, and keeps up much of her former state; but Frenchmen are now at the head of all government departments, and the French Residency bulks more largely in the minds of the people than does the royal palace of Manjakamiàdana. All respect is shown to the Queen, and a definite sum has been allotted to her from the national revenues, and she probably possesses fuller liberty in all minor matters than she did formerly. But it is perfectly well known that the administration of the government has past into the hands of the French, and in every department they now exercise the controlling power.

In many ways French rule has already effected many changes and improvements. The things that first strike the attention of an old resident returning to the country are the new roads, the free circulation of French money, the use of mules instead of native porters, the presence of many French troops, and the gangs of Chinese coolies now to be seen near the coast engaged in road making.

The mule road from Tamatave to the capital, a distance of more than two hundred miles, is a wonderful achievement. In less than a year from the taking of Antananarivo the French have effected what the natives have failed to do during the many centuries they have been in the land. In the more mountainous parts of the country the road is carried round the slopes of the hills, and all the steeper ascents of the old route are avoided. Streams are bridged, and all swampy places now have well-constructed causeways running across them. No bridge has yet been built across the Mangôro, but a large ferry boat is used to carry the mules across. Canals are being dug to con-

* Having recently returned to Antananarivo after nearly two years absence in England, I wish to give an account of the present state of this island and of the prospects of Christian work under the new régime. W. E. C.

nect the line of lagoons near the coast, and it is believed that soon steamers of light draft will pass from near Tamatave to Maròmby, a third of the whole distance to the capital.

Convoys of mules are constantly employed in carrying stores from post to post, and in these convoys one sees with pleasure a prophecy of the time when human beings will cease to be beasts of burden in this land, and the thousands of able-bodied men who now spend their lives on the roads as porters will be set free to cultivate the soil or to engage in other works that may increase the wealth and prosperity of the land.

Another welcome change is the free use of French money. Till recently the five-franc piece was the only coin in use, and it was cut into small pieces for change. A pair of scales was always required in making payments, and much loss of time and temper occurred. Now from Tamatave to Antananarivo a traveler need not once handle the scales or touch a piece of the old cut money.

A less welcome change is the presence everywhere of the soldiers of the Republic—Frenchmen, Algerians, Senegalese, Dahomeyans, and others. This is, of course, only natural, seeing we are as yet only ten months distant from the close of the war; but it is nevertheless a cause of no small trouble and annoyance to the natives. Many of the villages now have a neglected and deserted appearance, the people having left in large numbers for more remote and quiet places. These soldiers are a constant reminder that the land has been conquered; and tho, on the whole, friendly relations are maintained between them and the natives, they are at times overbearing and unjust in their dealings with them. This evil, we may hope, will gradually disappear; but it is my opinion that for years to come a strong French force will be needed to keep order in the land. What has been taken by force of arms must, till other influences have had time to work, be held by the same power.

In my paper publisht in the June, 1896, number of this REVIEW, I quoted a statement from the correspondent of the *Standard* newspaper to the effect that fifty Frenchmen would be more than sufficient to prevent any outbreak against the French. This, no doubt, seemed probable at the time; and so far as the capital and its immediate neighborhood are concerned, it might be true still; but, alas! even three or four thousand French troops do not seem enough to maintain order in the outlying districts of Imèrina. For many weeks past there have been daring outbreaks of rebellion, nominally at least, against the French rule, or rather perhaps against foreigners, and the changes their presence inevitably brings. There is, no doubt, among the rural population a strong anti-foreign spirit, and this has been turned to account by all who are ready to rejoice in disturbance for the sake of the plunder they may obtain.

On the borders of this central province of Imèrina, there have been for many years bands of lawless men, who have, at times—especially in the cold and dry season—raided the country, shooting down the men, driving off the cattle, and carrying the women and children into slavery. Thus the evil is an old one, but it has been growing to more formidable dimensions during the past twelve years, the bands of raiders having been largely increased by deserters from the army. These bands, taking advantage of the political excitement caused by the downfall of the late Prime Minister, and receiving encouragement from evil disposed persons generally, have for months past been committing serious depredations all around. In every case they have proclaimed a crusade against Christianity, and have declared themselves adherents of the old heathenism. Pastors and evangelists are the special objects of their hatred, and some of these have died a martyr's death, while scores of others have had to fly for their lives. About four hundred churches belonging to the London Missionary Society have been burnt; and many others belonging to the Roman Catholics, the Anglicans, and the Norwegian Lutherans have been similarly destroyed. We can, just now, with sad hearts repeat the words of the Psalmist and say: "They have burned up all the synagogues of God in the land." No distinction is made. Christianity and the presence and predominance of foreigners are considered to be so closely connected, that everything that has to do with Christian worship is to be destroyed. A French priest, Father Bertier, who was trying to aid some of his oppressed and frightened people, was brutally murdered at Ambóhibèmasoandro. About a dozen other Europeans, mostly Frenchmen, have also been killed. At Antsirabè a party of Europeans were besieged in the Norwegian mission house by many hundreds of the rebels; but they were bravely defended by a few French soldiers and some of the Malagasy militia, and were finally rescued by the French Resident of the district and a native governor.

This widespread movement may have in it some rude elements of patriotism and a wish to be free from a foreign yoke; but, on the whole, it is rather, I think, to be regarded as a last dying struggle of the old conservatism and heathenism against all progress and change. In the meantime, whatever may be its true explanation, it is a source of untold suffering to thousands of quiet, law-abiding people. The full tale of the miseries of the past few months will never be fully known. From our district alone no less than eighteen hundred have been obliged to flee. The capital is full of such refugees. Happily many are earning a livelihood by joining the gangs of road-makers so largely employed just now. We never saw so clearly, tho in words we often acknowledged it, how light a hold the Christian religion has had on the minds of thousands of the country people. Much in the past history of the country explains what is now taking place, as

multitudes only gave up the observances of the old religion because the Queen and the leading people of the land led the way.

This outburst of persecution and lawlessness is just now like a thick cloud hanging over the land. But, on the other hand, I see much reason for thankfulness and hope. Not a few of our friends have proved faithful in the hour of trial, and again in the annals of the Malagasy Church fresh names are being added to the noble army of martyrs. Instances are constantly coming to light in which native pastors and others refused to save themselves by taking a heathen oath, preferring to lay down their lives rather than to be false to their Lord.

There is also much reason for thankfulness for the quiet way in which Christian services are being maintained and general missionary work is being carried on in Antananarivo and its neighborhood. Changes, it is true, are coming over the land. Evils will arise from many sources, and the young especially will be exposed to fresh temptations. Strong drink may be obtained more easily than ever. And the presence of thousands of French soldiers brings with it well-known moral evils. But in this nearer district, and in other older centers of teaching, the Christians, as a whole, are true to their profession.

The well-timed visit of MM. Langa and Krüger as delegates from the Paris Missionary Society has been of immense service to the cause of Protestantism. The Jesuits, not unnaturally perhaps, sought to take every advantage of the French victory; but it has now been shown clearly to all our native adherents that there are loyal and enthusiastic Frenchmen who are not Roman Catholics, and who can preach the Gospel to our native congregations in all the simplicity to which they have been accustomed. There is reason to hope that the Paris Society will undertake permanent work in this land, and its cooperation will be warmly welcomed by the London Missionary Society.

I am much impressed by the quiet, matter-of-fact way, in which our people generally accept French rule. I have heard no word of bitterness from them. Indeed, recent events have distinctly tended to throw them into the arms of the French, as their only defenders against these bands of marauders. Already it is becoming apparent to the people, that altho French rule will involve some things distasteful to them, it will also bring many solid advantages. The fine roads now being cut through all the main districts of the capital are an ever-present indication of French energy. Another clear gain is the promptness with which public business is now transacted. The French judges are also making it clear that justice will be administered with strict impartiality to all classes. A young Hova, who holds a position in one of the courts, said to me a few days ago: "Now for the first time the old ideal of our ancestors, that 'the rich should possess their own, and the poor should possess their own,' is becoming a fact of daily

experience." The care and strict impartiality of the French Judge who presides over his court, he described as being worthy of the highest praise. It is becoming evident that the government will not be carried on in future for the benefit of privileged classes, but for the good of the whole people.

M. Laroche, the Resident-General, is himself a Protestant, and makes no secret of his religious position. But as representative of the French Republic he allows no distinction to be made on the ground of religion, and many important government offices are filled by Protestants. An illustration of the feelings of the native Protestant Christians toward him is to be found in the fact that in the large public meeting of the Congregational Union of Imèrino on April 16th, a resolution was past expressing satisfaction with his policy.

An important proclamation on the subject of religious liberty was published May 15th, the text of which reads as follows: " Nous garantissons la liberté de conscience et de la liberté des cultes. Cette liberté a été proclamée en France il y a un siècle; nous en affirmons ici, non moins haut que chez nous, le principe. Les protestants, les catholiques, les diverses communions, leurs écoles, jouiront d'une égale protection sous nos lois: et il serait contraire à nos mœurs d'en favoriser une, à plus forte raison de la persécuter."

There is, then, no immediate danger to be feared from the action of the French Government. Still, the outlook just now is, it must be confessed, a somewhat gloomy one. We see much of our work apparently destroyed, and our people scattered. But we thank God for what remains, and we believe there are in Madagascar a sufficient number of true Christians to prevent the final destruction of our work, even in the more remote country districts. We believe that, as soon as these disturbances are brought to an end, and order and peace are once more restored to the people, earnest and well-directed efforts will be made to gather together the scattered sheep, to rebuild the burnt churches, and to "strengthen the things that remain," which to all outward appearances just now, indeed, look to be "ready to perish."

* * * *

[*Later Notes.*] The general condition of things in Central Madagascar remains much as it was two months ago. In some parts the people seem inclined to settle down quietly under their new masters; but church burning still goes on in other districts, and fresh outbreaks of rebellion are constantly reported. Just now, (Sept. 18), the Vakin-Ankàratra district (in the southwest) is in a very disturbed condition; the whole of Vornizango and much of Marovàtau (in the northwest) are virtually in rebellion; and the small French force in Ambatondrazàka, the chief town of the Antsihànaka province (in the northeast) is reported to be surrounded by a large body of the so-called rebels. Whenever French troops meet these bands, they are, of

course, victorious, and no French post has been taken by them. But unfortunately these would-be patriots and deliverers of their country from a foreign yoke prove themselves to be only common marauders and robbers, and the poor defenceless people must either feign obedience to them, or suffer the loss of all they have. A new French general has just arrived, and fresh troops are said to be on their way, so that some more decisive action may soon be taken. That the French will ultimately succeed in reestablishing order, no one, I suppose, doubts; but the process is a tedious one, and in the mean time hundreds of our country people are suffering greatly.

Bright spots may, however, be discerned amid the prevailing gloom. In the Betsileo district, for example, where the Jesuits have been trying hard to frighten the village people and make them believe that their only chance of safety under French rule lay in becoming Roman Catholics, the Resident, Dr. Besson, who for a time manifested an unaccountably bitter spirit against the L. M. S. Mission, has now issued a most satisfactory proclamation of religious freedom, and our people are relieved from the fears to which they had been yielding. At the same time M. Langa, one of the special envoys of the Paris Missionary Society, is visiting the Protestant churches in the Betsileo district, and, we believe, his presence and his message will do much to quiet the minds of the people.

Another cause of rejoicing just now is, that our Stone Memorial Church at Ambohipotsy, which has been occupied by French soldiers since the bombardment last year, has now been vacated. The people generally, and particularly the congregation using the building, are delighted to have this proof that the authorities do not intend to place any hindrances in the way of those who adhere to the Protestant form of religion. Two suburban churches are still occupied by French troops, as well as a schoolroom, and several country churches. We hope that these, too, may soon be restored to their ordinary uses.

It is a noteworthy fact that not a single Roman Catholic church has been occupied by French soldiers, showing how difficult it seems for even those who profess to be strictly impartial, to treat Protestants and Roman Catholics alike.

Our country work has, of course, been sadly hindered by recent events. More than five hundred of our churches have been burnt. But in and around the capital all ordinary mission work is being carried on much as usual, tho many congregations are reduced to a third of their former numbers. In our educational work, on the contrary, there are signs of advance, and our college and the high schools were never so well attended. Young Malagasy are now beginning to see some of the material advantages of education, and, of course, they are eager to learn the French language, which bids fair to lead to good appointments of various kinds.

THE MECCA CERTIFICATE.

The following is a description by Dr. H. H. Jessup, of Syria, of the certificate given to Mohammedan Pilgrims to Mecca.

The copy of this certificate, from which our frontispiece for this month is reproduced, was given by an aged Mohammedan pilgrim in the Beirut quarantine to a physician who had attended him in sickness in 1893. It is a duplicate copy which he had, and which had never been signed by the Sheiks of Mecca or by the Shereef of Mecca. This certificate is especially interesting in the inside view which it gives of the character and tenets of the Mohammedan religion.

PLATE I.

The Arabic verse at the top of the page is from the Koran "Sura el Bukr" or "The Cow"—(Chap. I : 198):

"And when ye go in procession from Mt. Arafat, remember God near (El Mashaar el Haram) the holy monument."

The words at the bottom of the certificate read as follows:

"Praise to God who has granted us the privilege of the Holy House, and the well of Zemzem, and the Mukano (station of Abraham) and the station of the Prophet, may Allah pray for (or bless) him and grant him peace! . . . After this preface we testify that the Hajj . . . has performed the holy pilgrimage at the lawful time according to the holy law and continued clad in pilgrim garb. Ihram, persevering and praying upon (by the intercession of) the Prophet, may the Lord bless him and grant him peace!; until he entered Mecca and entered the House of the Haram by the gate of Es Salam, and went around the (Kaaba) Haj going and advancing, and went to Mount Arafat, on the west side, and joined the "rush" to Muzdalifa, and gathered the stones, and spent the night in it (Miná) until dawn and went to Miná and threw the seven stones at the pillar (Cairu) of Akaba; then returned to Mecca and performed the Towaf of the visit; then returned to Miná and remained there the appointed days, and hurled stones at the three Cairus (Jemeat) and completed the Haj and the 'Omra. Our standing or witness to this was on the ——— day of the year 130 ——— and I call God to witness to this, and He is the best of witnesses."

Then follow places for the names of four witnesses.

At the right-hand upper corner of this page is the representation of the Mosque of Muzdalifa and tents of the Pilgrims; to the left of this the Mosque of Nimr near Mount Arafat and below it the Mahmals of Syria and Egypt, *i. e.*, palanquins carried on camels, surmounted by flags.

To the right is *Mount Arafat*, a sacred mountain about 12 miles northeast of Mecca, which, in Moslim tradition, is said to be the place where Adam and Eve met after the fall. They were in the Celestial Paradise in the skies, when one day, while walking too near the border, they stumbled and fell over the edge, so tumbling down into this world. This is the Moslem idea of the "Fall." Adam landed in Ceylon and Eve at Jeddah on the Red Sea. He was 200 years search-

ing for his wife; but at length he set out westward, stepping sixty leagues at a step, and wherever his foot touched the ground, a city sprang up, until at length he met Eve at this mountain, "Arafat-hoo, she recognized him," hence the name of this mountain. At the foot of this mountain, the Mohammedans believe that Abraham offered a ram in sacrifice instead of his son Ishmael (who, according to the Koran, was the favored son instead of Isaac). Here every year each pilgrim offers a sheep as a commemorative sacrifice. The Bedawin Arabs from Arabia come together in thousands at this time, bringing their vast flocks of sheep, which are sold to the pilgrims, each one of whom, if able, is to buy and sacrifice a sheep. Formerly the offal of these thousands of slaughtered animals poisoned the air and produced pestilence. The governor of Mecca now has great trenches dug to receive this offal. In 1893, when 100,000 pilgrims visited Mecca, and 50,000 died of cholera, these trenches were filled with the dead bodies of the pilgrims. Hundreds dropt dead along the road from Mecca to Arafat, and while writhing in the contortions and agonies of the cholera convulsions, no medical aid was askt or provided. The devout pilgrims only said "Niyalhoo," "happy man—he has died at Mecca."

The three pillars of Miná, which are also represented here, are ancient pagan shrines. At each one every pilgrim must hurl seven stones at the devil.

Near this is pictured the Mesjed or Mosque of Taif, the altar of Ishmael, the Dome of Abd-el Kader in Baghdad, and at the extreme right the Dome of "Our Lord" Hassein al Kerbela, where thousands of corpses of deceased Persians are brought yearly to be buried. It is northwest of Baghdad and lies in Turkish territory.

Then we notice the birthplace of Mohammed, of Ali ibu Abi Talib, of Abu Bekr, and Fatimeh, and the Tomb of Amina and Khadijah; also two bell-shaped hills, Jebel Thowr, and Jebel Noor.

PLATE II.

At the top of this page is a verse from the Koran (Sura III: verse 90).

"Verily, the first house appointed unto men to worship in was that which was in Becca [Mecca] blessed and a direction to all creatures."

This page contains the quadrangular court of the Mecca Haram, within which is the circular colonnade, enclosing the *Kaaba* or *Beit Allah*, the House of God. This Kaaba was, in the days of Pre-Islamic paganism, a pagan temple, and was adopted by Mohammed as a sacred shrine, out of deference to the time-honored superstitious reverence of the Arabian people, especially the citizens of Mecca. According to Burckhardt, its sides are 18 paces by 14, its height from 35 to 40 feet. It is covered yearly with a Kiswet or vail of black

brocade, adorned with a broad band embroidered with golden inscriptions from the Koran; it has also a richer curtain for the door.

The old Kiswet is removed on the 25th day of the month before the pilgrimage, cut up into small pieces, and sold to the pilgrims for charms.

At the southeast corner of the court is the famous *Black Stone*, or *Hajr el Asswad*, a meteoric stone set in the wall, about a span long, which is reverently kist by every pilgrim seven times, as he makes the seven-fold circuit of the Kaaba. The Moslems claim that this stone was given by Gabriel to Abraham. It is no doubt a meteorite, which fell from the skies in ancient days, and was regarded as divine, as was the "image which fell down from Jupiter" (Acts 19 : 35). Mohammed, as a concession to the Pagan superstition of the Meccans confirmed the kissing of the Black Stone as a religious rite of Islam. The fiery Omar, when askt, why he kist the stone, said "Verily, I know that thou art a stone; thou doest no good or harm in the world, and if it was not that I saw the prophet kiss thee, I would not kiss thee"—(*Mishkat ul Masabih*, Book XI : ch. iv. pt. iii.) Modern intelligent Mohammedans, when askt why they kiss the stone, reply, "God knows, we do not."

Below the representation of the Kaaba is depicted the famous station of Abraham, a stone 20 inches long by 15 inches wide. It is in the shape of a basin, and is buried in the earth. The name of Abraham is connected with it from the tradition that he first built the Kaaba.

Below this may be noticed the famous "Beer Zemzem," Well of Zemzem, or Well of Hagar, which is claimed to be the water which Hager saw, when Ishmael was dying of thirst. The Moslems ascribe miraculous virtues to its tepid waters, and the manufacture of bottles or jars for carrying the water to distant countries has developept into quite a trade. The curb of the deep well is on a level with the pavement, and as the vast procession of pilgrims comes to the spot, the keepers of the well draw up a bucket, the pilgrim drinks a little, and the rest is poured over his body, and runs back into the well. One can imagine the state of this water when ten or twenty thousand pilgrims have been washt in it! Prof. Hankin, of London, analyzed the water and publisht the result in the the British Medical Journal of June, 1894, as follows:

Total solids in a gallon.....	259.
Chlorine	51.24
Free ammonia parts per million.....	0.93
Albuminoid ammonia.....	.45

Prof. Hankin says that this water "contains an amount of solids greater than that in any well water used for potable purposes."

Even when cholera is raging, the same use of this well is continued; no wonder that it becomes the means of conveying and increasing the cholera germs among the unfortunate pilgrims, so that the European government have urged the Sultan to enforce a reform, cleanse this water, and protect the lives of the pilgrims.

Around the circle are the praying places of the Malikis, the Hanafys, the Hanbalys and the Shafi-is, the four great sects of Islam.

Around the quadrangle are 20 gates, such as Bab-su-Nebi, Gate of the Prophet, Gate of Abraham, of Peace, of Abbas, of the Mare, the

Mule, Safa,* of Farewell, of Wisdom, etc., etc.,—besides various shrines.

PLATE III.

On the third page are represented the Holy Places of *El Medizet*, the tomb of Mohammed.

The Koranic passage at the top reads as follows:

"Said the prophet, may God bless him and grant him peace! Who visits my tomb, has my intercession."

The large dome in the upper left-hand corner is the tomb of Mohammed. Around the page are drawn the mosque of Fatimeh, mosque of the Strength of Islam, the mosques of Hamzeh, Abu Bekr, Ali and Silman, the tomb of Othman, and various other shrines.

PLATE IV.

This page contains the Holy Shrines of Jerusalem. The Haram-es-Sherif, or the quadrangular area once occupied by the temple of Solomon, occupies the centre of the page. The verse of the Koran at the top is from Sura XVII.:

"Praise be unto Him who transported His servant (Mohammed) by night from the sacred temple (of Mecca) to the farther temple, the Mosque El Aksa (of Jerusalem)."

The Mosque commonly known as the Mosque of Omar, is here styled "Beit el Mukdas" or the Holy House. Under the dome in the black circle is the "Rock of God," or the "Suspended Stone." Every visitor to this Mosque is startled at finding within it, surrounded by the iron railing, an enormous naked rock. This was very probably the summit of Mount Moriah. Moslem traditions say that when Mohammed made the famous "Mi'raj" or midnight journey from Mecca to Jerusalem, and started to ascend to heaven, this rock followed him until he kicked it back with both feet, leaving the prints of his two feet in the rock, which has ever since remained suspended in the air! The two footprints of the prophet are pictured below the rock.

Below this are the Scales of "Mizan," in which all men's deeds are to be weighed at the last day, together with the shears which cut off the life of men. Men's good deeds are to be placed in one scale-pan and their evil deeds in the other. The good deeds are the Mohammedan good works, viz.: (1.) To repeat the Creed or Formula. "There is no God, but God, and Mohammed is his Apostle." (2.) To give alms to the poor. (3.) To pray five times a day. (4.) To keep the fast of Ramadan. (5.) To make the pilgrimage to Mecca. If one observes these outward rites, his good deeds will outweigh any possible evil deeds. The Arabs have a proverbial saying, "If a man has been to Mecca once, well and good; if twice, have an eye on him; if three times, have nothing to do with him, he has become so holy that he is dangerous," i.e., he has laid up such a stock of religious merit that he can commit any amount of sin with impunity.

At the bottom of this fourth page of the Certificate is the great *Bridge of Siraat*, of vast length, the width of a hair, and sharp as a razor, over which every mortal must walk barefooted. At the right

* The Hills of Safa and Merwah, a short distance outside of the Haram, beyond the Bab Safa, are two hills, Safa and Merwah, on the top of which in Pre-Islamic days stood two stone idols, worshipped by the Pagan Meccans. When they accepted Islam, it was on condition that these two sacred hill-tops continue to be visited as a part of the holy pilgrimage. So to this day, every Mohammedan pilgrim, however grave, learned and dignified, must run seven times from the top of Safa hill to the top of Narwah hill, as did the old pagan Arabs. When asked, why do you do this? they reply, "Allah knows, we do not." This is another instance of the adoption and adaption by Mohammed of the superstitions of paganism in order to win the Meccans to his cause.

of it is the pit of Jehenaam or hell, and to the left Jenneh or Paradise. A hazardous feat it is to make the journey, since on it depends one's eternal destiny.

Around this area are pictured the tombs of David, Solomon, Moses and Jacob, and in the right-hand upper corner is seen Jebel, Toor Sina, or Mount Sinai.

This Certificate is the Moslem's passport, as it were, to Paradise. It gives one in brief an epitome of Mohammedan faith and practice. Islam is a religion of works, of human merit. There is no way of salvation by a Redeemer. These 200,000,000 of Moslems sorely need to be taught the true way of life, even salvation by faith in Jesus Christ, their true prophet, priest and king.

THE ENTRANCE OF ECUADOR.

BY GEO. S. FISHER, DIRECTOR OF THE GOSPEL UNION.

A few days of tossing on the sea, a short ride across the Isthmus, a calm journey down the coast and "Over the line," four days of travel on mule-back, toiling up the mountains, a wet, cold night in a shepherd's hut on old Chimborazo, 14,000 feet above the sea, a day and a half by stage and I arrived in sight of Quito—a city whose history is shrouded with a record of licentiousness, murder, rapine, torture, ignorance and superstition—all that cruel Spain, the unscrupulous priests and inhuman rulers could make it; but the streams have washed the blood away, the rocks are dumb, and she still lies at the feet of old Pichincha, fair and beautiful, and, thank God, I believe that for her the first rays of light are streaking the mountains and the *morning dawneth* when there shall be here sounded out the true and glorious Gospel of the Son of God.

A few mornings after my arrival I climbed the mountain for a short distance and sat down to pray to the Great Creator and to look over the city. Though 10,000 feet above the sea, Quito is situated in a valley almost surrounded by mountains, and three or four snow-capped peaks are to be seen on a clear day, among them the lofty whitened head of Catopaxi, some 18,000 feet high. It is not now an active volcano, but sends forth enough light steam to form a cloud that appears to sit upon its brow like a silvery plume. The city contains 60,000 people, and is built very compactly, the streets are paved, and fountains where the drinking water is obtained, play in all the principal piazzas, while numerous streams of water run through the city underground. The climate is quite cold, plenty of rain falls, and hail is not infrequent. But a few hours distant hot valleys are reached, while wheat, corn, potatoes, etc., are raised in other parts, so that the markets are well supplied with eatables, which are generally sold very cheaply. The best restaurant in the city serves meals—about five courses—for twenty cents, and house-rent is quite reasonable. Wool abounds, and some very good, but coarse, cloth is manufactured. Almost the entire work of the city is performed by the Indians, and their powers of endurance are marvelous, but they are poorly paid, and are kept in ignorance and poverty.

Perhaps one-fourth of the city is occupied by churches, convents, etc.—one of the churches with its attachments covering nearly two

entire blocks, and is enclosed with a great high wall. From the days of the killing of Atahualpa, king of the Incas, by the Spanish troops, to the present time, the Indians have been treated very much as were the children of Israel under Pharaoh. The Catholic religion has been supreme, the Bible is almost unknown, and the priests have become rich and wanton, and are the fathers of many of the inhabitants. I have met here one of the chief priests of the Cathedral, who, it is believed, poisoned the Archbishop, because he spoke against their evil practices—at any rate, the Bishop drank the communion cup and fell dead. Sermons are no longer preached, but dozens of bells seem never to cease their clanging, calling the people to their idolatrous worship. Images are to be seen almost everywhere, and feast days to certain saints are most numerous. Processions march the streets, men with lighted candles, and the priest, arrayed in his vestments—walking under a canopy carried by a boy—on his way to administer “Extreme Unction” to the dying, while men take off their hats and women fall upon their knees on the pavement. This very day I saw a number of horrid looking images carried about the city, before whom, I suppose, some time or other, the faithful are to fall down and worship. Nuns have been paid by the government to teach the Indian children, but only attempted to instruct them so that they could read mass. Many of the people live together as man and wife without being married, because the priests charge such an exorbitant sum for performing the marriage service. All sorts of means are used to obtain money from the now poverty-stricken people. Collections are taken up in a silver box with a crucifix attached, the people kiss the image and drop their money in the box—even the dead are not at rest, for, unless the grave-rent is kept paid up, the remains will be exhumed and carried to the burn pile. I do not wonder that in his day Luther’s soul was moved within him until he was forced to cry aloud. Oh, that to-day our God would help us confess our own sin—the sins of the professing Christians of our own land, and then cry mightily for the desolate blinded people of this country, tottering fast into the grave and utter darkness forever.

Some thirty years ago, under the reign of President Morena (The Tyrant), a large number of foreign priests were brought into the country to help him, “Hold the people.” He was finally stabbed as he came out of the Cathedral, and from the date of his death, about 1880, until a year ago, there has been no strong or lasting government. The liberals desired many changes and struggled a little, but the priests and church party were so firmly entrenched, that there seemed to be no possible means of gaining a victory. But our God had heard the cries of the poor down-trodden people, and was making ready his Chariot of Deliverance. His ways are not our ways, but He maketh the wrath of man to praise Him.

Something over a year ago Japan, then at war with China, wished to buy from Chili the warship “Esmeralda,” but under some treaty or international law she could not sell to her without probable trouble. Ecuador being considered a small obscure nation, it was suggested by Chili that the ship take the Ecuadorian flag and be sold as her vessel. The President, the Governor at Guayaquil and the Consul at New York entered into the agreement, and, it is said, received \$400,000 for the sale of the Ecuadorian flag, as the transaction was termed. In some way the action became known, a revolution was started at Gua-

yaquil and the President was obliged to flee. The old Government being conservative, *i. e.*, for the clergy, the liberals of course now came to the front. A "Hunta," or meeting of the leading men of Guayaquil, was called and they decided to send for Gen. Alfaro, who had been fighting for liberty for many years, but for some time past had been exiled in Central America, and proclaimed him "Jefe Supremo." He came at once, bringing with him Gen. Franco, who had also been exiled as a liberal. From Quayaquil Gen. Alfaro marched with his troops up country, taking the cities as he went, without very much of a struggle, occupied Quito, the capital. His officers and soldiers then began the work of taking the different provinces and cities, and an election was soon ordered for delegates for a convention to reform the constitution and elect a president. There are no real elections in any part of South America—the ruling officer simply reelects himself with the aid of his troops, or designates some friend for whom the few votes are cast, and Gen. Alfaro's men were, of course, all elected. Trouble, however, arose at Cuenca in the south, and the General was obliged to go once more to battle. After quite a severe fight Cuenca was taken and the country quieted.

On taking hold of the country Gen. Alfaro at once stopt the payment of state money to the church—perhaps a million sucres per year, or \$500,000. He also found that the priests were the strong enemies of his party, and were using their vast wealth and power against the government, he therefore confiscated some of their property, and they were pretty thoroughly driven out of the Oriente and the province of Manibe, and a number of them were exiled. Three o'clock in the morning was the regular time for confession and mass, and as few people but women attended at this hour, and the priests were probably using the churches for immoral purposes, he ordered that the churches should not be opened until five o'clock. The Archbishop instructed the priests to stir up the people against the government, until he was in a measure silenced, and he now pretends that his life is in danger, and that he has left his palace and is in hiding in the city. Undoubtedly the priests and church party understand that a change has taken place, but the conservatives have much of the wealth of the country, and the priests are never known to give up.

Gen. Franco is next to Gen. Alfaro in command of the troops and is stationed in this city. He is supposed to rule with a much stronger hand than the President, and he is much feared. He has placed the city under martial law, and the whistle of the sentinels day and night on nearly every corner, the concerts given by the two military bands, with soldiers attached, the marching of the troops through the streets, all tell the people that a ruler is in their midst. A short time ago a conspiracy was formed to assassinate him, but it was discovered, the head man apprehended in the morning and shot at 4 P. M. This caused quite a stir, and Mr. Morla, the head government minister, and others resigned, but the general seems not at all disturbed and walks or rides in the streets with a friend or two, and holds the key to the city. Both Gen. Alfaro and Gen. Franco have received me very kindly, and offered any assistance in their power.

I have found here a small grammar of the Quichua language, printed in Spanish, and have had a short conversation with a nun who has been in the Oriente for seven or eight years as a teacher for the Indian children. Archidona, the capital of that province, is over the

eastern range, and some seven or eight days distant, but there are no roads, and a person must walk or be carried on the backs of Indians. That town is, however, only two or three days from the Napo river, at a point where it can be navigated by small vessels to its confluence with the Amazon. The country is supposed to be healthy, and parts of it inhabited by tribes of wild Indians who speak dialects of their own.

I find quite a number of people who are now openly opposed to the church and the priests, and while I believe that during the past years brave, wise, Holy Ghost laborers could have lived here, and possibly with much persecution disseminated a good deal of Gospel, I can now see no reason why God's chosen workers should not come here very soon. However changeable the people may be, and whatever may in the future befall the present liberal rulers, our God still sits upon the throne, and He is well able to care for His own so that they may glorify His Son in life or even in death.

The Gospel Union, with headquarters at Kansas City, Mo., has already undertaken a work for this country. Laborers are now at Guayaquil. Brethren pray for us.

* * * *

At the annual summer Bible School of the Gospel Union held at Crete, Neb. (July 17-25, 1895), it pleased God to pour out upon the Christians there assembled an unusual spirit of prayer for the evangelization of the world. Without premeditation they were led to pray especially for the opening up of South America to the Gospel and the sending forth of missionaries to that land. The interest culminated in an all-night prayer-meeting and an offering of money, jewelry, etc., amounting in all to about \$150.00 for the opening of a new mission in the Neglected Continent. To human eyes this was the beginning of the work which has now resulted in the sending of four missionaries to the hitherto closed country of Ecuador. We say to human eyes, for in the councils of God the work had been begun before our prayers were offered. It is well known that by the Constitution of Ecuador all forms of religion, save the Roman Catholic, are prohibited from being preached or taught, and the fanaticism of the Jesuit priests, by whom the country is overrun, had served to re-enforce the law and make the preaching of the Gospel there exceedingly difficult and dangerous, if not impossible; and the result has been that there has never been any settled Protestant missionary work undertaken in the country. There have arisen, however, from time to time in Ecuador some who have opposed this policy by pen and sword, and who have attempted to bring about such a revolution in the government that the Constitution might be so revised as to grant religious toleration; but this liberal party has been hopelessly in the minority, the conservative element controlling both the mass of the people and the wealth of the country, while behind it was the tremendous power of the Jesuit priesthood. But God was working for Ecuador. Almost simultaneously with the Kansas Bible School a revolution was inaugurated which has gone forward until Gen. Alfaro has been elected, the first liberal president of the Republic; the Constitution has been revised, and we have now every reason to believe that religious toleration has been granted.

It seems to us that under such clear leadings of the Providence of God, there is nothing for us to do but to send out missionaries as rapidly as God may permit us to do so. The faith of the people in

the Jesuits is shaken, the doors are opened inviting Protestant missionaries to enter, and now is the time to move forward before the country shall settle back into infidelity and atheism, or invite the priesthood to resume control. Delay at this time may mean (as in the case of others of the South American countries) a relapse into a condition worse than that from which it is now emerging.

THE THREE YEARS' ENTERPRISE.

In an appeal issued with reference to the approaching completion of the first hundred years of the Church Missionary Society, the committee say in part:

"On April 12th, 1899, the Church Missionary Society will have completed its first century. The one hundredth year (April 12th, 1898, to April 12th, 1899) will be its second jubilee year, and will call for an observance mark by still deeper thankfulness, and still greater large-heartedness in offering to the service of the Lord. . . . While we would praise Him for His blessing, the attitude of all His servants should be one of deep humiliation on account of the inadequacy of their efforts, and of the neglect by the Church, as a whole, of His solemn command to preach the Gospel to every creature, to make disciples of all nations. That after the lapse of nearly nineteen centuries since that command was given, at least one half the present population of the world should never have heard that there is a Savior for them (to say nothing of the myriads who have died without hearing such glad tidings), is a fact that should humble the Church in the dust; and no joyful commemoration should be allowed to cause it to be forgotten for one moment.

"For this reason, the committee desire to turn the thoughts of the whole society to the consideration of the great and world-wide work of evangelization. . . . The committee accordingly propose to devote all the attention that can be spared from the constant demands of current work during the three years to two great objects:

"I. *A comprehensive review of the Society's position and methods*, particularly in the mission-field—tho not excluding its home administration—with a view to the detection of weak points, the correction of errors, the application of the experiences of one mission to the circumstances of another, the more effective distribution of forces, the inauguration of such fresh plans as may conduce to more stable and lasting results. . . . In particular, to give careful attention to the position and needs of the native Christian communities called out of heathendom through the Society's instrumentality; for the evangelization of the great heathen nations will not be accomplished by foreigners. . . .

"II. *A large increase in the Society's evangelistic forces*; and this with three great objects in view—viz.: first, the strengthening and consolidating of the existing missions of the Society; secondly, the extension of its operations, both in present work and in regions beyond; thirdly, the promotion of the spiritual life of the native Christian communities, with a view to more active and fervent evangelistic effort on their part.

"But there are two essential requirements for the taking of whatever measures may prove to be desirable—viz.: *more missionaries*, and

more means for their maintenance. And with a view to these, the committee propose the following steps:

"1. To foster and extend in every possible way the Society's existing agencies, old and new, for spreading and deepening missionary zeal and interest. . . .

"2. To seek fresh opportunities of reaching various particular classes of the community. (Men, women, boys, girls, students, and children.) . . .

"3. To open communications with several organizations already at work among some of these classes, such as the Church of England and Church of Ireland Young Men's Societies, the Young Men's and Young Women's Christian Associations, the Girls' and Young Men's Friendly Societies, the Children's Special Service Mission and Scripture Union, etc.; not with any idea of their specifically helping the Church Missionary Society, but rather that the Society may be able to help them in the efforts already being made by them (or some of them) to awaken a missionary spirit among the classes for whose benefit they exist.

"4. To take fresh steps for the circulation of missionary information, particularly of the latest current intelligence. The committee propose to issue a *monthly letter*, containing the latest missionary news, in such a form that it may, if desired, be read as it stands from the pulpit at a Sunday or week-day service. . . .

"5. To encourage definite and believing prayer, private, or in the family, or in social or parochial meetings, by supplying friends with topics for prayer, either in the above-mentioned letter or separately.

"6. The committee fully hope that the general interest aroused by these and other plans to be specially developept during the three years will, if inspired and directed by the Holy Spirit, give such an impulse to missionary zeal and interest as will call forth immediate and numerous offers of service. . . . If in these seven years from October, 1887, to October, 1894, the Society did, without realizing it at the time, send out additional missionaries in such numbers that, at the end of the seven years its staff had actually doubled, surely in the coming three years a similar advance may be lookt for, if the Lord pour out upon his people the spirit of self-sacrifice. . . .

"7. The committee consider that the sending forth and the maintenance of these immediate recruits should be a principal purpose of the new and special freewill offerings which many friends will wish to make during the three years. No object will so surely call forth liberality and self-denial as the sending out of more missionaries for the evangelization of the world. The committee therefore propose to apply to the support of the new missionaries not otherwise provided for, and of any development consequent upon their going out, such of the centenary or second jubilee offerings as may be made in the following ways:

"(a) The committee invite their friends to adopt St. Paul's direction in 1 Cor. 16:2, and to 'lay by them in store,' Sunday by Sunday, some additional weekly contribution, however small, over and above their ordinary subscriptions, toward the support of the three years' reinforcement; such offerings to be paid in from time to time, either through the associations or direct.

"(b) The committee recommend the adoption of the plan of raising additional contributions for the support of individual missionar-

ies, either as personal substitutes for service, or as 'our own missionaries' for individual parishes or branches of the Gleaners' Union or other bodies. . . .

"The committee will remind their friends that while they rejoice to continue the policy of faith to which they believe God led them eight years and a half ago, and to send out all qualified missionaries in full trust that He who has called them will provide the means for their support, they are bound to combine effort with faith, and to seek new methods of increasing the funds; and as the income, notwithstanding its unexpected growth in the last few years, is still insufficient for the upkeep of the existing staff and machinery, the committee do not doubt that the plan of utilizing the interest which the Society's second jubilee or centenary will arouse, and of employing the funds that will be contributed, primarily for the increase of the Society's evangelistic forces, will command general approval. The committee do not contemplate the formation of a great centenary fund. To name a figure for such a fund would be either to cause disappointment if it were not reached, or to limit the liberality of God's people if it were reached. But as the year of the second jubilee approaches, the committee will issue a list of special objects, other than the three years' reinforcement, to which special thank-offerings can be appropriated. . . .

"The committee earnestly desire that the three years should be a period, not only of progress on the part of the Church Missionary Society, but also of a general advance in the whole Church toward a deeper realization of her responsibilities to her Divine Master for the fulfilment of His great command. In several ways these and succeeding years will be a period of centennaries. In 1898 the Society for the Promotion of Christian Knowledge will celebrate its second centenary; in 1901 the Society for the Propagation of the Gospel will celebrate its second centenary; and in 1904, the British and Foreign Bible Society its first centenary. In addition to this the close of the nineteenth century itself is suggestive of solemn considerations. It is true that if the Christian era should date four years further back than the common reckoning, as is generally believed, 1900 years since the birth of our Lord will be completed this year; but still the very change from the expression nineteenth century to twentieth century will be a natural occasion for review of the past and preparation for the future. . . .

"The committee do not at present put forth any suggestions for the observance of the Society's second jubilee itself. . . . What is needed is that every member and friend of the Society and of the missionary cause should (1) *intend* to move forward, (2) *actually move* forward, and (3) *feel and know* that he *is* moving forward; that he is not to-day where he was yesterday, and will not be to-morrow where he is to-day. And this applies to prayer for missions, to the study of missions, to the exercise of influence upon others in regard to missions, to the dedication of our substance to the Lord's service in missions, to the daily 'submitting' of 'ourselves wholly to His holy will and pleasure,' ready to go where He sends us and to do what He bids us. It is little indeed that any of us can do; but if every individual Christian will do that little—not the little he is doing now, but the little he can, if he will, do besides—in prayer, in influence, in offerings, in personal service—then the Lord will do great things for us whereof we shall be glad."

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The General Missionary Outlook.

BY REV. GEORGE W. PECK, L.L.D.,
BUFFALO, N. Y.

For our sakes, no doubt, this is written: that he that plougheth should plow in hope; and that he that thresheth in hope should be partaker of his hope. (1 Cor. 9:10.)

Theodore Christlieb remarks at the beginning of his "Universal Survey of Protestant Foreign Missions," that it is "a hope inspiring review. * * There breaks upon us, in our days, and grows more and more complete, the age of universal missions."

Other authors of perhaps wider personal observation, tho no better students of the theme, agree that the times in which we are permitted to live, are unparalleled in their missionary enterprises, and it has come to be recognized that, "the Church that is not missionary in its spirit must repent or wane; the pastor who is not should reform or resign."

Reliable figures are not always available. I have selected some from Dennis, Pierson, Todd, Gracey, Christlieb, Adams, Gordon and others of our best authors, and from our current periodicals and reports.

Take the year 1825 as our first landmark. There were then only 60,000 Christians in all the mission churches of the world. The annual rate of increase was then so small that it was sometimes a question whether the diminutive results justified such prodigious efforts.

In 50 years from that time the annual increase of Christians in mission fields was equal to the previous sum total, 60,000, and in 70 years from that time the annual increase of Christians in mission churches was 100,000; from a few scattered converts each year to over 100,000 converts each year, in a little

less than three quarters of a century. It took the whole of the first hundred years after the birth of Christ to gather 500,000 Christian adherents in the whole world, and now we are gathering over 100,000 converts each year in the foreign mission fields alone. Surely, our God is marching on.

In the year 1800, before the era of foreign missions began, there were 200,000,000 Christian adherents in the whole world. The next ninety years of this great missionary century showed an increase of total adherents to Christianity of 270,000,000. Thus, on the average, Christianity expanded more than 30 times faster during each decade of the missionary century, than it did during each decade of the previous eighteen centuries.

What are the facts with reference to the United States? In 1750 evangelical church membership in the U. S. included only one out of every 13 of the population. At the end of 43 years the church membership included only one out of every 18 of the population. During the next 25 years five great missionary boards were organized in the U. S. largely for work in foreign fields. Since that period evangelical church membership has increased in the U. S. from one out of every fourteen to one out of every four and one-half of the population. That is to say, while we have been plowing and reaping at the rate of 100,000 converts a year in the foreign field, our home church membership has increased from about seven per cent. to nearly twenty-five per cent. of our population.

As an encouraging feature of this condense exhibit, the rapid spread of the English language and the wide circulation of the Scriptures are interesting items. In 1800 the English language was used by only 24,000,000 of people,

but in 1890 it had become the vehicle of thought for over 115,000,000, outstripping its nearest competitors among the Russian, German, Spanish and French tongues by more than 35,000,000. As a consequence the Bible of our own splendid vernacular, by far the widest medium of communication between the Christian forces of to-day, very naturally follows the "King's English" to every nook and corner of the world. The Bible is also published and circulated in more than 350 translations into languages spoken by 1,400,000,000 people, so that its present annual circulation exceeds 6,000,000 copies, and its total circulation during this missionary century exceeds 256,000,000 copies.

Here we discover a mighty missionary force at work. By competent authority it is estimated that not more than 8,750,000 copies of the Bible were issued from the time of Moses up to 1804, a period of thirty-six centuries. From 1804 to 1896, less than one century, more than 256,000,000 copies of the Bible were issued. With the Bible in the hands of the people, ancient apathy gives way to modern missionary activity, and as our tireless presses and increasing agencies continue to sow the gospel seed, we will continue to plow and sow, to reap and thresh in hope of glorious rewards.

The objection is frequently made, that it is a waste of time and money to attempt to force the religion of the western world upon the people of the Orient, whose habits and customs are so widely different from our own.

This, indeed, when our Lord Himself was an Asiatic, and when Chaldean shepherds, watching their flocks by night upon the plains of Shinar, were the first to hear the glad tidings of great joy to all people. Our religion was born and cradled in the Orient. It was preached and practised in the Orient in its pristine purity, by the Son of God himself.

Mesopotamia, Egypt and Arabia, and indeed all the adjacent lands, were laid under contribution to solidify and ex-

tend the Savior's kingdom throughout the habitable world. The Orient will furnish the material for the proper interpretation of the Scriptures, as within that Orient these were almost exclusively confined for 4500 years. Hundreds of its cities, towns, rivers, mountains, and present inhabitants, are living witnesses of the truth of the inspired word, and will reward extended tours for independent investigation in the interests of Biblical interpretation. The stamp of scientific accuracy and approval which these lands and people give to the geography, history, botany, geology, topography and ethnography of the Bible, are so satisfactory to the honest and industrious inquirer that he cannot help regarding them as necessary links between the distant past and the living present.

These statements give only a faint idea of our real indebtedness to the Orient. The Christian world should pay, without further delay, its indebtedness to the fatherland of the prophets and apostles by saving their unregenerate successors. Educated natives in the east recognize the most perfect adaptation of our religion to all their needs, and this is proving to be a collateral encouragement of prime importance. Keshub Chunder Sen, one of the most learned Hindus, made use of the following forcible language:—"When I reflect upon the fact that Christianity was founded and developed by Asiatics in Asia, my love for Jesus becomes a hundred-fold intensified."

The Outlook in India.

REV. H. F. LAFLAMME, COCONADA,
INDIA.

Tho the statement that 15,000,000 of the population of India can read and write English has been repeated, it is very wide of the mark. Not that many, altogether, can be considered literate in any one of India's many vernaculars. The comparison, as regards literacy, between the United States of America and India, of each 1,000 males, and

the same number of females, stands thus:—

	<i>Males.</i>	<i>Females.</i>
The literate in U. S. A. are	725	406
" " " India "	109	6

That makes but 5 per cent., or 14,-500,000 of the people who can read and write any language. Out of that number only 537,811 speak English. Excluding from this last total the English residents, such as troops, civil servants, traders, the handful of missionaries, etc., the residuum represents the English-speaking natives, who number only 388,032. Tho this class make themselves heard thro the press, and on the platform, the attention of enlightened Christendom thus drawn to them is out of all proportion to their influence and importance. Superstitious, idolatrous, degraded, ignorant India, with her teeming millions sleeps on unconscious of their very existence as far as any significant effort on their part to enlighten her is concerned.

India's eternal hope lies in the missionary of the cross. Her peoples' illiteracy makes the colportage campaign a feeble factor in her evangelization. That same limitation, while calling loudly for Christian schools as a relief, places them as an immediate and rapid evangelizing agency largely out of the count. Native agents, in greatly multiplied numbers, fired with a holy zeal, prepared and sent forth by native churches, will be the final efficient factor. But these are war times. Those vast millions are dying at the rate of twelve millions a year. They cannot await the preparation of even the effective native agent. The 800 ordained foreign missionaries from Protestant Christendom are entirely inadequate. The immediate, emphatic, urgent call is for 5,000 more ordained missionaries from the warm heart of Christ's people, and a large contingent of select Christian women to meet the peculiar needs of India's secluded womanhood.

If the Queen-Empress of British Dominions needs to keep 73,000 of her

choicest troops, and about 12,000 or more of her pickt men in the railway and civil service of India, to preserve and administer that empire, besides the large staff of native officials, then surely it seems a very reasonable request to ask that 5,800 ordained missionaries, with a large number of single ladies, should be engaged in the conquest of that continent in the name of the Lord Jesus.

Outlook in India.

REV. D. O. FOX, POONA, INDIA.

What is the outlook for the conquest of India for Christ? This is a very interesting question. A beginning has been made towards this end. There is an army of hundreds of workers in the land. Thousands of converts are gathered into the Christian fold every year. But what are these among the millions that fill this great empire. These workers were never more conscious that they are face to face with opposing forces that no human power can overcome.

There are two elements at work in India which, together, give promise of wonderful results. 1st. There is a growing spirit of *oneness* among the missionaries of nearly all the different denominations. This oneness that comes from love to God and to one another, is becoming a marked feature among them. It is a cause of great joy to all. They freely and heartily unite in missionary conferences, all-day prayer-meetings, camp meetings, district conventions and Bible readings. 2nd. There is a united cry going up to God all over the land for the gift of the Holy Spirit. They study the Scriptures with reference to this experience, and are seeking it in all their meetings. In this they are following the apostolic practice. As in apostolic times, so now in India, there is coming the Divine power that follows the baptism of the Holy Spirit. The results will be glorious.

Outlook in Burma.

BY REV. DAVID GILMORE, RANGOON,
BURMA.

When I left Burma last March, the prospects for missionary work—at least for the work of the American Baptist—were generally regarded as brighter than ever before. The most significant feature is the changed attitude of the Burmans towards the Gospel. The Baptist mission has in the past been blessed with great success in Burma; but this success has been principally among the Kavens, a non-Buddhistic race. The work among the Burmans (who are Buddhists), while equally faithfully done has, until recently, had comparatively meager results. But now all over Lower Burma it is noticed that the Burmans are much more ready to listen to the Gospel. The number of those desirous, or at least willing, to embrace Christianity, is steadily increasing, and many more Burmans are being baptized now, than was the case five years ago.

Other important signs are: the great increase of Bible reading among the Christian Kavens, due to the introduction of a cheap and portable photo-engraved Bible; the extension of work among Telegus and Tamils by the Baptists, who for the past two years have had a missionary devoting his whole time to this work, and the organization of a Conference by the American Methodist Episcopal mission in Lower Burma. The Methodists are evidently determined to take up work for the natives with the same energy they have shown in their Eurasian work in Rangoon.

The Outlook in China.

BY REV. M. C. WILCOX, PH.D., FOOCHOW,
CHINA.

During the last few years China has been making history far more rapidly than ever before. The recent war with Japan, in which China lost every battle, will doubtless prove a greater benefit, in the sequel, to the larger country than to the smaller.

Previous to the war with Japan, China's principal attention and fears had reference to certain distant nations, but now it has been practically demonstrated that her nearest neighbor is an ambitious and powerful enemy. In order to cope with this enemy, China has no alternative but to accept heartily and sincerely those western inventions and sciences that have helped make the Island Empire such a mighty force in the Far East.

Many things seem to indicate that a new era is dawning in "the Land of Sinim." The recent visit of Li Hung Chang to Europe and America has doubtless much significance. Li is regarded as the leader of the progressive party in China. His numerous, practical questions while in this country, show that he sought information which he hopes to turn to good account in his native land. It is highly probable that western inventions will soon be introduced into China as never before, and that railways will be built for military purposes primarily, but ultimately for general use.

Recent letters from China indicate an increasing interest in western affairs and in Christianity, despite the riots of last year, and the deplorable Kucheng massacre which, on August 1st, 1895, deprived the writer of eight valued fellow-workers of the Church Missionary Society of England. Yet from that region, and also from the scene of the riots in West China, there come cheering reports, which betoken the dawn of a brighter day of opportunity.

Rev. G. B. Smyth, President of the Anglo-Chinese College, connected with the Methodist Episcopal mission at Foochow, writes:

"There are many signs of a great awakening of interest here in things foreign. Large numbers of people are attending the churches. Over 100 have joined Tieng Ang Dong (a leading Methodist Church) on probation since conference. Of course, it would be a mistake to suppose that all this is a religious awakening. . . . I think the

greater part of it is not. It is rather a feeling that the future belongs to the foreigners, or to those who learn their secrets. . . . Some of the new students at the college are from some of the most important families in the city. One is a nephew of the Au Kuang magistrate, another is a grandson of the Chek Kiang Taotai."

So much from one whose statements are sure to be sufficiently conservative. I will now quote from a missionary who is sufficiently optimistic, but probably not too much so in view of all indications, Rev. W. N. Brewster, of Hing-hua, China:

"We are growing as rapidly as we have men to shepherd the people. The people and the officials are in general very friendly. . . . Hinghua mission, when organized separately from the Foochow Conference, will have over 5,000 members and probationers. . . . A missionary's life, if anything, is one of faith; he 'sows in hope.' The blackness of the heathen night enshrouds him like a pall. Even though he report 1,000 converts in a single year, what are these to the thousand times 1,000 souls in his district that are, to all except the eye of faith, as far from Christ as ever. . . . You ask me, 'Watchman, what of the night?' 'The morning cometh.' It is here."

The Japan Problem.

REV. C. A. CLARK, MIYAZAKI, JAPAN.

Japan has come to the "problem" stage. Problems great and grave have arisen; problems of education, of property, of theology, of cooperation; problems calling for great wisdom and patience and wakeful nights and earnest prayer, and above all, for Christ-like love.

But the compound problem, which towers above all these problems, and makes them seem small, is: How shall we get the Gospel message into the ears and hearts of the forty million people who have never yet heard a lip of it, and how shall we persuade the other

two million who have heard, more or less, to accept the Gospel offer, and how shall the forty thousand Protestant Christians of Japan be helped to fuller faith and larger work? This is the great Japan problem.

America has its problem of the masses; but in America it is the problem of persuading the two out of every three who are not members of evangelical churches, to accept Christ and the Christian life. In Japan, it is persuading the nine-hundred and ninety-nine of every one thousand.

Here the two refuse Christ, not from ignorance, but from deliberate choice. There the nine-hundred and ninety-nine do not choose because they do not yet know of the Christ.

Suppose the case verest, and the United States to be in the condition of Japan—circled by isolation and steep in heathenism for twenty-five hundred years, all the people Buddhists, Shintoists, Confucianists, Atheists or Pantheists,—a large part of them all of these at once,—our present material civilization—railroads, telegraphs, school-system and the like, all gotten from abroad within the past thirty years. Then suppose that only thirty-five years ago missionaries from Asia began coming to *such an America* to make us acquainted, for the first time, with the Bible and Christianity, and that to-day—carrying out the proportions,—there were but 800 of those Japanese and Chinese men and women working for us as Christian missionaries, and but 65,000 of our 65,000,000, who call themselves Protestant Christians, while over nineteen twentieths of the rest had never heard a word of Christian teaching. What our problem would be in such a case is the problem of Japan to-day. Prayers and sympathy are needed for the Japan missionaries and Christians, who are facing these difficult minor problems. But we must not let these obscure our view of the large problem. It is not retrenchment and withdrawal of missionary help, as some have suggested, but deeper sympathy and more earnest

prayers, and renewed and continued effort, and still larger offerings of men and money, for years to come, that are needed to help in solving the great problem of Japan.

Do the Japanese desire this help? A few may not. But any one who knows the feeling of the great mass of the Evangelists and Christians will not hesitate to say yes, very emphatically. While the spirit of independence is strong, and sometimes is manifested in conspicuously unpleasant ways, yet all but the very few realize that Japan must have outside help for a long time to come, to accomplish the evangelization of the nation. Let us not forget the great problem!

Bible Distribution in Nagoya, Japan.

In the spring of 1895, the missionaries residing in Nagoya, together with some of the native workers, representing four denominations, resolved to undertake the work of putting one copy of a portion of God's Word into each of the fifty thousand dwellings in this city. Dr. W. N. Whitney of the Scripture Union greatly encouraged and substantially aided this work. A representative working committee was appointed by the contributors to the project, fifty thousand copies of the four Gospels, twelve thousand five-hundred of each, were specially ordered and printed for this work, the Bible Societies' agent making a reduction of 50 per cent. of the retail price. Systematic preparations were made to begin the work of distribution. A brief tract, introductory and explanatory, was printed, and a copy of it put into each portion of the Word. This tract singled out and called special attention to important passages. The committee held regular meetings, and the different phases of the work were fully discussed. Some Christian friends came to the meetings of the committee, and made well-meaning but discouraging speeches, declaring the undertaking dangerous, and one Christian pastor predicted

bloodshed as a consequence of stirring up Buddhist wrath by attempting a house-to-house visitation and distribution. It was well known that among these two-hundred thousand people, mostly Buddhists, two thousand Buddhist temples and five thousand priests, there would be some opposition; but the committee did not hesitate. All were eventually surprised at the mildness of the opposition. The work was begun by presenting to the Marquis Tokugawa and the four officials of Chokunin rank, well bound copies of the whole Bible. Neat, well-bound copies of the New Testament were presented to fifty-four officials of Sonin rank, and to gendarmes and police inspectors cheaper editions of the New Testament were given, and with each copy of the Bible and New Testament special letters of explanation were presented. With but one or two exceptions, the officials received the committee with great cordiality, and many of them seemed glad to inquire about Christian customs, etc. Portions of the city adjacent to the respective churches were apportioned to their workers, and the work of house-to-house visitation began. In some instances priests went in advance of the workers and threatened the people, if they should take copies of the Word. In other cases the distributors were closely followed, and all the portions left were gathered up for destruction. In some cases doors were barred in the face of the workers. In one section, covering several blocks of the most wealthy people of the city, an agreement was made that no one there would receive these portions of Scripture, and in some instances priests required the people to sign documents to the same effect; but no violence has taken place. From 2 per cent. to 40 per cent. of the offers made were refused, but the average will not exceed 4 per cent. or 5 per cent. In many instances people appeared glad to get the Word, and instances of direct good are known to have followed this work. The spirit of

inquiry has increast and some persons thus found are now attending the churches. Some small, isolated portions of the city still remain to be workt, but the main portion has been covered, and the remaining portions of the Scriptures have been divided among the four missions represented—the Presbyterian, Methodist Episcopal, Methodist Protestant, and the Church of England.

Some of the workers have met with rich experiences, and in this way alone the work has paid well. The borders of Zion have been enlarged and her bulwarks strengthened perceptibly in this city within the past twelve months, to which good work the distribution of Scripture portions has undoubtedly contributed no mean part. Much prayer has accompanied this work, and while we may never be able to tabulate results, sure it is that He who has made a definite promise as to the fruitfulness of His Word, will see to it that great results follow. Hundreds who would otherwise never have seen the true Word of God, have had at least one chance to read some of its truths, and have had the importance of the subject brought home to them.

To the end that those friends who have felt interested in this work may know what has been done, and in the hope that others into whose hand this writing may come, will unite with us in Nagoya in prayer that the Word which has thus been distributed, may long continue to burn its truths into the hearts of this people, this brief report is respectfully submitted, by order of the Committee.

D. S. SPENCER, Pres.,
A. R. MORGAN, Sec.

Nagoya, Japan.

The Outlook in Colombia.

BY REV. THEODORE S. POND,
NEW YORK.

This "Republic" (?) has a population of 4,000,000. A mixture of European races with Indians and negroes, resulting in a people where it is impossible to

draw the "color-line," for they "shade off" into *all* the colors which "flesh is heir to."

Nominally Romanists, the majority pay little, if any, respect to religion. They are given to vice rather than crime, are weak rather than wicked. Some regions are priest-ridden, others have very few, and some no priests at all. Northern Colombia is counted mostly as "liberal" in politics and religion.

Baptisms are frequent; confirmations rare; church going still rarer; and "confession," even once a year, at Easter, is practically almost abandoned in this region. Marriage is made costly by "The Church," hence is rare, save among the rich; but there are children none the less. Two-thirds are illegitimate. "Extreme Unction" is beyond the reach or the desire of the masses. It costs too much to die in the arms of "The Church." Hence the many die unshriven. Twenty dollars is the priestly tax for a funeral. Hence there is seldom any ceremony other than a thorough-going "wake," accorded by the neighbors, who carry the defunct in noisy, irregular procession at night, with lighted lanterns to the grave.

With only ten per cent. able to read, with frequent revolutions, with few or no houses, and all too little home purity, and with little or no religious spirit, the spirit of "faith and a sound mind," in the vast majority—it is not surprising that public morals are "at low ebb," while "progress" does not come within the "list of possibilities." Indeed, tokens of retrogression are too evident on every hand, save where foreign interests and enterprise employ and develop native resources.

In a word, Rome and heathenism have long ago formed a "close-joint" partnership, under the now ancient style and title of "Pope and Pagan." The fruits of this union in Colombia and all South America are exhibited to angels, devils and men on a scale at once colossal and continental.

In the midst of this thick darkness,

covering the people of Colombia, there are three little points of light discernible.

There is represented in that needy country just one missionary society. The Presbyterian Board of Foreign Missions has two ordained missionaries in the capital, Bogotá (150,000 inhabitants), four ladies and one native helper. There is one higher school for girls, with preparatory department. Another higher institute for boys and young men. These schools are well attended. There is one church edifice and book deposit and a congregation of 150.

Another point of light is the station at city of Medellín. (60,000 (?). One ordained missionary, his wife, and a native lady assistant—a school house for a day-school and for meetings; books for sale.

A third point is Barranquilla, at the mouth of the Magdalena river, the chief port of the whole country. (40,000). Here are two ordained missionaries, their wives and three ladies; two schools for girls, one for boys and young men, in training for native helpers; no place of worship save a school-room. This board can do no more now. There is only one ordained missionary to every million of souls, and there are only four hundred (400) evangelical workers—both native and foreign—to the 37 million of the Southern Continent.

Comment is struck dumb.

Since the last revolution not a tithe of the common schools are sustained; not a press in the whole country is wholly at disposal of the mission. There is not a hospital worthy of the name, nor a refuge for the 27,000 lepers who live unsegregated from the people of Colombia.

Not the merchants of the world, not the gold hunters, not the naturalists, certainly not Rome, ubiquitous and dominant, has neglected this country (among the very richest in natural wealth), but the Church which has the Everlasting Gospel to preach, has past by on the other side and has made of South America, "*The Neglected Continent.*"

Greater Strategy in the Orient.

BY REV. D. C. CHALLIS, SISTOF, BULGARIA.

The final settlement of the Eastern Question involves more than the arbitration of war, or the machinations of European diplomacy. It depends rather on the action of forces whose field is humanity, and whose measure is the march of the ages. Unconscious racial instincts independent of mere selfishness, and more potent than ministers or generals, are the plane wherein a "Providence that shapes our ends," finds its peculiar field of action.

The steady advance of Russian power in all those regions is not mainly owing to the skill of her diplomats, or the size of her armies. Her people are but a part of a great race whose "stream of tendency" overleaps and ignores all the labors of diplomatic map-makers.

From the fifth century onward we find the Slavic race, slow-going but steady, healthy, patient, industrious and prolific, has possessed all of Eastern Europe. Huns, Tartars and Franks have successively invaded and fought over these lands. The "unspeakable" Turk has settled in a darkening cloud, like locusts of the Apocalypse. But all these have past or are passing away without disturbing the stately movement of the mass. Freed from ancient despotism and the blighting influence of medieval priesthood, the Slavic race will be to the East what the Anglo-Saxon is to the West.

Mohammedanism is a mighty force, but it is built on fanaticism and not on racial instinct. Blood is thicker than water and more potent than the foam of fanaticism. Diplomacy will exhaust its skill and play out its little game. Fanaticism will "foam out its own shame." Russian autocracy and Turkish atrocity will be alike forgotten, but the Slavic race, civilized and evangelized, will possess the land, and, joining hands with the Anglo-Saxon, will encircle the world with a girdle of peace.

The Outlook in Turkey.

It is not prudent to append names of contributors from within the Turkish Empire. *The Christian*, of London, collates whole columns from correspondence received at its office. We could readily do the same, but prefer to give a few extracts from the budget of *The Christian*.

"The attitude of the Turkish Government has never been so antagonistic as it is now. Leading Turks confess that Protestant teaching is loyal to the Government, but that it also opens the eyes of the people, and leads them to think for themselves, which is not compatible with the Turkish political system. Protestants are not allowed to rebuild their burned chapels and schools without permission from the Sultan himself, and such permission there is no hope of receiving. We have never had such discouragements to face as now. As compared with a year ago, the work seems to be in ruins. Many of the best men in all our congregations have been cut off. Every congregation is impoverished, and the people are still living in the fear of another massacre, but we know that this is God's work and He will yet bless it. Pray for us.

"There is a mighty battle being fought between the false prophet and the Son of God, and although we are sure that Christ will conquer in the end, it often seems that the victory is being long delayed. We are trying to help the people to set to work, but what can the multitudes of widows and orphans do? There are no factories for spinning, weaving, stocking-making, etc. When there is no market so far in the interior, the condition is desperate. Had it not been for the relief last winter thousands would have died, and the prospects of this winter are even darker. We dare not look ahead, but only lean hard on God. How we wish that some one would come and start an orphanage here for the many orphans.

"Another subject for deep sympathy is the condition of the many innocent men, unjustly imprisoned. They are charged with having caused the massacre, and the impression is that they will be sentenced to long imprisonments, if not to death. Among these prisoners, (perhaps 150 in all), is the good pastor of the Church, with the assistant teacher and the beloved doctor, full of good works and faith, who, like Paul, is rejoicing in that he is counted worthy to suffer for Christ. . . . The people are like poor frightened sheep. It is pitiful to see how terrified they become at the slightest rumors. Threats of further massacres are common. We wonder how long a Government so thoroughly corrupt and so hopelessly bankrupt can hold out. God only knows when and how the end will come. . . . Our spirits have been greatly refreshed by visits from the Red Cross agents."

We also quote a late editorial of *The Christian*, to wit:—

"The dark midnight that has hung over Turkey for so long seems touched with light at last. While rumors of further massacres are still coming in, there is at the same time a belief that the powers are really working towards a mutual understanding. The latest advices contain repeated hints that England has led the way in making certain overtures to Russia that may lead to such interference with the Sultan, as will bring his power for mischief to an end. What these proposals are does not yet appear; but that they are at least being made seems pretty certain. The agitation that has moved this country from one end to another, together with the Czar's visit, appear to be the primary causes of the new direction which affairs are taking. If we have succeeded in proving that the moral sense of Europe was not dead, but sleeping, and in rousing it to action we have done a good work. It would, however, be a mistake to think that the battle of humanity and justice has yet been won. All the resources of diplo-

macy will fail, unless the nation shows a determined and watchful attitude."

The sentiment in America must be still further stimulated to furnish moral support to our own Government at Washington, in enforcing the rights of American citizens in Turkey. "Eternal vigilance is the price of liberty."—[J. T. G.]

A Mighty Miracle.

BY REV. A. W. RUDISILL, D.D., MADRAS, INDIA.

Miss Stevens—"Evangelist Elizabeth,"—entered a butcher shop in a village in the suburbs of Madras, distributing tracts and talking to the people. Among them was the priest of the village; near by was his temple. He was a periodical worshipper at all the chief temples of that part of the country, having treasure of some description in each. About him was his yellow priestly robe; on his neck the priestly rosary; on his arms strings of beautiful beads; on his forehead the sacred ashes, in the center the round crimson mark, a sign of his devotion to the god he worshipt. He was known as a subtle dialectician by some of the leading missionaries of Southern India, with whom he had disputed for many years, but this poor woman was not worthy of such honor, and he listened in contempt. Had he not taught the people that he himself was a god? Had he not seen them prostrate at his feet? Elizabeth read the third and fourth verses of the first chapter of Isaiah, then kneeling, asked the Holy Spirit to do his work. The priest accepted her tracts and read them, and they kindled in his heart a fire of indignation. A few days after he poured upon one of our native preachers a volley of abuse, and vehemently attacked the Christian religion. The preacher answered him never a word, but when the priest had spent his fury, read to him the first chapter of 1st John, and kneeling, wrestled with God for the man's conversion. The priest was visibly affected.

Not long after, on a Saturday, Miss Stevens was astonished beyond measure to see this priest standing in her own room, and to hear him say, "Jesus has conquered me." I thought, said Miss Stevens, I had seen heathenism in all its repulsiveness, but never had I seen anything that quite equaled this, and I confess I trembled. He offered her his beads and asked for baptism. With her customary prudence she said, "Not now. Wait awhile. Think what this will cost you, and if, after a time you still desire it, I will arrange for your baptism."

Not less was her surprise on the following day to have him approach her in church, and taking the rosary from his neck, and the beads from his arms, say meekly, "What hinders my being baptized to-day?"

After a brief sermon by the native pastor, Elizabeth conducted him to the altar, and the sight was that of a fierce tiger following a gentle lamb.

Miss Stevens washt from his brow the sacred ashes; the man tore away the crimson disk and threw it on the floor. Asked why he took such a step, why he renounced the religion of his fathers and cast away his priestly inheritance, he answered, "Christ is my Shepherd."

He was baptized, receiving at his request the name of "John." In the parsonage he exchanged his yellow priestly robe for a cloth of pure white, and in this garment, emblematic of the clean linen in which the saints above are arrayed, he went away.

In the afternoon Miss Stevens found him sleeping in the shade with his Tamil Bible, which she had given him, lying near his head. He awakened and at once began his work, preaching with great power from the text—"Behold the Lamb of God which taketh away the sin of the world."

Anxious to say nothing that would not accord with the truth, he would turn and ask in English—"Am I right?"

He was right in all he said; he was the Savior's mouthpiece. He is now preaching and teaching a village school, and is one of Miss Stevens' distributors of tracts.

Was it not "A Mighty Miracle?"

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Monthly Topics for 1897.*

JANUARY.

The General Outlook.

FEBRUARY.

The Chinese Empire.

Tibet and Formosa.

Confucianism and Taoism.

The Opium Traffic.

MARCH.

Mexico.

Central America.

The West Indies.

City Missions.

Foreigners in the United States.

APRIL.

India, Burmah, and Ceylon.

Hinduism and Brahmanism.

Woman's Work.

MAY.

Siam and Laos.

Malaysia.

Unoccupied Fields.

Buddhism.

Work Among the Lepers.

JUNE.

Africa and Madagascar.

Fetichism.

The Slave Trade.

The Freedmen in America.

JULY.

The Islands of the Sea.

Arctic Missions.

North American Indians.

Work Among Seamen.

The Liquor Traffic.

AUGUST.

Papal Europe.

Romanism.

Bible Work.

SEPTEMBER.

Japan and Korea.

Shintoism.

Japanese and Chinese in North America.

Medical Missions

OCTOBER.

Turkey, Arabia, and Persia.

Russia, Siberia, and Greece.

The Greek Church and Eastern Sects.

Islam.

NOVEMBER.

South America.

Frontier Missions in North America.

Mormonism.

Young People's Work.

DECEMBER.

Syria and Palestine.

The Jews.

Educational Missions.

A Glance at the World of Missions.

EDITOR-IN-CHIEF.

As the field of survey for this opening month of the new year is the world, and this issue as a whole is taken up with the conditions of this world-wide work, we content ourselves with a few additional comments upon general matters of practical interest and importance.

The first thing that strikes us in the outlook is the almost unprecedented *unrest* in the nations. Seldom have we known a year within the life-time of this generation, when the world was in so unsettled a state, and there was such a common feeling of uncertainty. No political crisis since the first gun was fired upon Fort Sumpter, thirty-five years since, has created an excitement so intense as the last presidential campaign in the United States. In Africa, Madagascar, Boerland, The Sudan, The Kongo Free State, in fact, almost every part of the Dark Continent, has had an upheaval during 1896. In Japan there has been the most serious and alarming crisis since the Gospel was first preached. In China, India, Turkey and Armenia, Spain and Cuba, the Philippine Islands—all over Europe—in almost every quarter of the known world, some peculiar form of disaster or struggle, some alarming crisis, war, massacre, financial depression, political entanglement, which threatened serious results, or actual revolution, has characterized the last twelvemonth.

While, in the Master's work, discouragement is never in order, it must be confessed that in most parts of the mission field there has been no marked ad-

* Articles intended for insertion in the number devoted to these topics should be in our hands at least two months in advance.

vance, and in many cases, our missions have with difficulty held their own.

It may be well to give a few examples of the history which the past year has been writing, and to call attention once more to the crisis which the world-field now presents.

Glancing first at the field as a whole, the outlook for the new year is one, first of all, of appalling destitution. We must not shut our eyes to the *vast unoccupied area* which after nineteen centuries still confronts us in the world-field.

There are two massive oriental Empires, India and China, each in itself a world, which together embrace one-half the entire human race. Yet, among these seven hundred millions, all that has been done is thus far insignificant. J. Hudson Taylor, twenty-five years ago was driven to the organization of the "China Inland Mission," by the impulse of a resistless passion to reach eleven vast provinces of the celestial empire, which up to that time had not one resident Christian Protestant missionary. In India, each of the great native states has been nominally occupied by one missionary or more, but many of the smaller states have yet to be entered by preacher, teacher or healer; Nepaul alone being shut to the Gospel. Bengal's non-Christian population exceeds the whole population of the United States, and Bahar, with a population as large as England, has but thirty missionaries, one-half being women. The Decennial Conference held in Bombay in 1893, solemnly appealed to the Christian Church to help meet "an opportunity and responsibility never before known."

Yet, entirely outside of these two colossal empires, there lie at least five great territories which may be marked as yet unreached by the pure Gospel. Three of them lie in Asia, one in Africa, and one in South America.

1. What may be called "*Inner Asia*"—the Central Belt spanning the very heart of the continent, including Tibet and reaching to the Chinese Sea.

2. *Upper Asia*, or Russian Asia,

where a vast population is as yet accessible only to Greek priests, and imperfectly reached even by these ignorant and superstitious men.

3. *Arabia*, with its nomadic tribes and shrine of the False Prophet. In fact we may say of that whole territory which may be called Mohammedia—or the territory of Moslem power, which reaches from the west coast of North Africa to the borders of Tibet—it is like Jericho, yet to be encompassed by the hosts of the Lord, for the first time.

4. The *Sudan*, reaching from the Kong mountains east to the Nile valley, 3,000 miles long and 500 miles broad, is held under the sway of the crescent, and has a population equal to that of the United States and Great Britain combined. It is just beginning to be entered by missionaries.

5. The central portion of *South America*, sometimes called Amazonia, with at least 10,000,000 natives, is another of the unevangelized spiritual deserts of our globe.

Even in the best manned mission fields, the laborers are few. Out of all Protestant Christendom, with fifty million church members and four times that number of adherents, the total mission force, including women and medical missionaries, is not over 10,000. If we include in the total force at work all the converted native helpers, the whole number is about fifty thousand, or one laborer to every 20,000, supposing them all to be equally distributed, without regard to grade or sex. The great Tabernacle in London could accommodate the entire male force of missionaries now sent out from the churches of Christian lands.

As to the money supplied in 1897 for the world-wide work, it has been liberally estimated at fourteen million dollars, or, perhaps 2,800,000 pounds sterling. Yet the *income* of the Protestant church membership—not to mention the vast *capital* accumulated and invested—reached at least, in 1897, the sum of fifteen thousand millions of

dollars. So that less than one dollar in a thousand found its way into the mission treasury !

Missions among the *Mohammedans* have made very little progress during the past year. In fact, the dominions of the crescent seem to be the most impregnable of all fields open to Christian missions.

Korea presents features of great interest. A fair beginning is making in evangelizing that land, and what is needed now is a large band of devoted men and women to take possession of this field. There is room for three thousand workers there to-day.

Tibet seems about to be opened to Christian effort. A band of very resolute and self-sacrificing men and women are on the borders of this land, mastering the native language, and preparing to push towards the very capital itself when it can be done with any measure of safety. And a native Tibetan has recently embraced the Gospel and proposes to devote himself to its proclamation among his own people.

In *Japan* there is a net loss in membership of Protestant churches of over 500, in fact, a general decline in baptisms and Sunday-school attendance, etc. The gifts of native converts fall \$10,000 below 1895. And the worst of it is that these statistics do not misrepresent the real state of things. It is quite too obvious that in spiritual state there has been a very noticeable lowering of the level of piety, of which the defection of the Doshisha—the institution founded by the lamented Neesima—is one conspicuous sign. And yet the more devoted missionaries, instead of losing heart and hope, believe that all this is only one of the inevitable reactions which come in spiritual work, and which are followed by an even more marked advance, as in the case of sea-tides.

Rev. Robert P. Wilder and his associates in the Student Volunteer Movement in *India* and Ceylon have issued a very stirring "appeal for India." It is entirely too long for the pages of this

REVIEW, but it is a strong and urgent presentation of the wants of that great empire, address to their fellow-students whom they would draw to the field as sowers and reapers.

The statistics of the Madras and Bombay Presidencies, of the central and northwest provinces, Bengal, Rajputana, and the Punjab, are given separately and carefully, some of which are of permanent interest and value, and which are here condensed. The census of 1891 is made the basis of estimates.

The Presidency of Madras was the first in order of occupation. The number of native Christians in southern India is 865,528, having increased in a decade more than 22 per cent., while the population increased but 15 per cent. The Christians are one in 40 of the population, but 1 in 12 of the graduates is a Christian. Yet even in this comparatively well-worked field—Madras and vicinity—at least 32 workers are at once needed, and students are especially helpful in the effort to reach the educated classes.

Outside of Madras, the destitution is in some cases appalling. In one district there is but 1 missionary to 40,000, in another to 50,000, in another to 100,000, and in others but 1 to 250,000, 380,000 and even 500,000!

In the Bombay Presidency, there are 21 colleges and schools, only one under Protestant Christian control; and out of 3,189 students only 35 are Christians. Bombay City has 47,000 Parsees, a community especially inviting to educated Christian students. In the Poona district are nearly 1,200 villages without a resident Christian. Kathiawar has 3 missionaries to 3,000,000. Kutch, equal to Uganda in population, never yet had one messenger of the cross. In Wadhwan a missionary writes:

"The people listened splendidly, They have never heard before, in some cases, in others possibly once. There are hundreds of villages of aboriginal races as reachable as the Fijians were, and with little or no religion to destroy. In a few years these will have become Brahmanised, and then work among

them will be like knocking our heads against a stone wall. A government official of the district entreats us to send men there, promising every assistance in his power, and we cannot move. Why? For want of men. We could keep two or three men busy at nothing else than translating and writing. The Bible revision is not expected to be finished in any one's life-time, and all for lack of men. We have one man to do the work of a minimum of six in Surat alone."

Of the central provinces, Balaghat has a solitary worker who believes no part of India promises speedier or better results. Chanda has a population of over 690,000 without one missionary. Nearly all the native states in Raipore are unoccupied. In Hoshangabad, a population of over 3,000,000 is entirely untouched.

These are some of the specimens of facts with which the twenty pages of this appeal are absolutely crowded. The repetition of this destitution would be monotonous, but it is the monotone of misery, which can be tedious only to the selfish. This pamphlet is aflame with facts, which ought to make the dullest disciple arouse himself and ask, Lord, wilt Thou not send me to reach these untaught millions?

The close of the appeal lays great stress on the power of Christian literature. There are now 15,000,000 of persons in the Indian Empire who can read and write, and about 1,000,000 leave school every year. Here is a great field to be sown with the products of a sanctified press. Books and tracts are like bullets which strike far beyond the range of a hand to hand contact. For example, Rev. J. F. Ullman's book—"Dharmtuta," or "Religions Weighed," carried by a Hindu ascetic into a village of Behar, proved the means of *establishing a Christian community there*. A Christian coolly bequeathed Rs. 100 for the spread of three little books, which he highly valued, as they had been the means of bringing him to Christ. After his death they were found under his pillow. If we wish to alter the

thought of the masses, we ought to be prepared to whiten the fields of India with a snow-storm of lively penetrating and attractive leaflets. To accomplish this, experts should be set apart to the task.

We append the closing paragraphs:

The picture is a dark one, taken by missionaries on the spot, and taken for us volunteers. One of the workers asks for "European Knights of the Cross," and adds: "It's chivalry for Christ that is wanted in the hearts of young men at home."

Are you to disappoint these dear faithful workers? They are only 1,600 among a population more than four and a half times that of the United States, and nearly ten times that of England and Wales. Eight and a half millions die annually.

We close with the words of that friend of Western students, Rev. A. J. Gordon, D.D.: "I have long since ceased to pray, 'Lord Jesus, have compassion on a lost world'! I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for you to have compassion. I have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the Church. I have given my heart; give your hearts.'"

"When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou has delivered thy soul." Ezek. 33 : 8-9.

—The Twenty-Seventh Annual Meeting of the Inter-Seminary Missionary Alliance at Chicago, November 12-15, 1896, was attended by six hundred theological students, and was esteemed one of the best, if not the very best annual meeting the Alliance ever held. The culminating consecration meeting on Sunday afternoon will be remembered specially for Mr. Studd's recital of his personal experience; and all realized a great spiritual uplifting under Dr. A. T. Pierson's address, Sunday evening.—J. T. G

IV.—EDITORIAL DEPARTMENT.

Few events of the past year have been more remarkable than the revolution in Ecuador, of which we heard a vivid description by George S. Fisher of the gospel union, who returned from there in November. His stirring account of the sudden and marvellous upheaval, the singular connection of the Japanese Chinese war with the events in Ecuador, the first free convention, etc., we have printed in another department, in which the details are presented to our readers.

The Review of Reviews remarks of the *Ottoman Empire*: "It is like a smouldering heap of burning refuse. It reeks all over with smoke, and sometimes when the wind blows it bursts into flame. But as no one can say on what side of the rubbish heap the wind will play, so no one can predict where the flame will appear. All the provinces smoulder with discontent, and every now and then, under some unseen influence, that discontent leaps forth into active insurrection. Lately it was the turn of Crete, where there has been bloody work by the Turks in Canea, apparently by way of reprisals for the insurrectionary movement of the Christians in the hills. It is more dangerous to kill Greeks than Armenians; Crete, moreover, is accessible to warships, and the Sultan has therefore been sternly told that Europe will stand no nonsense in the Mediterranean. It is rather hard upon the local Mussulmans, who will feel themselves most cruelly deprived of privileges which their brother True Believers enjoy to the full in Anatolia; but necessity knows no law, and however disagreeable it may be, the Sultan will have to stop the massacre in Crete."

The eighty-seventh annual meeting of the "American Board," held in Toledo, O., in October last, Dr. Storrs pronounced one of the best and most inspiring ever held, tho Rev. S. N. Packard, the preacher for the meeting, remarked that the Board "has never been placed by the churches sustaining it in so grave a position as to-day, despite the favorable showing in the treasurer's accounts."

The A. B. C. F. M., venerable and beloved as it deservedly is, feels with other missionary agencies the backward setting of the missionary current in the churches. The total receipts for the year were \$743,000, including the money raised for the debt of a year ago. But the fact is that those who have the conduct of mission Boards move in these days with timidity and apprehension, having little confidence in the solid backing of their so-called constituency, which alas! proves too often rather a *deficiency*. In raising this debt, the special committee thought best chiefly to solicit from *individuals*, not *churches*, which is itself a significant fact. Is it not humiliating that the world-wide work of Christ should have to go to Christians one by one, and beg money to pay a debt and prevent a collapse? The amounts given by individuals are also significant. Beside the large gift of Mr. James, \$4,500 came from seven persons, twenty-four gave \$500 each, and there were about a hundred gifts of \$100 each. It is safe to say that \$50,000 came from about 250 persons, so that they paid the bulk of the debt. This surely is abnormal, and no steady advance can be hoped for in this work of the whole Church, while there is so unequal distribution of pecuniary support.

As usual, the Report of the meeting in the November issue of the *Herald* is a small library in itself, and contains most interesting matter. Dr. Barton's paper on Japan, the discussion on the crisis in Turkey, led by Dr. Smith, and the resolutions on the Armenian question presented by President Angell, were among the special features of the meeting, which gave it a very marked character. Hon. E. O. Wheeler, after a fine speech, brought down the house with tumultuous applause as he concluded by saying:

"I can see but one thing to do under the circumstances, which is to send a

fleet and armed force to Turkey to enforce our treaty rights.

"We ought to be ready to send men to seize Smyrna until our righteous damages have been paid.

"The European governments could have no reason to interfere with our actions. We have unselfish interests at stake." President Angell's resolutions were similar in tone; commending the steadfastness, courage and faith of the American missionaries in Turkey, and pledging the Board to stand by them in maintaining their work. They recite that nearly \$200,000 worth of property belonging to American citizens in Turkey has been destroyed, their houses burned, themselves attacked and imprisoned, and in some cases driven from their homes; that the government has demanded redress of these injuries and punishment of the offenders, but has obtained neither, and that these violators of treaty rights indicate a purpose to destroy the whole fabric of Christian civilization which has been erected with so much toil, sacrifice and cost.

The President of the United States is urged to insist upon the issue by the Turkish government of the proper "ex-equatur," that our consuls may securely occupy, under the flag of our country, the posts which our government assigns to them, and in the interests of justice and in accordance with treaty rights, administer with authority the duties of the office.

We have seen another singular evidence of the caste and race spirit which largely dominates people in the South, and perpetuates the hateful and baneful influence of slavery in keeping the colored man down.

The Sheats Law, which has recently been declared unconstitutional by the Supreme Court of Florida, has been well pronounced "infamous" as a statute. It was passed at the instigation of the State Superintendent of Public Instruction of Florida, and gives his name an infamous immortality. It provides that it shall be a penal offense for white

people and negroes to be instructed or boarded within the same building, or be taught in the same class, or at the same time, or by the same teachers! It has been well said that to find such a law—such a relic of barbarism—even getting countenance, not to say becoming an enactment, in a state legislature, makes one wonder whether he is dreaming or not, and if not, what country it is he is living in. This atrocious law was referred to in a prominent Christian newspaper in mild terms of condemnation, and at once a citizen of Virginia, a subscriber to that paper, wrote an indignant letter, in which the following paragraph is found:

"Stop sending me your paper. I do not believe that God ever intended the negro to be a companion or associate of our race, either on this earth or in heaven."

And this man calls himself a Christian!

In the October issue, 1896, the editor refers to Mr. Dimbleby's calculations as to the "end of the Gentiles" and the doom of "Turkey." No part of the intention was to sanction Mr. Dimbleby's theory, but only to call attention to it as of interest in the study of "prophetic history." We have since received a very elaborate and learned pamphlet, "Astronomy and the Bible," by a fellow of the Royal Astronomical Society, in which the author sharply contests Mr. Dimbleby's theory and contends that it is far from trustworthy. This pamphlet is published, at three pence, by Parker Brothers, Sheffield, England, and will richly repay study. Tho anonymous, it would not be difficult to guess at the authorship, for the "speech" of the writer "bewrayeth" him.

All the hopes of the Ritualists and of Mr. Gladstone have been completely disappointed, for the Pope has decided that "all ordinations made under the Anglican rite are invalid." Rome decides that the chain of succession was

broken by the Anglican Church in the sixteenth century, and that the only way in which the Ritualists can enter the Church of Rome is by *conversion*. So that the Pope has placed the Church of England, the Episcopal Church in the United States, and the whole Ritual party in the same position, with respect to Rome, as the Presbyterian, Methodist, Baptist and other non-Episcopal denominations.

The representative of the highest Ritualists, the *Holy Cross Magazine*, said lately that such a decision by the Pope would stop all movements in the direction of Anglican reunion with Rome for generations, and called for prayer from all Ritualists that it might be prevented. But the decision was given, and the Ritualists' strong desire for recognition by Rome looks as if they were somewhat doubtful of the validity of their own ordination.

Meanwhile the following notice appears in the list of deaths in the *Public Ledger*, of Philadelphia: "Smith.—A Requiem Mass for the repose of the soul of Miss Hannah P. Smith will be offered at St. Clement's Church, Twentieth and Cherry streets, on Tuesday, at 7.30 A. M." This should be put alongside of the Pope's decision as a sign of the times, showing the Romanizing drift of a section of the Episcopal Church of Pennsylvania. The church mentioned in this notice is not under the jurisdiction of Archbishop Ryan, but is still of unquestioned standing in the Protestant Episcopal Church.

Notable Books on Missions.

We might have embraced in our "Survey" a notice of some of the grand contributions made to the permanent literature of missions, during the year 1896, not a few of which are entitled to a special commendation.

"Life and Work in India," by Dr. Robert Stewart, published by the Pearl Publishing Co., Philadelphia, is one of the fullest, most painstaking and complete books of the year, in its special department. As the author seeks to

make a contribution not only to the record of mission work, but to the solution of problems of missions, he takes a concrete and typical case with which he is personally connected, and presents through it the great questions involved, and the helps which his own observation and experience have collated toward their successful answer. An index of twenty-five pages puts all the contents at the disposal of the reader, and superb illustrations and maps complete one of the most attractive and useful books we have seen on India.

The copies, we hear, are getting scarce, and it is not to be wondered at, as the sale has been uncommonly rapid. Our own hasty glances have kindled a desire to examine more closely into a volume that, as Bacon would have said, is to be not "tasted" only but "chewed and digested."

Those who are tempted to compromise with false faiths should read the manly utterances on page 356, where is shown the double drift on one hand toward unduly magnifying the ideals of false religions, and on the other toward lowering the importance of the distinctive features of the true faith. Dr. Stewart shows also the result, reducing all faiths to one dead level of common-place, or blending them in a resultant ideal, which is simply a sublimated form of natural religion. His words are a tonic to weak souls. Hear him protest, that the strength of Christianity lies in its uniqueness, and between it and every other non-Christian system the conflict is irrepressible; and that, to parley, barter or compromise will end in disaster. Here are thirty chapters of solid meat, that will make strong men stronger, and wise men wiser.

There has been issued now on both sides of the sea a life of Robert Whitaker McAll, founder of the McAll Mission, in Paris. It contains a fragment by himself, and a souvenir by his wife. With portraits, facsimiles, and illustrations. 8vo, cloth, \$1.50.

"Heroic toils, sanctified by self-sacrifice, defy description. One may as well try to put on canvas or into poem the subtle aroma of a flower as to embody in the printed page the still more subtle charm of a spirit like that of Dr. McAll. But what can be preserved is here to be found, and as the reader traces the life story, may his heart be set on fire with a living coal from off God's altar. Such a life is vocal, and its perpetual command is, '*Go and do thou likewise.*'"

This charming life is written with sympathetic ink, for it was from the pen of a beloved wife, who was herself *magna pars rerum*. She not only shared her husband's toils, but her own have equaled his in heroism and self-sacrifice. This book is sure of a wide circle of readers.

F. H. Revell Co. have sent forth a new illustrated edition of John G. Paton's autobiography. It is a benediction. The aroma of heaven is about its pages, as about the saintly man whose story it tells.

"The Missionary Pastor," from the same publishers, is meant to aid a pastor in developing missionary interest and activity in churches. It is one of the fine group of helps which the Student Volunteer Movement has created, or is creating. Rev. James E. Adams is the editor, and R. J. Kellogg the delineator of the charts. There are five chapters which respectively discuss missionary methods, meetings, classes, literature and charts. That on the charts alone would well compensate for the price (75 cents).

"General Gordon," by G. Barnett Smith, is another of Revell's noble series of missionary biographies. Brief, covering but 160 pages, it puts succinctly the story of this unique Christian soldier, who has the strange record of heroism in three continents, into readable and useful form. We can safely commend this life to the study of the young especially, who cannot read this story of rare self-sacrifice without feeling a desire to emulate it.

"A Cycle of Cathay," is Mr. W. A. Martin's book on China, spiced with personal reminiscences of one who for five and forty years studied the Celestial Empire both as a missionary and as an employee of the Chinese government, as well as president of the Imperial College. Whatever Dr. Martin has to say, it always commands an audience, and this volume is a suitable platform from which to reach the multitude. This book is very racy and readable. It is full of intelligence and humor and sanctified common sense beautifully blended.

George Smith, LL.D., has once more put the world under tribute by a masterpiece of biography in the Life of Bishop Reginald Heber. (London, Jno. Murray.) This accomplished author, who has done more than any other man of his time, to provide a library of missionary biographies—the man who has given us Carey and Martyn and Wilson in such attractive setting, now tells the story of the poet missionary bishop of Calcutta. The laborious and prolific pen of Dr. Smith has left its mark everywhere through this life of Heber; nothing here is slovenly or superficial. The style is befitting the subject, and that is all that need be said. The sad story of his death in the bath at Trichinopoly is superbly told, it is a poem.

The Armenians are still in sore need of our sympathy, prayers and pecuniary assistance. The time has not come for us to fold our hands with the thought that we have done our duty. Thousands are in danger of perishing and are in need of immediate help.

We acknowledge with thanks, the receipt of \$5.00 for the persecuted Russian Stundists, from Mr. George W. Cross, of New York, and 50 cents from W. C. Dixon, of Berwick, Pa., for the Armenians.

It is said that the French Government contemplate excluding from their colonies all missionary workers who are not natives of France. This would be a great blow to missions in North

Africa, Madagascar and other French colonies and protectorates. We can only look to the Almighty either to prevent it, or to overrule it to His glory.

Rev. John McNeil of Australia, the author of one of the most helpful books of modern religious thought, "The Spirit-Filled Life," has recently died in Melbourne. He was a most devoted and successful evangelist, and his sudden death created a solemn pause in the rush of city life, and deeply imprest even the most thoughtless. He was a man who lived as loudly as he spoke, and his death will be keenly felt.

The Missionary Training School as a Feature in Modern Church Life.

An accomplished lady in Boston writes: "In these days it is prest upon the Christian consciousness as never before that 'the King's business requireth haste'; many are hearing and heeding the call to a separated life for service in home and foreign fields; and still others hunger to be enriched in the Word of God, unto new measures of blessing and usefulness, while abiding 'in the calling.' Hence has arisen a new need, which is to be distinctly recognized as a part of this great new quickening in Christian work."

Hundreds of earnest young men and women, with some perhaps of riper years, have come to their hour of self-dedication, to be met by a new problem—that of PREPARATION. *How* and *where* are they to gain the necessary equipment for the work to which God is calling them?

Even if they had the time and money and technical education to pursue a theological course, that would not meet the need; and they might have sought in vain for more condense and practical course of preparation, had not God wonderfully gone before them in response to this providential demand.

Several Training Schools have thus come to be, among them the Boston Missionary Training School, begun seven years ago through the faith, prayer and labor of Rev. A. J. Gordon, D.D.,—its President until his death,—since which time his name has been given to the School that it might thus stand as a living memorial of him.

Here is offered, to men and women alike, free of expense, a two years'

course of scriptural, practical and spiritual preparation; and no honest student could pass through this course of study without being much enriched thereby.

The school is under the presidency of the editor of *THE MISSIONARY REVIEW*, and the wise and careful guidance of Rev. F. L. Chapell, who gives it his whole time as Resident Instructor, personally conducting the classes in Biblical and Practical Theology and Exegesis. Those who best know his work recognize him as a man prepared of God for this sphere. Among the instructors is also Rev. Dr. James M. Gray, a man of rare scholarship and consecration, who gives valuable instruction on the Synthesis, History, Inspiration, Interpretation and Use of the Bible. The medical instruction under Dr. Julia Morton Plummer includes two courses of lectures—one on Physiology and Hygiene, and one on Obstetrics. There are classes in New Testament Greek and Christian Song, lectures on various Biblical and Missionary subjects, and evening lectures for those who cannot attend during the day.

The tuition being free, the expenses of the school are met by free-will offerings.

The school is thoroughly inter-denominational, yet it stands unequivocally for great vital truths of Redemption; it emphasizes the supreme authority of the Holy Scriptures; the necessity of the endowment of the Holy Spirit; the Lord's Coming, the nature and need of the times in which we are living; and the urgent duty of heralding the Gospel throughout the whole world.

The eighth year opened last October. For further information any who wish may address Dr. Chapell, of Clarendon and Montgomery Sts., Boston, or the Editor-in-Chief of this *REVIEW*.

George Muller has told the story of his conversion. He was a worldly young man, not vicious, but utterly indifferent to his soul's salvation. In his own words, "he never read the Holy Scriptures, never thought about the concerns of his soul, never in the least degree sought to care about God." He was in this state when he was in college in his twenty-first year. One of his fellow students asked him to go to a little prayer-meeting at the house of a tradesman which was attended by four pious

students. In that little prayer-meeting he heard of the way of salvation through the Lord Jesus Christ, and for "the first time he saw what a wicked, guilty sinner he had been, walking without a thought or care about God." He saw himself "dead in trespasses and in sins," and the pious students pointed out to him the grace of God which would pardon so guilty a sinner as he, because Christ had died in his stead, making a propitiation for his sins. He had gone into that little prayer-meeting careless and forgetful of God; he went out rejoicing in the forgiveness of his sins. Those four pious students who kept up that prayer-meeting have gone home to glory, but the good which they did in their humble faithfulness abides. In fact, they originated in Halle a sort of holy club like that of a century before in Lincoln College, begun by John and Charles Wesley, George Whitefield, etc. They rest from their labors and their works do follow them. It is well to hear stories of conversion in which God's pardon and God's grace are points on which emphasis is laid. Too little is perhaps said, even in talking to sinners, of God's forgiveness of sin.

How shall we meet the present exigency of the mission field except by a more United Church?

"At the battle of Doornkop two men were about to fire on one another at short range, when they simultaneously dropt their rifles. Each recognized the other. *They had been at school together;* and so they realized their brotherhood in the very madness of battle. And are not all combatants brothers, if only they would recognize the fact? When men of all nations learn their true relations under the Prince of Peace, they will find it as impossible to fire on a human being—tho a stranger—as these two friends did at Doornkop when they recognized each other at the fateful moment."

A true recognition of the brotherhood of humanity would make impossible war between nations, and still more impossible between Christian nations.

It is with thanksgiving that we look forward to the speedy agreement for settlement by arbitration, of all disputes between England and the United States.

The British and Foreign Bible Society has issued since 1804, 147,363,669 copies, while 73 other societies have issued more than 257,000,000 Bibles, Testaments and portions.

According to the eightieth annual report of the American Bible Society, the total issues of the Scriptures for the year amounted to 1,750,283 copies, and during the eighty years of its existence, 61,705,841 copies, circulated in nearly one hundred different languages and dialects in all parts of the earth. More than one half of its issues in 1895 went into the hands of the pagan, the Mohammedan and nominally Christian people outside of the United States; 383,000 were sold in China alone. The society expended during the year \$503,500.52.

The outrages committed in the Kongo Free State in the name of civilization seem incredible in this age of enlightenment, and a Baptist missionary declares the treatment of the Kongo natives by the government agents to exceed in cruelty anything known, instancing the seizure and execution of one of his hearers simply *because he had brought in no rubber that day;* and in another village several persons slaughtered by the soldiers because the villagers had not succeeded in collecting the amount of rubber required to be paid as taxes to the State, and upon which the white agents received, until recently, a percentage. Last year a Belgian captain, on the refusal of some native porters to carry a store of ivory taken from a trader, on the ground that they were not employed by him, ordered his soldiers to fire, and *killed more than a hundred of them.* In the *United Service Magazine*, a British officer who in 1894 volunteered for service in the Kongo State declares, as to the white officials, that their "boasted work of civilization is murder, rapine,

plunder and cruelty in the most awful degree ever reacht." These barbarities are perpetrated also on the black subjects of other countries, particularly those of Great Britain, who are induced by false representations to go to Roma as contract laborers, but forced to serve as soldiers on distant expeditions, and instead of being sent home at the expiration of their two years' contract, kept until worn out with service, then turned into the bush to become food for cannibals. Of such conduct it is well said that it is an outrage not only upon humanity but upon international comity of the grossest kind; and if the blacks can be controled only by such outrages, the work of civilizing Africa would better be abandoned!

The present crisis in the mission field exceeds for grandeur of opportunity and for failure adequately to meet it any crisis of previous history.

In one of the Greek cities there stood, long ago, a statue. Every trace of it has vanished now, as is the case with most of these old masterpieces of genius; but there is still in existence an epigram which gives us an excellent description of it, and as we read the words we can surely discover the lesson which those wise old Greeks meant that the statue should teach to every passer-by.

The epigram is in the form of a conversation between a traveler and the statue.

"What is thy name, O Statue?"

"I am called Opportunity."

"Who made thee?"

"Lysippus."

"Why art thou standing on thy toes?"

"To show that I stand but for a moment."

"Why hast thou wings on thy feet?"

"To show how quickly I pass by."

"But why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why then is thy head so bald behind?"

"To show that when I have once past, I cannot be caught."

We do not see statues standing on the highways to remind us of our opportunities for doing good and being of service to others, but we know that opportunities come to us. They are ours but for a moment. If we let them pass, they are gone forever.—*Selected.*

In 1867 the first diamond ever found in South Africa was picked up by a hunter out of a heap of shining river pebbles. This was near the banks of the Orange River, a little above its confluence with the Vaal River. Then a diligent search for diamonds began in all the surrounding districts. In 1870 diamonds were discovered in considerable quantities near where the town of Kimberley now stands. A rush of miners soon filled the neighborhood, and from that time onward Kimberley has been the center of the diamond-getting industry, though there are other mines scattered here and there to the west and south of it.

—A young church composed of Zulus in Johannesburg, under the charge of Rev. H. D. Goodenough, has made a remarkable record in the matter of self-support. Over two years ago a chapel was built, largely by the natives themselves. During the first year a debt of \$500 was paid, besides meeting the current expenses, and on April 1, 1895, there was a balance in the treasury of \$85. For the year ending April 1, 1896, the receipts of the church were nearly \$1,200 and came within about \$70 of meeting all the expenditures, including the salary of the native preacher and a house for him, together with the cost of a class-room and some furniture for the chapel. Mr. Goodenough writes of a plan for establishing a new station eight miles from Johannesburg, at a railway and mining center where already a little chapel has been secured. The spiritual work does not suffer in the midst of the material prosperity.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign Periodicals.

I.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

MISCELLANEOUS.

—"The attitude of Missions toward the heathen religion as such is, on principle, that of utter repulsion. Above all is this so ever against the abomination of idol worship. Young missionaries cannot avoid a shudder when they first become witnesses of this evil thing dragging down human dignity into the dust. 'They are indignant in spirit,' like St. Paul at Athens. The horror grows, the deeper the insight which they obtain into the impelling motives of this madness, which is for our thoughts utterly incommensurable. Idolatry is of demoniacal nature, and its demoniacal background is its power. St. Paul concedes to the enlightened Corinthians that an idol is nothing, but intimates with sufficient clearness that this nothingness is only relative, that the idols are only a nullity to those who have found in the one God the Father and in the one Lord Jesus Christ the being of all things, their life, maintenance and defence. None the less do there stand behind the idols dark powers and invisible realities, whose might the Corinthians have discerned, when they 'were carried away with these dumb idols, even as they were led.' 'Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places,' writes the Apostle in view of the Ephesian idolatry, and of the magical practices which in Ephesus were connected with idolatry. But notwithstanding such a fragment of the Apostle

touching the essence of idolatry, we are surprised at the peculiar reserve with which he handles idolatry before the heathen. We find in him no irritating attack, no scornful or mocking word. He says on the Areopagus of Athens: 'Being then the offering of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of men.' How earnest and yet how measured are these words. They contain the whole truth, and yet refrain from all injurious speech. That 'the Godhead dwelleth not in temples made with hands,' Paul may have said in Ephesus itself. But, in the theatre, the town clerk expressly bears witness that Paul and his colleagues had uttered not a word of blasphemy against the goddess. We nowhere find an intimation that Paul ever address the popular masses gathered to the May feast around the temple of Diana. Indeed, the whole situation, as portrayed in the Acts, appears to exclude this. This implies a momentous admonition to the missionary practice of to-day. If my views on this point contradict a wide-spread practice, this only urges me to emphasize them the more. They are well-weighed. I should deem myself not to have spoken in vain, if only in this one point I can find hearing in influential missionary circles. Is it judicious to attack idolatry in direct and public preaching? to scourge its folly, to mock and scorn the idols? Young missionaries, especially, are apt to do so, often with great zeal, not seldom provoking thereby dismal and riotous scenes. Are those who provoke these scenes martyrs of a good cause? I think this most difficult province ought to be vigorously interdicted to young missionaries. Idolatry, unquestionably, must sometimes be openly as-

sailed. Where do we find the right model? In Paul's speech on the Areopagus, with its chastened, practically deeply earnest temper. But for this there is needed great spiritual ripeness, deep knowledge, and, I may well say—an illimitable compassion. Idolatry is a deep, unfathomable wretchedness. Should the wretched be mockt in their wretchedness? They know their misery and feel their chains. With all idolatry there is conjoined a deep sense of unhappiness. They are aware of its demoniacal background. In the doctrinal books of the true religion there are heartrending testimonies to this. That this consciousness is also living in the people is a conviction easily gained by confidential intercourse with some of the more reflecting heathen. When we scourge the madness of idolatry we tell the people nothing new. They know better than we that idolatry is folly. The Apostle in Ephesus might easily have been tempted to mock at the delusion that the wretched doll, which, under the name of Diana of Ephesus, was idolatrously revered by millions, had fallen from heaven. The story was quite as ridiculous as any Indian legend. That Paul did not do this, is, I think, an admonitory law for the missionaries of all times. Testimony must, unquestionably, be borne against idolatry, but let it be done in the right place and at the right time. Not in the neighborhood of temples or at idol feasts, where passions are excited to the uttermost. And let attacks be not too frequent. The missionary centre of gravity is not found in the offensive, but in the positive attestation of salvation in Christ. By means of the new the old will fall, as the new germs in the oak tree push off the withered leaves, which, tenaciously adherent to their place, no wintry storm had power to detach. The faith in the Living God and in Jesus Christ, whom He hath sent, will bring idolatry to its fall. Much precious time and noble capacity is squandered in disputations, in place of which positive

proclamation of truth would be a far more effective force."—Pastor STOSCH, in *Allgemeine Missions Zeitschrift*.

—The collective German Protestant missions (Moravian, Basel, Rhenish, Hermannsburg, Leipsic, Bremen, Gossner, Berlin I, Berlin III, and some others), have 700 ordained missionaries, and 300,000 native Christians. In 1894, the total outlay was 4,800,000 marks.

—"Pastor Dr. LEPSIUS, who himself has traversed Asia Minor and Armenia, and has everywhere instituted the most careful inquiries, has come to the conclusion that up to October, 1896, at least 65,000 Armenians have been killed, at least 100,000 forced into the profession of Islam, and 500,000 reduced to the greatest misery, 2,500 towns and villages laid waste, 568 churches and monasteries destroyed, 282 churches turned into mosques, 21 Protestant preachers and 170 Gregorian priests, because they would not deny their faith, cruelly murdered. But the most terrible is the outraging of women and girls. 'No quartering of soldiers, but that the Christian maidens of the village are every night allotted by the officers to their men; no massacre, in which the murder of the men is not at once followed up by the violation of the women and girls.' The most hideous abominations are simply unreportable. And for all this the government of the Sultan is answerable. But his accomplices are the European governments, who have promised to care for the safety and religious freedom of the Armenians, but who do not venture to intervene."—*Calver Missions Blatt*.

—"The Church Missionary Society missionaries last year baptized 7,000 heathens, adults and children, 3,000 being in Uganda. The whole number baptized by Protestant missionaries seems to have been about 60,000.—*Missions-Freund*.

—"A speaker in the General Assembly of the Church of Scotland lately alleged that travelers like Mrs. Bishop

and Miss Gordon Cumming had exposed the failure of Foreign Missions! The latter lady at once wrote a vigorous letter to the chief Edinburgh paper, the *Scotsman*, protesting against this misrepresentation. She wrote:—

‘Mrs. Bishop and I were merely travelers wishing to see various phases of humanity with the smallest admixture of European influence; consequently we by no means sought the company of mission workers. It has been entirely in consequence of what we have each seen of the awful needs of heathendom, and of the amazing transformation of whole races, who have heard and accepted the Gospel message, that we each have become most emphatically mission workers.

‘Mr. Menzies’ words prove that he cannot have read my books, as it would be impossible to find a more emphatic testimony in favor of missionaries, or more startling instances of successful missions than the wonderful and true histories I have recorded in “Fire Fountains of Hawaii,” “At Home in Fiji” and “A Lady’s Cruise in a French Man-of-War.” And altho my “Wanderings in China” and “Two Happy Years in Ceylon” tell of less fruitful mission fields, assuredly they also tell of encouragement.

‘As regards the testimony of Mrs. Bishop, I can only suggest that Mr. Menzies should send to the Church Mission House, Salisbury Square, London, E. C., for a copy of the magnificent speech delivered by her some years ago in Exeter Hall, which so stirred that vast assemblage, and hundreds of thousands who have since read it in print, that many have thereby been awakened to a sense of their own grave responsibility in having so long neglected the last Commandment of their Lord—that all who call Him Master, should bear their part in making known His message of Love throughout the world. Mrs. Bishop has herself, for some years past, devoted her own life and marvelous energies to establishing Medical Missions in remote corners of

the earth, and to the very utmost of her power strengthening others.’—*C. M. Gleaner*.

—“ ‘On all sides we see a change in the temper of the people from what it was in years gone by,’ writes the Rev. W. Wallace, of Krishnagar, Bengal. ‘The antagonism to Christ has given way to a most persistent attempt to incorporate Him into Hinduism. It is attempted to be shown in public lectures that He took His teaching from India, having traveled in it from His twelfth to His thirtieth year. His teaching is extolled as that of a true “Yogi.” One of the Gospels has been versified and published in the vernacular. More than this, a translation of the whole Bible into the vernacular has been commenced by the Hindus themselves at their own expense, and the Gospel of St. Matthew has already been printed and published with a Hindu commentary. These are amongst the chief, but are not the only signs of the influence of Christianity on India, and witness to the immense indirect effect of missionary and other Christian effort in this country. Seeing such signs, we may well go forward, knowing that tho our Lord’s way may not be ours, yet our labor shall not be in vain in Him.’” —*C. M. G.*

—“ ‘At Jabalpin, in the Central Provinces of India, a Brahman Pundit, possessing a government teacher’s certificate, was baptised last year. His old father came with tears to try and dissuade him, and warn him of the danger he ran in confessing Christ. But he answered, ‘It was a serious matter that the Innocent should have died for my sins, but it is a small matter for me to die for such a Savior’s sake. Besides, He now lives to defend me, and no one can touch me without his permission. Even if that man should lift his club to fell me, Christ can arrest the blow and save me. But if He should not, I can but die and go to Him.’” —*C. M. G.*

—The *Christian Patriot*, of Madras,

quoted in the *Evangelisch-Lutherisches Missionsblatt*, remarks of the so-called Indian Congress, which is now almost wholly in the hands of the Hindus, as follows: "The native Christians have more and more withdrawn themselves from the Congress, because it has not kept what it has promised. At first it proposed (1) to join together in one great body politic the peoples and social classes of India, which are now in part widely separate, (2) in every sphere of the national life of India, intellectual, moral, social and political, to work towards a gradual regeneration. Has it kept its word? We answer emphatically, No! The separation of classes and castes in this unhappy land is as great as ever. And as to the second object, the Congress expressly declares that it means to set aside the improvement of moral and social relations, and to confine itself to political activity, in order to acquire for its members greater liberties and rights and a reform in the administration of India by agitation both here and in England. For this latter end it maintains in England, at great cost, a standing 'Reform-Committee.'

The *Missionsblatt* adds: "In view of these soaring aspirations, the Christian journal calls the attention of the orators of the Congress to the crying social maladjustments, which demonstrate the unripeness of the Indian people for political independence. It exclaims to them: 'While you smite your breasts and, in "the holy name of humanity," claim equal rights for Indians and Britons, you do not stir a finger to help the down-trodden Pariahs out of their wretched condition, or to lighten the yoke of your women, and to illumine the darkness of their ignorance.' It ends with the incisive remark: 'So long as we bear on us the visible brand of slavery, of slavery to slothfulness, superstition and other sins, it is our first and chiefest duty first to reform our own community.'

"All these endeavors and movements show ever anew that *without a religious*

regeneration through God's spirit the Indian people cannot be helped. Will we not bestir heart and hands to help bring this to pass."

English Notes.

BY REV. JAMES DOUGLAS, M. A.

The Church Missionary Society.—The work done in Uganda has brought about immediate results which must surely encourage Bishop Tucker and his helpers, and enable them to go on in their labor.

During the Bishop's sojourn of eight months in Uganda, over 2,000 candidates have been confirmed—with respect to the work the Bishop says: "When we consider the amount of instruction given to the candidates for baptism, and then afterwards to those who offer themselves for confirmation, I am lost in wonder at the amount of work our native and European brethren have been enabled to get through in the preparation of these candidates. It will easily be realized what an enormous responsibility the existence of between 2,000 and 3,000 communicants casts upon the ministry of the church, and what claim they have for pastoral oversight. It is this thought which, tho in itself a very solemn one, yet fills my heart with thankfulness, when I think of our three native pastors and five native deacons ordained on Trinity Sunday. With the increase of the flock God gives us a corresponding increase of pastors."

Sierra Leone affords a vast field of unoccupied labor—thirty-nine fortieths of the protectorate have not as yet been touched by any missionary society, and every district is now easy of access and open to missionary work.

Mr. William Humphreys shows that the great need in Sierra Leone at the present time is that some European leaders come among the native Christians. There are many belonging to the native churches who are willing and ready to go to the interior of the district with some person or persons at

the head; a great work is already being done solely by natives; they support liberally several mission stations, and send many of their own missionaries. At the present time there are over 30,000 native Christians. It must be borne in mind that Sierra Leone represents a district as large as Scotland, and much more thickly populated, so the number of Christians is small in comparison with the number of souls needing Christ.

London Missionary Society.—The city of Peking was one of the first to open its doors to European missionaries, but altho work has been carried on there for some thirty-five years, the progress is slow. Now is the time of sowing—the reaping shall be hereafter.

Still there is progress, altho it is small, both in the East and West cities. In the former, the street chapel is regularly open for four or five hours every day throughout the year for the preaching of the Gospel, and it is always well filled. Too much importance, however, cannot be attached to this, for it is one thing to listen attentively, and quite another to yield the heart to the influence of the message.

“In the West city the work of daily preaching in the street chapels is carried on with encouraging results, the congregations being good and attentive, but here again, as in East city, the “time for believing” seems not yet.”

China's Millions.—We have already heard of 526 baptisms during the first half of this year, and there may be some still to report from the more distant stations. We mention this for the encouragement of all who are interested in the progress of the work. A large proportion of these received into the church were in the province of Cheh-Kiang, but we expect ere the year closes to learn of many more being baptized in other parts of the field.

A new station has lately been founded at Liang-Chau, far distant from most other existing ones, and likely to be the means of extending the knowledge of

Jesus far and wide. Mr. W. M. Belcher writes encouragingly about the work at Liang-Chau: “There will be an abundant harvest here some day. That God has much people in this city is my firm belief. This last Sunday or two our little room has been packed, and sometimes the quietness was intense—the people hanging on the word breathless. It cannot end there. God is in our midst, and the day is not far distant, when the reaping will begin.”

Baptist Missionary Society.—As in India, so in the interior of the Kongo Free State, one of the chief obstacles to the spread of Christianity is the conduct of nominal Christians. Central Africa is the theatre of violence and crime, of lawlessness and rapacity, of inhumanity and desolating wickedness. The Belgian officers of State give the poor overburdened natives a bad idea of Christian white men, and thus the work done by the missionaries is hard, and the results few and far between.

The illness of the Rev. R. Wright Hay, which necessitates his return to England, causes great regret and anxiety to the Missionary Committee, as well as unspeakable sorrow to Mr. Hay himself. “Alike in the Cameroons and at Dacca, among the semi-savages of Africa and the educated Hindus, Mr. Wright Hay has wrought nobly and successfully in the Kingdom. We unite in the prayer that he may be restored to perfect health, and in years to come excel his former self in efficiency of service.”

Work in Shantung Province, N. W. China.—A new dispensary was opened recently in Po-shan, the Rev. A. W. Wills working as dispenser as well as preacher. He writes: “On the morning of the 29th inst. over 300 patients filled the chapel and courtyard. Being anxious that none should be disappointed, I commenced before 6 A. M., and continued till past 8 P. M., when the last patient was seen.

“The Sunday before I left, I had the pleasure of baptizing nine men and five

women, who were afterward received into church-fellowship at the Lord's table. I tried to press on them to live in *deed* because of Christ, who lives in them (for he only truly lives who lives for God, and in his life and work reveals his Master's image). Thus reflecting Him and following in His footsteps, who shall say what that little group of now forty-eight Christians might accomplish, by shedding around them upon the darkness the light of His knowledge and glory!"

The Rev. W. B. Frame writes cheerily of the results he has seen in his missionary journey on the Kongo up country. He tells a pleasing incident which occurred during his expedition. "One night, on my way up country, I was sitting outside my tent, when some of the carriers gathered round and requested that I should read the Bible to them. They did not know English and I could not read in Kongo, so that the request was beyond me. But you can imagine how pleased I was to hear them start up the hymn, 'All hail the power of Jesus' name.' After singing a few verses, one of their number offered prayer. It was no passing whim, for night after night six or seven of them met for prayer before lying down to rest."

But a few years ago they had known nothing of the Savior, now He is known, loved and worshiped by many.

THE KINGDOM.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

—Christianity is more and higher than heathenism in that it makes us keep the law. It is heathenism *plus* life. By it alone the law-keeping becomes a possibility. It is the spirit of the law. It of all religions works from inside. It is what heathenism has been searching and groping after with much weeping. It not only shows us the good, but it makes us good by

taking us right at once to the Eternal Goodness Himself. It provides us not only with the way, but with the life as well; with the rail as well as with the engine. I am yet to be taught by "Comparative Religion" of some other religion that does likewise.—*Kanzo Uchimura in "Diary of a Japanese Convert."*

—A brave *Commissaire* of the Free State, who had himself suffered from fevers almost to the point of death, and yet had refused to return even for a short furlough to Europe, answered, when inquired of as to whether a difficulty existed in Belgium to secure officers for the Kongo, "Our King shall never lack volunteers."

—At a recent convention a young woman of German birth, doing home mission work among Germans, struck the key-note of "cooperation" when she said: "I hardly know whether I should say I am a foreign missionary doing home mission work, or a home missionary doing foreign missionary work. It is all so mixed up, you see." That is just the kind of "mixing up" that ought to be found in all our work.

—Mr. Yong Kay, a young Chinese, giving an account of his work among his own people, says: "I visited the Chinese missions under Dr. Pond in California. One man came in and said: 'If Chinaman goes to heaven, I not go.' 'But there are wicked Chinamen in hell, do you want to go there?'" The old man did not know what to say.

—The president of the Chicago Telephone Company has done a good deed in permitting physicians to use all his telephone lines free, whenever they wish to communicate with the health department.

—A pastor has been discovered who for years has not "begged" once for missions, has not even passed the "basket" or the "hat," neither has he taken a solitary "collection." He has simply given opportunity at each ser-

Statistics of the Missionary Societies of the

[THESE tables include only Missions to non-Christian and non-Protestant peoples, and so they Japanese in the United States. The figures are derived almost wholly from annual reports, and leave the fewest possible blanks, and hence where official figures were not at hand, conservative

NAMES OF SOCIETIES.	Date of Organization.	Foreign Missionary Income.	Missionaries.					Native Laborers.	
			Ordained.	Laymen.	Wives.	Unmarried Women.	Total Missionaries.	Ordained.	Total Natives.
American Board	1810	\$743,105	178	19	179	177	583	227	2,951
Baptist Missionary Union.....	1814	632,954	162	24	159	127	472	250	2,045
Southern Baptist Convention.....	1845	108,151	36	0	31	13	80	34	109
Free Baptist.....	1836	34,913	6	1	6	12	25	7	216
Seventh-Day Baptist.....	1847	11,065	1	0	1	3	5	1	4
Christian (Disciple).....	1875	92,596	19	3	22	12	56	0	66
American Christian Convention.....	1836	4,500	4	0	2	1	7	2	13
Lutheran, General Council.....	1869	19,000	7	0	7	3	17	2	147
Lutheran, General Synod.....	1837	52,000	11	0	6	7	24	2	442
Methodist Episcopal	1832	889,283	230	44	224	296	794	415	3,475
Methodist Episcopal, South.....	1846	240,802	53	1	49	5	108	114	271
African Methodist Episcopal.....	1876	6,940	6	12	12	3	33	0	7
Protestant Methodist	1882	14,711	5	0	4	3	12	4	9
Wesleyan Methodist	1887	3,000	4	2	3	2	11	0	1
Protestant Episcopal.....	1835	395,298	93	9	23	16	141	66	420
Presbyterian	1837	885,392	214	43	223	188	668	180	2,101
Presbyterian, South	1861	142,499	60	10	58	21	149	31	151
Cumberland Presbyterian.....	1820	31,375	7	0	7	12	26	5	25
United Presbyterian.....	1859	122,939	35	1	34	29	99	28	649
Reformed Presb. (Covenant).....	1856	20,250	6	2	7	6	21	0	37
Reformed Presb., General Synod.....	1836	6,000	5	0	5	2	12	0	28
Associate Reformed, South.....	1879	8,413	3	0	3	3	9	4	5
Reformed (Dutch).....	1836	154,139	28	4	28	20	80	33	364
Reformed (German).....	1878	30,000	6	1	5	2	14	12	39
German Evangelical Synod.....	1883	12,124	7	0	4	0	11	0	49
Evangelical Association	1876	9,100	2	0	2	0	4	14	46
United Brethren	1853	28,111	26	10	6	6	48	18	30
Society of Friends.....	1871	32,661	11	34	11	19	75	9	82
Canada Baptist.....	1873	30,252	11	0	11	10	32	11	172
Canada Baptist (Maritime Provinces)....	1880	16,500	7	0	7	5	19	3	46
Canada Congregationalist	1881	5,600	1	0	1	2	4	0	4
Canada Methodist	1873	123,573	28	24	45	15	112	26	59
Canada Presbyterian	1844	116,714	32	15	37	43	127	7	243
Twenty-five Other Societies.....	....	669,160	92	413	170	272	947	33	441
Totals .....	....	\$5,693,020	1,396	672	1,392	1,335	4,825	1,538	15,347

United States and Canada for 1895-96.

omit work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and relate in the main to 1896, tho sometimes the year includes a part of 1895. The aim has been to estimates have been made.]

Total Missionary Force.	Stations and Out-Stations.	Communi- cants.	Added During Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
3,504	1,292	43,043	2,957	131,000	1,060	52,619	Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
3,117	1,131	121,849	6,414	350,000	1,136	27,622	Africa (Kongo), India, Burmah, Assam, China, Japan, France, Russia, etc.
189	128	3,801	735	10,000	31	851	China, Japan, Africa, Italy, Mexico, Brazil.
241	13	743	68	1,610	101	3,375	India (Bengal).
9	1	38	7	140	5	110	China (Shanghai).
123	26	912	94	2,000	20	784	China, Japan, India, Turkey.
20	6	261	31	800	4	12	Japan (Tokyo, etc.).
164	198	1,800	150	4,500	105	1,900	India (Madras).
466	13	5,283	1,870	15,000	210	5,870	India (Madras), West Africa.
4,269	560	43,560	4,270	121,929	1,506	40,874	China, Korea, Japan, Africa, S. America, Mexico, Italy, Bulgaria, Malaysia.
379	106	7,888	55	18,000	68	2,889	China, Japan, Brazil, Mexico, American Indians.
40	12	356	70	800	5	257	West Africa, West Indies.
21	10	254	41	600	2	90	Japan (Yokohama).
12	3	16	0	50	1	80	Africa (Sierra Leone).
561	208	3,984	252	12,000	137	4,598	Greece, Africa, China, Japan, Haiti, Indians.
2,769	877	30,882	3,099	105,000	490	28,486	India, Siam, China, Japan, Korea, Africa, Syria, Persia, S. America, Mexico, etc.
300	45	2,804	519	7,000	36	1,361	China, Japan, Korea, Africa, Greece, Italy, Mexico, Brazil.
51	8	680	85	1,800	4	200	Japan, Mexico.
748	270	11,586	1,141	19,912	331	16,132	Egypt, India (Northwest Provinces).
58	8	243	28	500	15	590	Northern Syria, Asia Minor.
40	24	582	272	1,000	3	60	India (Northwest Provinces).
14	14	276	39	600	4	90	Mexico (Tampico, etc.).
444	259	6,040	404	18,000	165	6,125	China, Japan, India, Arabia.
53	56	1,985	256	3,000	2	211	Japan (Tokyo, Sendai, etc.).
60	13	675	240	2,227	15	1,182	India (Central Provinces).
50	21	805	118	1,780	1	8	Japan (Tokyo, Osaka).
78	356	6,230	600	25,000	9	700	Africa (West Coast, Sherbro, etc.).
157	40	903	77	1,800	27	834	Mexico, China, Japan, Jamaica, Alaska.
204	30	3,446	453	10,000	77	1,178	India (Telugus).
65	12	185	20	500	4	80	India (Telugus).
8	1	26	9	100	2	105	Africa (West Central).
171	25	2,137	85	6,000	40	2,500	Japan (Tokyo, etc.), Indians.
370	99	3,240	350	10,000	169	7,338	China, India, New Hebrides, West Indies.
1,388	184	9,534	768	20,000	90	3,200	
20,142	6,049	315,287	25,569	901,648	5,875	212,271	

vice to present a thank-offering for the Lord's work, with the accompaniment of a brief prayer for a blessing upon the gifts.

—Here is a case of Christian comity which for sheer novelty is well nigh startling. Rev. C. R. Baker, rector of the Church of the Messiah, in Brooklyn, lately said to his congregation that somewhat recently a man and his wife, members of that church, had gone to North Carolina to live. They found themselves in the midst of a community of 250 persons who were absolutely without church privileges of any kind. They learned that the people were Baptists by preference, and that they had a small building which could be used for services. The man wrote to the rector and asked for his advice, whether he should try to organize an Episcopal church or to resuscitate the Baptist and get it in running order. Dr. Baker at once advised him to reorganize and set going the Baptist church by all means, and a collection was taken up to buy hymn books.

—Dr. Jacob Chamberlain says: "I have compared the annual average expense of running three New York City churches with the annual average expense of carrying on the Arcot Mission since it was established 40 years ago, and it is less than that of these churches. And note what has been accomplished. There are now 8 mission stations; 100 village congregations; 24 organized churches with 4,910 members and 1,861 catechumens. There are 120 schools with 2,992 pupils, of whom 2,200 are not Christians; also 16 girls' schools with 1,343 pupils; 4 Anglo-vernacular schools, where 1,000 young men are taught; 6 training schools with 322 boarding pupils. And yet the average yearly cost of all this work is less than it costs to support 1 New York City church."

—Says the *Wine and Spirit Gazette*, which ought to know: "There is everywhere a growing prejudice against

the liquor trade." Good; so mote it be.

—"The Devil's Foreign Missions" was the startling but suggestive title of a paper concerning the liquor trade in West Africa, read at a recent meeting of Student Volunteers. But then, not only are liquor dealers missionaries of Satan, but slave stealers as well, and all godless sailors, traders and travelers from Christian lands.

—Mr. John R. Mott has reached this conclusion concerning a branch of missionary work: "We confess that we started on this tour somewhat disposed to look upon educational mission work as less important than directly evangelistic work. A careful study of the question in four or five mission countries has led us to attach the greatest possible importance to educational missions. No country has done more to deepen this conviction than India. Without doubt educational missions have opened a larger number of doors for the preaching of the Gospel than any other agency. They have furnished the most distinguished and influential converts. They have done more than all else combined to undermine heathen superstitions and false systems of belief. They are to-day the chief, if not the only, force to counteract the influence of the secular character and tendency of the government institutions of learning. In the interest of the ultimate success of the missionary enterprise we believe that educational missions would be abundantly justified, if they were doing nothing but teach science, history, philosophy, ethics, and political economy, in their right relation to Christ."

—A recent number of *Harper's Weekly* calls attention to the \$101,000 raised at a meeting in Old Orchard last summer, and to the collection of \$112,000 at the meeting in Carnegie Hall, New York, and says that in the sixteen years in which Mr. Simpson has been connected with the Christian Alliance, he has raised about \$700,000

for missionary purposes. The editor then observes as follows: "No doubt most of the people who gave it got their money's worth. The satisfactions of religious enthusiasm are very great. People who don't understand them undervalue them. If a woman keeps a carriage, they can see, or think they can, that she gets a handsome return for her money. But if, instead of a carriage, she keeps a missionary, they think her unthrifty, and believe her to be imposed upon besides. They are stupid, these worldlings. The chances are that the woman with the missionary gets more true and substantial satisfaction out of her investment than the woman who keeps the carriage."

—Certainly, this is strange reading from the Antipodes. *The Methodist*, of Australia, says: "Fiji returns a native membership of 30,704, while the whole of our New South Wales districts can only return 10,549. Fiji has 803 churches and 447 other preaching places, while our own district returns show 416 churches and 481 other preaching places. Fiji has adherents to the number of 97,254, while our own list, including the children, only runs to 83,940. And finally, Fiji raises for the general funds the sum of £4,512, which is nearly double the amount raised in New South Wales (and which includes a legacy account of £324), and which almost equals the contributions from the combined colonies of New South Wales, Queensland, South Australia, Western Australia, and Tasmania."

—Railway extension is playing a constantly increasing part in the development of countries hitherto almost unknown. Of such the great Trans-Siberian Railway has hitherto attracted the most notice; but two others are destined to be of great importance. One is to connect British India, through upper Burmah, with the large and fertile province of Yunnan, in western China, and then open up the entire

western part of that empire as has hitherto been impossible. The importance to India and China will be great, both commercially and politically. The other is to be projected from the Mediterranean coast to Timbuctoo, through the oases of the Sahara. As a preliminary, the French government is organizing an expedition to secure control of the larger oases, especially that of Touat. With a completed railroad to the central Sudan, central Africa will be within easy reach of Europe. The western Sudan, too, cannot but feel the effects of such an enterprise.

—This item and the three which follow are based upon Dr. Dorchester's *The Problems of Religious Progress*, and give a cheering outlook for the future of Christianity. In A. D. 1500 there were 100,000,000 Christians in the world; in A. D. 1600 there were 125,000,000; in 1700 there were 155,000,000, and in 1800 there were 200,000,000. In 1830 the number had grown to 228,000,000; in 1840 to 300,000,000; in 1850 to 342,000,000; in 1876 to 374,000,000; and in 1880 to 410,000,000. Thus it will be seen that while Christianity gained 100,000,000 in the first fifteen centuries of its history, and another 100,000,000 in the next three, the entire result of the progress of 1800 years had been more than doubled before the end of the eighth decade of this century. And it is safe to say that the two closing decades will add at least 50,000,000 to the number of Christians in the world, bringing up the grand total to 460,000,000 (including Greek and Roman Catholics).

—Or, consider the increase of population in the countries under Christian governments. In 1500 the population of such countries amounted to an aggregate of 100,000,000; in 1700 it was 155,000,000; in 1830 it was 387,788,000; and in 1876 it was 685,459,411. The proportion of this increase which has been made in countries under Protestant governments is remarkable. In

1500 the population under such as were Roman Catholic governments was 80,000,000, and under Greek Church sway about 20,000,000. In 1700 the population of countries under Roman Catholic rule was 90,000,000; under that of Greek Church 33,000,000, and under Protestant dominion, 32,000,000. In 1830 the figures stood thus: Roman Catholic governments, 134,164,000; Greek Church, 60,000,000; Protestant, 193,624,000. In 1876 the population of countries under Roman Catholic governments was 180,787,905; under Greek Church, 96,101,894; under Protestant, 408,569,612.

—Looking at the area of the earth, we notice similar progress. The latest computations fix this at 52,062,470 square miles, of which Christian nations have under their control 32,419,915; and the pagan and Mohammedan, 19,624,555; or, the earth is three-fifths Christian, and two-fifths pagan and Mohammedan. Dividing the Christian nations, we find under Protestant governments, 14,337,187 square miles; under Roman Catholic, 9,304,605, and under Greek Church, 8,778,123. The acquisition of territory by Great Britain is a momentous fact, which has a direct bearing upon the subject of the progress of Christianity, and is without a parallel in history. She bears rule over one-fourth of the surface of the globe, and one-fourth of its population. Her possessions abroad are 60 times larger than the parent state. She owns 3,500,000 square miles in America; 1,000,000 each in Africa and Asia, and 2,500,000 in Australasia. And even these figures take no account of the British possessions in South America, or of the immense area in southern and central and northern Africa, which approaches to 3,000,000 square miles.

WOMAN'S WORK.

—In her annual address of the twenty-third convention of the National Woman's Christian Temperance Union, recently held in St. Louis, Miss Frances

E. Willard gave these facts and figures relating to the *status* of her sex in this land. Twenty five States have given the educational ballot to women; 1 (Kansas) has conferred upon them the municipal ballot, and 3 (Wyoming, Colorado and Utah) have made them full citizens. Forty-three per cent. of the 400,000 teachers in this country are women. Out of 451 colleges and universities in this country only 41 are closed to women; the rest are co-educational. Besides these there are 143 schools of the higher educational standard, with 30,000 students. One-fourth of the fellowships of the University of Chicago are held by women.

—The October *Student Volunteer* gives a capital program for a missionary meeting with "*The Better Half of Our Missionary Force*" as the topic, Ps. lxviii: 11, 12, revised version, as a motto text, or if preferred, woman's ministry in the Gospels, especially prominent in Luke, may be taken as the Biblical basis. "Let one person briefly prepare the way by calling attention to the fact that woman is *numerically the strongest factor* in the mission field to-day. World statistics do not show this, as scores of missionary societies do not count in the wives of missionaries. Place on a board in tabular form the statistics of 1894-95. The United States: male missionaries, 1,469; female missionaries, 2,043. Canada: males, 119; females 116. Great Britain: males, 2,991; females, 2,238. Germany: males, 550; females, 399. Total for these and all other societies, wives being omitted in many cases, males, 6,275; females, 5,219. In supporting and praying for missionaries, therefore, we are praying and contributing mainly for the work of missionary women." Then follows an address giving reasons why woman's work is important, and another presenting the phases of her work, such as: (1) literary work; (2) her medical work; (3) educational work; (4) evangelistic work; (5) the missionary wife and mother.

UNITED STATES.

—We reprint the following from the *Golden Rule*: "The Minnesota Prison Association is a noble philanthropy which we hope will be taken up and copied throughout the nation. It is one thing to place criminals in even the best of our modern reformatories and train them to a life of useful industry and to a liking for it, but it is quite another thing, after these criminals are discharged, to obtain work for them at all, let alone to place them in situations where their past will not be constantly thrown up at them, and the scorn and distrust of their fellow men drive them back into their old sins. It is to meet this difficulty that the Prison Association has been formed. It will have branches in all the counties of the State, and its agents will seek out good places for deserving prisoners after their discharge, and endeavor in all proper ways to maintain their newly aroused manhood."

—If the intermittent Indian fighting and the brief contest with the Barbary corsairs be disregarded, the United States have had only four years and a quarter of international war in the one hundred and seven years since the adoption of the Constitution. Within the same period the United States have been a party to 47 arbitrations, being more than half of all that have taken place in the modern world. . . . Some of them were of great magnitude, the four made under the treaty of Washington being the most important that have ever taken place. Such is the language of President Eliot, in the October *Atlantic Monthly*.

—In his masterly historical production, *Public Schools During the Colonial and Revolutionary Periods in the United States* (Report of the Commissioner of Education, 1893-4), well does Rev. A. D. Mayo exclaim: "Most amazing of all the wonders of American history is the spectacle of new Virginia striking hands with the Northern Christian people and the national gov-

ernment in the training of the Negro and the Indian for American citizenship in the Hampton Normal and Agricultural Institute, in full view of the beach smote by the prow of the first Dutch slave ship in 1620."

—Again says Mr. Mayo: "Out of the new South, burdened with the final social problem of humanity—the demonstration that all races of men can dwell together in a republic, in freedom, order, mutual appreciation, and mutual helpfulness—is to come the final decisive proof that the Christian religion is the one power, and the Divine Man the one leader, whereby the awful distinctions and repulsions in our humanity, before which paganism, secularism, science, and culture stand aghast, may be reconciled in the Kingdom of God on earth."

—The New York *Evening Post* suggests that some of the journals that give criminal intelligence so conspicuous a place in their columns, make a canvass of their readers in respect to their preferences in regard to crime. It guarantees that "the publication of the answers which would be received . . . would prove most attractive reading," and that they would "help to sell the paper" containing them, and so accomplish the chief purpose of the "new journalism." It proposes, as very suitable for sending out, the following questions:

"(1.) Do you prefer crime to any other variety of news?"

"(2.) What is your favorite brand of crime?"

"(3.) How do you like best to have your crime written up?"

"(4.) Do pictures of the criminals add to your enjoyment of it?"

"(5.) Would you like a paper filled entirely with crime?"

"(6.) Would you like your crime on a separate sheet, or mixed with the other news of the day?"

—In the Greater New York, with its population of 3,200,000, only twenty per cent. of its inhabitants are American by

birth and parentage, and the New Yorkers of New York descent are barely one in eight of the entire population. The number of those born in foreign countries is forty-two per cent. of the whole. There are 700,000 persons of German parentage in Greater New York, and nearly as many of Irish; 100,000 of Russian, and as many of Italian, and 300,000 of other foreign parentage. There are more Germans than in any city in Germany except Berlin; more Irish by twice than in any city of Ireland. Large portions of the population cannot speak or read the English language; vast numbers of them never saw the Constitution of the United States or of the State of New York, and have little or no knowledge of their history or form of government.

—The summary of the New York City Mission Society's work during the past summer is given as follows: Number of services, 4,440; aggregate attendance, 294,228; number of persons receiving communion, 7,937; baptisms, adults, 106; children, 478; number of persons confirmed, 233; marriages, 35; burials, 202; visits made by missionaries, 56,972; papers distributed, 69,252; books distributed, 21,676; scholars, 30,691; number of children cared for in the day nursery, 14,097; number of children in the kindergarten, 20,198; industrial school, aggregate attendance, teachers, 595; scholars, 17,307; number of women and children sheltered in St. Barnabas's House, 1,407; number of lodgings furnished in St. Barnabas's House, 33,413; number of meals furnished at St. Barnabas's House, including those sent to the day nursery at God's Providence Mission from the House, 117,787. This mission is under Protestant Episcopal care.—*Observer*.

—Speaking of the vigilant watch care of the Mormons in teaching their peculiar doctrines to the young, a teacher says: "It seems to me the Mormons are doing more than ever to teach the children their doctrines. Frequently on

Tuesday I would have very poor lessons, and the excuse was, 'I had to go to religion class last night and I did not have time to study.' These religion classes have been formed in every ward and all through the surrounding country, and it is probably the same all through the State. Yet, after spending so much time in their so-called religion classes, they know simply nothing about God's word. During the year, I found that there was scarcely one of the pupils who came to our school for the first time last fall, who knew one of the Commandments."

—Members of the Christian Alliance have purchased the property of the Rev. Ross Taylor, and 14 acres, at Nyack, N. Y., for a mission home. It is understood that the purchasers will spend \$50,000 in improvements the first year. The plan comprehends the enlarging of a stone building on the property, so that it will have 100 rooms, for the purposes of the home; the erection of another large building for educational purposes, in connection with the work of the Alliance, and buildings for an orphanage and an auditorium.

—By invitation of the president and students, Booker T. Washington, the colored principal of the Tuskegee Institute in Alabama, delivered an address recently before the faculty and students of Trinity College in North Carolina. Altho Trinity College is an old southern white college, and this is the first time he was ever invited to address a southern white college, Mr. Washington says that he and the half-dozen colored citizens who accompanied him were treated with the greatest courtesy, and his address was received with marked enthusiasm. As he left the college grounds the students assembled on the campus and gave him their college yell in a most hearty manner.

—The Church of God (Winebrenerian) has sent out its first missionary. Miss Clara Landes of Iowa sailed from Boston in November for India. She will be located temporarily at Midna-

pore, but the plan is to start a new station in the near future.

—Rev. Jee Gam lately sent the following note and postscript, which explain themselves: "On behalf of the Congregational Association of Christian Chinese of California, I enclose a check for \$50.00 to the credit of the Jubilee Fund, as an expression of gratitude for the noble work that is being done by the American Missionary Association for them and their countrymen.

"P. S.—I inclose also a mite (a post-office order for \$5.00) as a personal offering in appreciation of the same service."

—From 50,000 to 100,000 Armenian children by the massacres of the last two years have been left either half or wholly orphans, and it seems to be a part of the Turkish scheme to rear them up in the faith of Islam. To save them from this fate and help them in their destitution, a noble plan is on foot to care for them in asylums. The *Congregationalist* affirms that: "Ten dollars will provide home, clothing and food for one orphan for five months, or until the trying winter is over. Five dollars will house and clothe one orphan for a year. Three dollars will house one orphan for a year. One dollar will house, clothe and feed one orphan for two weeks."

ASIA.

India.—Just as the buffalo has been exterminated from our great western plains, so lions are disappearing from India before the rifle of the hunter and the ax and plow of the farmer. In Kathiawar, whose forests have furnished one of the last retreats of the retiring king of beasts, an attempt is being made to save the animals from complete extinction by prohibiting lion hunting during a period of six years. It is said, however, that the gradual clearing away of the forests will in itself result in the extermination of the lions.

—The Viceroy of India cabled to London, that over most of Oude, a large

part of the Northwest Provinces, the Punjab, eight districts of the central provinces and two districts of Upper Burmah, which was not irrigated this autumn, the crops are in a seriously damaged condition. In addition the prospects of the crops in parts of Bombay cause anxiety. Rain is now improbable and a famine is inevitable, unless sufficient rain falls in Oude, the Northwest Provinces and the Punjab. There is also considerable distress in other affected areas, which are about the same as in 1877.

—Then, after professing Christianity, converts are subjected to such ill-treatment as goes far to deter others from joining her ranks. Ill-treatment assumes various forms. Sometimes our people are turned out of employment, sometimes they are kept from getting water at a public well, sometimes troublesome lawsuits are brought against them and they are involved in debt, sometimes they are compelled to do more than their share of work for government officers, and that without pay, sometimes they are unjustly put upon the official lists of rogues and are consequently exposed to arrest and much suffering, sometimes they are falsely accused of crime and thrown into prison, sometimes they are cruelly beaten, sometimes they are deprived of their property by force or fraud, and treated with the greatest indignity, sometimes they are kept from prosecuting their own trade, sometimes a private wrong is done them, and instead of obtaining redress, they are punished as tho this wrong had been done by themselves to the perpetrators.

—Rev. Robert Stewart.

—By the last report of Lodiana Presbyterian mission it appears that 566 were received to the church last year. There are 19 ordained native men, 15 licentiates, 23 Bible women, 20 churches and chapel buildings where services are held, 10 hospitals and dispensaries in which over 90,000 patients were treated.

—A remarkable man, named David, has arisen in Southern India. He goes about preaching the Gospel, and thousands flock around him. India has never seen such crowds surrounding a preacher of the Gospel, and especially a colored preacher; we hear of 8,000 or even 10,000 people being present. And he has found out that what is essential is that a new spirit first should, of all, come over our native churches, in order that thousands of witnesses should arise for their Savior, instead of one. He has recently gone through most of the great towns of India, and everywhere his message has been with power. "Is there nothing unsound in the movement?" I hear many anxiously ask. We do not trouble ourselves greatly thereat. We know by experience at home that, when God sends a blessing, people spin out discussion about how much per cent. of it is sound and how much unsound, till all has gone happily to sleep again, and the guardians of soundness often first of all.—*Evangelisches Missions Magazin*.

—We learn that the Rev. A. Manwaring baptized at Nasik Aug. 2, a somewhat notable convert, viz. Professor Pandit Gopal Chundra Sastra. He is the son of Rao Bahadoor Gowree Sankar, a wealthy landlord and influential merchant. The pandit is an Oriental scholar, and was at one time a magistrate of the second class. He has traveled widely in India, and has visited Burmah, Ceylon, Aden, and even Tibet as a preacher and teacher of Hinduism. He attributes his conversion to the Bible only. He says, "It is the Book through which God speaks to man; by constantly reading both the Testaments I have been able to understand the True Religion and the Only Mediator."—*Church Missionary Intelligencer*.

—Some of the statistics in connection with Bareilly Theological Seminary are very encouraging. Dr. Scott writes: "A circle drawn about the seminary as a center, with a radius of

200 miles, will enclose nearly 46,000,000 of souls. Our students can easily reach this great mass of humanity. We have sent out from the seminary 301 preachers, 196 women, and 61 trained teachers, who also act as evangelists and pastors." An American woman has offered Dr. Scott a donation of \$1,000 in aid of dormitories for the seminary on condition that another friend or friends will duplicate the sum.

—Next to the venerable Dr. Elias Riggs, of Constantinople, the senior missionary of the American Board on the field is Dr. S. P. Fairbank of the Marathi mission in India. Mr. and Mrs. Fairbank sailed the same year for India that Dr. C. C. Baldwin did for China, and have recently celebrated the 50th anniversary of their arrival at Bombay.

China.—That this Empire is to profit by the knowledge pickt up by Li Hung Chang in his recent round-the-world trip, is made evident by his appointment to the office of president of the Tsung-li Yamen, or chief minister of foreign affairs, a position usually reserved for imperial princes. This will require Li to remove his residence from Tientsin to Peking.

—In writing of the evangelistic efforts in connection with the Tung-Cho hospital and dispensary, Dr. J. H. Ingram says he has often thought that the want of clocks in China will certainly be one of the means by which God will save many souls. One of the most satisfactory results of the past year has been the opportunity for work among the women who come to the dispensary. They frequently arrive very early, as they have no means of telling the time at home, and they are usually so anxious for treatment that they err on the safe side and appear an hour or two before dispensing time. One of the Bible women talks with the early comers while they are waiting for the doors to open, and seed is sown in the waiting-room from day to day which sometimes bears visible fruit.

The opening for medical work among Chinese women is evidenced by the increasingly large numbers flocking to the hospital and dispensary. Of the 10,000 treatments given the past year over one-third have been to women.

—In describing the superstition of China before the English Baptist Union at the recent annual session of that body, Rev. Timothy Richard, of Shanghai, said that only five years ago he saw a procession headed by Li Hung Chang going to the river to propitiate the god of the river, through neglect of whom, it was believed, the river was overflowed. He saw the god next day—it was a snake fifteen inches long.

—The Chinese physician, Dr. George Mark, who was in attendance upon Li Hung Chang in his journey around the world, is a member of the Second Presbyterian Church in Canton. Dr. Henry baptized him and recommended him to the government school in Hong Kong, where he was found when Viceroy Li instituted a search for young Chinese who were qualified to take a medical course in English at the Tientsin school, which Li established. Young Mark was chosen and did himself great credit, and has been under the patronage of the Viceroy ever since. He has the confidence of the Canton Christians. His wife, also a member of the Second Church, is daughter of a Bible woman now dead. —*Church at Home and Abroad.*

—There is much more than a touch of romance about these quotations from the diary of Miss Marguerite Wong, a Methodist Christian Chinese young woman, who crossed the Pacific in the same steamer with the greatest of Chinamen:

Sept. 16.—Li is very sensible, and just dresses and acts like any ordinary Chinese gentleman. I rather like him. He don't put on any airs, as I thought he would.

Sept. 17.—This morning the Viceroy sent word that he wished to see me at ten o'clock. I asked Miss Hartford to go up

with me. When we came before him I knelt down real low, but the dear man, he rose from his seat, came and assisted me up, and "bless you." He wanted to shake hands with me, and we did. We sat down while he asked me all about the family from father down to my youngest sister. He said he wished to appoint me to represent our dear China in the World's Congress of Representative Women in London in 1898! He gave three big books—histories of the World's Congresses.

Sept. 27.—This afternoon Li sent his secretary to me to get father's full name and address, and say he is going to write father just as soon as he reaches Tientsin. He commanded me to learn Mandarin thoroughly, and keep on my English also, because he desires me to go to Peking and see him just before going to London in 1898, and when we come back we must carry the report to him at Peking, and there he will present us to the Empress of our China also. By and by, when we are through in this world, we will go to see our heavenly Father, who is the "King of kings and the Lord of lords," hand in hand together, and report our work before His throne.

Korea.—The Rev. Eugene Bell, of Seoul, expresses the opinion in *The Christian Observer* (Southern Presbyterian), that no other mission field in the world, after the first decade, could give the church at home so encouraging a report as Korea. The church membership was increased last year by about sixty-one per cent. At the decennial meeting last fall 42 congregations were reporting as worshipping regularly every Sunday, 6 churches as ministered to by native pastors, and 445 persons as enrolled in Sunday-schools. Several houses of worship have been erected entirely with native funds, and native Christians have contributed liberally to the erection of others, the contributions for this and other purposes having averaged last year more than one dollar per mem-

ber. The Presbyterian church in Seoul, erected last winter, exclusively with native funds, has been found too small to accommodate the crowds.

—Mrs. Underwood of Seoul has recently written as follows: "Work is very promising here all the time. Last week was the king's birthday, and some Koreans said they thought we might have a prayer-meeting on that day. Mr. Underwood seized the opportunity and the only three days remained for preparation, he got out a tract for the occasion, had 10,000 copies printed, also a hymn, "God save the King," to the tune of America, and obtained the use of the largest government building in Seoul, and advertised the meeting to pray for the king. He taught the school-boys to sing the hymn, engaged speakers, had the hall draped with bunting, conducted a service at our church in the morning, had an audience with the king after dinner, and then went to the celebration, where fully 2,000 people were assembled, the largest meeting ever held in Korea. Methodist and Presbyterian missionaries and converts were there, several members of the cabinet and highest officials were on the platform, and one of them addressed the audience. The singing was grand, and hundreds of voices joined reverently in the Lord's Prayer. It was thrilling to us who have watched the work from the first. The tracts were asked for before they were ready to distribute them, and there was great strife in the crowd to get them.

AFRICA.

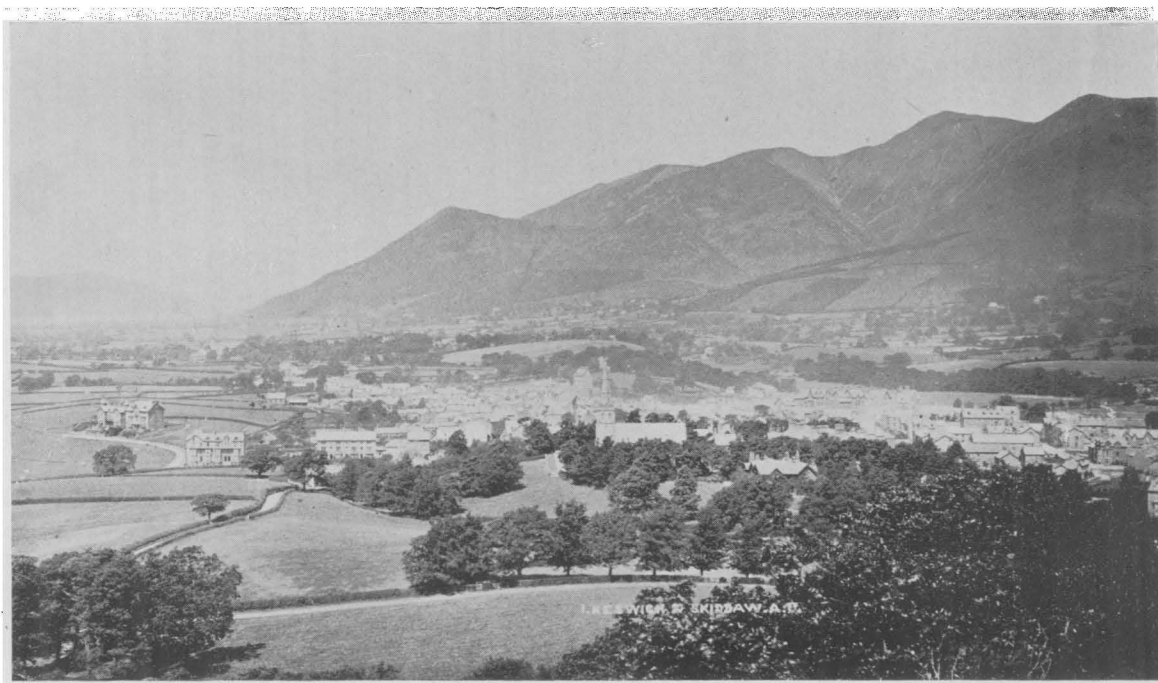
—An illustration of the rapidity with which the interior of Africa is opening to the world is the recent transmission of a telegram from Blantyre in the Shiré district, Central Africa, to a missionary secretary in Edinburgh in about three hours.

—In one year Germany has added 1,000,000 square miles, mainly of African land, to its possessions. This is

nearly five times the area of the original "Fatherland." If German acquisition continues at this rate for three years its African domain will be in excess of that of Britain, provided always that Britain does not continue its work of annexation. In the 12 years from 1884 to 1896, France has acquired rather more than Britain, her accessions being 2,726,000 square miles; which is to say that her foreign possessions are rather more than five times as great in 1896 as they were in 1884. Then it is to be remembered that Italy has got a foothold in Abyssinia, that the Kongo Free State, covering an area of 900,000 square miles, virtually is a protectorate of the European powers, and that Egypt, tho nominally ruled by a native Viceroy, is really a British dependency. Except the Sudan, now in process of subjugation, nominally to Egypt, but really to Great Britain, there is no considerable area of Africa that now is not under control of Portugal, Italy, Germany, France, or Great Britain.—*Inter Ocean.*

—Bishop Tucker writes thus of a service in Uganda: "My heart was very full as I spoke to these dear men of their work, and as I pleaded with the congregation either as Christians to be faithful to their God and Savior, or as unbelievers to 'come to Christ.' Very nearly 500 communicants gathered around the table of the Lord, a congregation in themselves. What wonders of grace! A congregation of some 3,000 or 4,000 souls, 466 communicants, 3 native priests, and 5 native deacons ordained, and later in the day 23 lay readers set apart for their special work, was it any wonder that one almost broke down from time to time, or that one's heart was filled to overflowing with thankfulness and praise to God?"

—Rev. J. Roscoe, now in England, speaks of 500 churches in Uganda and 600 teachers at work, of whom 400 are volunteers, and of 56,000 readers under more or less regular instruction.



KESWICK AND DERWENTWATER, ENGLAND.
The Town of Keswick, England.

THE MISSIONARY REVIEW OF THE WORLD.

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THE KESWICK MOVEMENT.

BY THE EDITOR-IN-CHIEF.

Keswick is a town of Cumberland, England, on the south bank of the Greta, some twenty-four miles from Carlisle, and having a population of perhaps three to four thousand. It has no importance commercially, tho it has manufactures of linsey woolsey, cutlery, and lead-pencils, and has two museums, indicating a high average of intelligence. It is but a mile from the foot of Skiddaw, and half as far from Derwentwater; and, even in this famous Lake District, forever memorable by association with Coleridge and Southey and the poets of the Lake School, Keswick's vale is unsurpass for picturesque and fascinating scenery.

But the association which makes Keswick already famous is that which links it with the annual convention of believers which meets in July of each year for about a week, and then during the whole year radiates its blessed influence throughout the whole British Empire and the world. Nearly twenty-five years ago a very remarkable movement began in Britain, which in a previous number has been traced to its beginning, and which has ever since been in progress. In some respects it was a sort of modern Pentecost, having in it a depth of meaning and a breadth of influence, quite unknown and unsuspected at first by those who were connected with it.

An American evangelist, known as R. Pearsall Smith, the husband of Hannah Whithall Smith, a man whose brief tracts and inspiring addresses have for many years been such a stimulus and help to holy living, was providentially among those who were connected with the inception of the movement, as was also his wife.

It is a singular fact that God seldom moves on one section of the Church, or in one locality, alone. Simultaneous quickenings commonly take place in various parts of the world, as the reinvigoration

of a human body would shew itself in different members and even at the opposite extremities at the same time.

These various conventions, across the sea, were held, in 1874, at Broadlands, July 17-23, and at Oxford, August 8 to September 1, then at Brighton, May 29 to June 7, 1875, and the first Keswick Convention followed, from June 29 to July 2 of the same year. With the convening of the latter the lamented Canon Battersby is inseparably connected, and it was he who invited Mr. Robert Wilson to join him, as he wanted a layman to cooperate with him. The first Keswick Convention was not in a building, but a tent, capable of holding a thousand, but attended by between three hundred and four hundred. It is also noticeable, as a part of this history, that both the Brighton and first Keswick gatherings were for ten days, and that at Brighton about 8,000 were present.

About the time that these meetings were thus being held in such rapid succession in Britain, and on the continent, there was in more than one quarter a similar gathering in the United States; for example, at Oberlin, Ohio, and in Maine, on the borders of Canada, where a great company of disciples assembled for a purpose precisely similar to that of the Oxford meetings. The railways sold some 40,000 special tickets in connection with this latter conference alone.

For the present, however, we confine our attention to the so-called "Keswick" movement, which is just now compelling such attention from its widespread and deep-reaching results, that we are constantly receiving letters and attempting to answer oral inquiries, as to the origin and character of this remarkable revival or reformation.

It may be well to let Rev. Evan H. Hopkins tell our readers how the Keswick Convention began, as he has been very closely identified with it for many years. In the *Life of Faith*, he has recently spoken on this subject, editorially. We quote, at some length, as all our readers may not have access to the admirable periodical from which these extracts are taken.* In a brief outline of some of the chief events that preceded the holding of the first convention at Keswick, and were closely connected with its origin, he says:

This remarkable movement, in connection with the experience of a fuller spiritual life, did not have its *rise* in the Keswick Convention. The first convention held at Keswick was in July, 1875; but, during the year 1873, small meetings were held in London, where great and definite blessings were realized by a few. These led to larger gatherings, and in the year 1874 special meetings for consecration, for two or three days at a time, were held at the Mildmay Conference Hall, and at the Hanover Square Rooms. These were followed by similar meetings in Dublin, Manchester, Nottingham, and Leicester. On the Continent, too, meetings for the same purpose and on exactly similar lines were held. The result was that very many of God's children, both at home and abroad, were awakened to a deep sense of need, and to an expectation of larger and more definite blessing,

* *Life of Faith*, July 22, 1896.

such as they had never conceived to be possible in this life. The uplifting of soul experienced by many who attended these meetings was one of the most striking features of the movement, and the effect of their testimony upon those who came within the sphere of their influence, was one of the chief factors in arousing the Church to seek the realization of its privileges in the matter of triumph, usefulness, and power.

In the summer of 1874, the first convention at Broadlands was held. Its origin was in the desire that a number of young university men, who had found partial blessing in some meetings for consecration held at Cambridge, during term time, should have a few days of quiet meditation and prayer in some secluded spot, keeping before them the following definite aim : The Scriptural possibilities of the Christian life, as to maintained communion with the Lord and victory over all known sin. This suggestion was made in the presence of the late generous proprietor of Broadlands Park, near Romsey ; and he at once said : " My place is at your service if you will accept it." The plan was extended to the invitation of about a hundred persons for six days—July 17 to 23—all of them to be the guests of the then Right Hon. W. Cowper-Temple (afterward Lord Mount Temple).

The meetings were mostly held beside the river or under the beech trees, or in the Orangery. Such was the absorbing interest felt by all, that no difficulty was found in gathering the guests at seven o'clock in the morning; and it was an effort to separate when the breakfast hour of nine came. At ten o'clock conversational meetings were held, Bibles in hand, in different places through the grounds, and at eleven o'clock there was prayer, with singing and addresses. Meetings for ladies only were also held; and at three o'clock conversational meetings, followed by a general gathering at four; and after tea Bible-readings were given, till the regular evening meeting. The manifested presence and power of God pervaded every meeting, and many stated that the long periods of silent prayer had been to them the most solemn and helpful seasons of their spiritual life.

One wrote at the time : " We began with the negative side, renunciation of discerned evil, and even of doubtful things which are not of faith, and therefore sin. For some days the company was held under the searching light of God, to see and to remove any obstacles to a divine communion, aught that frustrated the grace of God. We sought to have that which was true in God as to our judicial standing in a risen Christ, also true in personal appropriation and experience. Many secret sins, many a scarcely recognized reserve as to entire self-renunciation, were here brought up into the light of consciousness and put away in the presence of the Lord. We desired to make *thorough* work, so as to have no known evil or self-will unyielded; and we have reason to hope that those present did so, and that we took the position of solemn purpose to renounce instantly everything in which we should find ourselves 'otherwise minded,' as from time to time 'God shall reveal even this unto us.'

" In the intervals of the meetings it was interesting to see groups gathered, in the more secluded places in the woods by the river, on their knees, praying, searching the Scriptures, or speaking earnestly to each other of the all-absorbing subject of our meetings. Some one had proposed to have reading at the meal-times, so as to concentrate our minds; but no such plan was needed to keep the company, even at times of refreshment, to the one engrossing subject."

In a letter received from Pasteur Theodore Monod at the time, reference is made to this memorable occasion. An extract from that letter will be read now with interest : " The difference between those Broadlands meetings and many others that I have attended is just the difference between a flower and the name

of a flower. Christians too often meet only to talk about good and precious things: peace, joy, love, and so on; but there we actually had the very things themselves. I cannot be grateful enough to God for having led me into such a soul-satisfying and God-glorifying faith. I think I may say that I got all that I expected, and more. And I begin to suspect that we always get from God everything—provided it be good for us—that we ask for, expecting to get it. Oh, for self-forgetting faith, that I may have more and more and more of it, and that the Church of Christ may cease to grieve Him, distress herself, and hinder the coming of His Kingdom, by disbelieving His Word! My French companions have all derived much benefit from the Conference. God be praised for His work! Never mind the world, nor the devil, so long as you have the sunshine of Jesus' smile in your heart."

During this Convention our brother Monod wrote the now well-known hymn, "The Altered Motto:"

Oh! the bitter shame and sorrow
That a time could ever be,
When I let the Savior's pity
Plead in vain, and proudly answered,
"All of self and none of Thee."

It was only a short time before this hymn was written that our brother entered into the "fulness of blessing."

The account of the Broadlands Conference was read far and wide, and awakened considerable interest. Many who had never attended any meetings of the kind were led to cry to God for the fullness of the Spirit, with an expectation and earnestness of desire they had never before known. At the close of the meetings one said, "We must repeat these meetings on a larger scale, where all who desire can attend." And one of the guests volunteered £500 toward the expenses of this effort. But none of this money was found to be necessary when the proposal was actually carried out in the conference that followed. So abundant were the offerings that large sums remained over actual expenses, to be devoted to the extension of the movement on the Continent.

It was suggested by the late beloved Sir Arthur Blackwood, who was present at Broadlands, that this proposed convention should be held at Oxford during the vacation, and it was accordingly held from August 29 to September 7, 1874. The details of the meetings were settled during a mission week in August, at Langley Park, the seat of the late Sir Thomas Beauchamp, Bart., near Norwich, who shortly after passed from an earnest life of service to an eternity of reward. Having received great blessing himself in a similar meeting the previous year, he again generously gathered about forty clergymen, and many others, for five days' waiting upon God for consecration and prayer. The invitation to the "Oxford Union Meetings for the Promotion of Scriptural Holiness," was issued on the 8th of August, 1874. And, tho the notice was so short, a large and representative number of Christians came from all parts of the kingdom, as well as a great many pastors from the Continent, to spend ten days at this convention.

A few extracts from an able review that appeared immediately after will give some idea of the deep impression that was made by what took place during those ten days at Oxford:—

"God hath visited His people.' If any one had said a year ago that we should see, in the city of Oxford, an assembly of Christians, very largely composed of ministers of the Establishment and various Nonconformist bodies, and including twenty or thirty Continental pastors, gathered for the purpose of seeking, by mutual counsel and united prayer and consecration, to reach a higher condition of Christian life, it would have been considered far more devoutly-to-be-

wished than likely to occur. And if it had been added that we should see early morning meetings of nearly a thousand of these men and women, of all ranks in society, and of all denominations, gathered in prayer, and for the communication of their experiences in the divine life, clergymen and laymen standing up and declaring what God had done for their souls, there would have been not a few to say with the lord, on whose hand the king of Israel leaned, 'If the Lord would open windows in heaven might such a thing be!' But God *has* opened the windows of heaven, and is pouring out a blessing that there shall not 'be room to receive it.' And not only so, but 'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; that no flesh should glory in His presence.'

* * * * *

"We have attended many conferences, including a ten days' convention in America, the prototype of that at Oxford, but in many respects this excelled them all. It is the fruit and flower of those which have gone before—of those at Barnet, and Mildmay, and Perth, and other places at home, as well as of Mannheim, and Vineland and Round Lake, in the United States. Conferences must be of another type henceforth.

"If it be askt, What is 'the blessing?' it is the blessedness of the man 'who maketh the Lord his trust,' 'whose strength is in Thee,' of them who have not seen and yet have believed, who stand by night in the house of the Lord, trusting where they cannot see Him, who present their bodies a living sacrifice, holy, acceptable to God, their reasonable service, and who, doing this, are not conformed to this world, but are daily being transformed, by the renewing of their minds, that they may know what that good and acceptable and perfect will of the Lord is."

At this Oxford Convention the late Canon Harford-Battersby himself entered into "the rest of faith." But for this event the now well-known Keswick Convention would never have had a beginning.*

Very soon after the Oxford Conference similar meetings on a smaller scale, but on the same lines, were held at Stroud, under the presidency of the late Mr. T. Croome. Two brethren who had taken part at the Oxford meetings conducted this Conference. At that time the Rev. Preb. Webb-Peploe was not on the platform amongst the speakers, but was seen amongst the listeners. He had not been able to attend the Oxford Conference, and we think it was only at the Stroud Conference, or soon after those meetings, that he himself definitely entered into the blessing of the more abundant life. The Cheltenham Conference followed the Stroud Convention, and there for the first time he actually took part in the movement.

The next great series of meetings was the wonderful Brighton Convention, which was held in the Pavilion at Brighton, from May 29 to June 7, 1875. There some eight thousand people, the greater part earnest, well-instructed Christians, met together for ten days in prayer, meditation, and waiting upon God. Addresses were given there during those days, which live to this day in the memories of those who heard them, and have been the means of lasting blessing to thousands. Everywhere—at home and abroad—we meet with the abiding fruits of this memorable gathering. It was at this Convention Canon Battersby arranged for the first Convention at Keswick, to take place in July of that year.

In looking back upon the twenty-one years that have elapsed since then, it would be interesting to be able to note the various names of those who now take

* "Canon Harford-Battersby and the Keswick Convention," edited by two of his sons. (Seeley & Co., London.)

part in this great annual gathering at Keswick, and to record the particular year, and circumstances, when they each saw for the first time the truth of a fuller life. It cannot be too clearly stated that those who are asked to speak at this and other similar conventions are those, and those only, who can bear testimony to a definite experience of the fullness of blessing.

Every year at the Keswick Convention numbers of God's children are brought into a realization of their resources in Christ, such as they have never before thought possible; and this has given a strength and brightness to their lives which have been felt by others around them. In this way the movement has been continually advancing and deepening, so that its influence is seen to-day in every quarter of the globe.

In a memorable series of meetings held by me in Brighton, in 1896, I found many who had been present at the conference thus held at that place for the deepening of spiritual life, where thousands of people gathered. The main objects were united prayer for the deepening of spiritual life and the outpouring of the Holy Spirit in power; and at that time, both in America and in England, there was a spontaneous and simultaneous movement among disciples looking toward similar results. In one sense, the greater part knew not wherefore they were come together, except that such a general and widespread longing and expectancy had been created for a new and singular bestowment of power from on high. Worldliness, formalism, apathy, selfishness, were so apparent in the Church and so alarming, that devout believers were driven to the Throne of Grace to seek some help from above. Throughout the whole convention at Brighton this blessing was realized. While engaged in prayer the Holy Spirit often in those days mysteriously laid hold on men and women, and they were swayed as by a rushing, mighty wind. Prayer became more earnest, importunate, believing, prevailing, and it was manifest that some new force was controlling. The first fruits were found in a distinct entrance into newness of life on the part of many who hitherto had been cold or conventional in their religious character, hampered by forms, exclusive and uncharitable, inconsistent and without power as witnesses. Men and women were blest, and clergymen of the Anglican Church were among the prominent parties receiving this Divine endowment. At the time no one suspected the real import of this Divine visitation, and hence the early history of it has somewhat inadequate records.* It is remembered by those who had a share in it simply as a very unusual and quite indescribable manifestation of spiritual quickening and power. Of course, such a meeting could not but be the mother of others, and hence the subsequent gatherings known as the Keswick meetings of which we are now more specially writing.

* "Record of the Convention for the Promotion of Scriptural Holiness," held at Brighton, 1875. London, S. W. Partridge & Co., and "Account of the Union Meeting," etc., at Oxford, 1874. F. H. Revell, Chicago.

The movement at Keswick found both its suggestion and warm support in the Vicar of Keswick, the lamented Canon Battersby, by whose influence it became connected with and located at that beautiful spot in the English Lake District, and who, as long as he lived, presided over the meetings held there. In the same simple way, the presidency then passed by a general assent to Mr. Henry Howker, and at his death to Mr. Robert Wilson. But there has never been a fixed committee of leadership; quite without any definite arrangement of man, it remains in the hands of Mr. Wilson so far as any human hand is on the helm.

To a singular extent no deference is paid to men, however high their social or ecclesiastical position. Keswick stands for a peculiar type of spiritual teaching and life. Those who understand it and exhibit it are asked to take part, and no others. The most renowned minister or evangelist or theological professor from any country might happen in the very meeting, but would not be asked to speak unless he was believed or known to have been led out into this sort of experience and teaching.

The first Keswick Convention, which lasted four days, was held in a large-sized building; but as the meetings became more largely attended, they were transferred to a tent. The present accommodations are equal to about 3,000, but 10,000 often attend in course of the convention.

In view of all that has been thus far written, it is of some consequence to ask and answer three questions:

1. What is the exact type of Keswick teaching?
2. What is the peculiar method of dealing with souls?
3. What are the actual results reached?

1. *The Type of Keswick Teaching.*—This is definite, complete, and progressive. It has a definite beginning, middle, and culmination. Six successive stages may perhaps be indicated, all of them being deemed important, and in the following order:

(1) The definite and immediate abandonment of every known sin or hindrance to holy living.

(2) The abandonment and renunciation by faith of the self-life, or the life that centers in self-indulgence and self-dependence.

(3) The immediate surrender of the will in loving and complete obedience to the will of God, separation in order to consecration.

(4) The infilling of the Holy Spirit, or the claiming of the believer's share in the Spirit's pentecostal gift of power for service.

(5) The revelation of Christ as an indwelling presence in the believer's soul and daily life, and as his actual Master and Lord.

Beyond these there is always a sixth and last stage of teaching—the privileges and victories implied in this higher or deeper life, such as the rest life of faith, power over sin, passion for souls, conscious fellow-

ship with God, growing possession of promises, and prevailing prayer and intercession.

The basis of all this teaching is, as is very apparent, the conviction that the average Christian life is too often grievously destitute of real spiritual power and is essentially carnal, and that it is the duty and privilege of every child of God to enter at once into newness of life, and to walk henceforth in the power of Christ's resurrection.

1. Hence the starting-point—instant abandonment of sin and of every known weight which prevents or hinders progress. Whatever is wrong or believed to be wrong in God's sight cannot be indulged with impunity. It is held up as utterly destructive of all holy living and testimony, as unnecessary because wrong, and as making impossible even *assurance of salvation*. How can disciples lead out others into a life they have not themselves found? How can a man help a sinner to salvation unless he knows he is saved? To continue one moment in what is felt to be sin is therefore perilous not only to holiness, but to the hope of salvation itself.

2. Secondly, a deadly blow is aimed at self-life in its six forms; self-dependence, self-help, self-pleasing, self-will, self-seeking, and self-glory; in other words, a new practical *center* is sought for all the life to revolve about, and in this way a new step is taken in advance. Beyond the territory of known sin there lies another almost as dangerous, where self-indulgence is the peculiar feature. There is a large class of pleasures, amusements, occupations, which do not bear the hideous features of secret or open sin, but which all tend to give supremacy to self. In them all the real question is: What will gratify and glorify myself? For example, the pleasures of *ambition*, grasping after power and position which feed self-glory; *avarice*, heaping up riches, which is pleasing to self-indulgence; *appetite*, eating and drinking for the sake of pleasure, which ministers to self-seeking; and other forms of selfishness, such as courting human applause by intellectual preaching, or conformity to worldly maxims.

There are five or six forms of amusement that bear the distinct stamp of *this world*, whatever may be contended as to their inherent innocence; the theatre, the dance, the card-table, the horse-race, the opera, the wine-cup. These have been felt, for some reason, to hinder holiness and service; and some churches have distinctly made indulgence in them a matter of discipline. Whatever may be said of them, this is true: that wherever this deeper experience of Christ's power has been known it has been preceded or followed by their abandonment. These matters are very seldom referred to specifically at the Keswick gatherings, as the teaching concerns great general principles of holy living and serving, yet as a fact, those who attend are brought face to face with this question: how can you do anything primarily to

please yourself which does not put at risk your *pleasing God*? A high type of holiness always involves two practical rules:

(a) I will seek in everything to please my Master as the Lord and Sovereign of my life;

(b) I will seek to please my neighbor for his good unto edification.

Hence one of the remarkable features of this movement has been, for instance, the abandonment of tobacco, not because its use can be conclusively shown to be inherently sinful, nor because of any direct pressure brought to bear by speakers; but because, where used, not as a medicine, but for indulgence of a liking, it exalts self to the throne. Paul gives by the Spirit two or three great all-controlling principles to guide in doubtful indulgences, and in each case he carefully guards the principle by saying in advance, "all things are lawful for me;" but he adds in one case, "all things *edify not*, are not *expedient*;" and in the other case, "I will not be brought under the *power of any*." Compare 1 Cor x: 23: vi: 12.

Three questions are thus to be asked after we have settled the matter of lawfulness. First, is this lawful thing *expedient*? does it advance or retard holiness? second, does it *edify*—that is, help or hinder others? and, third, does it tend to *enslave* or to *emancipate* me? A true disciple whose whole heart is set on pleasing *God* will soon settle all debatable territory on these three principles.

3. Thirdly, the surrender of the will to God in obedience. Christ must to every believer become not only Savior but *Lord* (Rom. 10 : 9, R. V.). "No man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. 12: 3). Hundreds who accept Him as Savior from sin have no real conception of Him as the actual Master and Sovereign of the daily life. In the message to Laodicea we have a hint as to this sort of profest believers. "Behold I stand at the door and knock," etc. Here is Christ outside knocking and appealing for admission. The keys of the house are not in His hands. He is not admitted to His own house and in control. There is a definite act of opening, welcoming, and entrusting to Him the keys which mean government; but so long as one apartment in the house is voluntarily withheld from Him, He never practically assumes control. From the nature of the case it must be *all* or *none*; and every child of God knows, or will know if he searches his own heart, whether any part of his life shuts out Jesus from practical rulership. If any part of the body shrinks and shows abnormal sensitiveness under the surgeon's touch, he begins to suspect that *there* is a lurking place of disease. And whenever a disciple is especially sensitive as to any one or more forms of indulgence, or shrinks from the candid application of Scripture to any particular practice, he may know that at that point there lurks spiritual disease. On the other hand, if the hidden recesses be opened up to Christ and He be welcomed to the whole heart and whole life.

the very chambers of our previous idolatry will become the chambers of heavenly imagery and Divine communion.

4. Fourthly, *the infilling of the Spirit*.—Here is perhaps the most delicate and difficult part of this teaching. But it is well not to stop on phrases; whether we agree or not on the exact form of words, we must agree on facts, and conspicuous among the facts is this: that thousands of profest believers, like the Ephesian disciples in Acts XIX, do not practically know whether there be a Holy Ghost or not. Dr. Gordon discriminated between *sealing*, *filling*, and *anointing*. He thought the first had reference to assurance, the second to power, and the third to knowledge. The point is this: have you ever claimed and received the power of the Holy Spirit as such? He came down on the day of Pentecost and filled disciples. This was an experience quite apart from *conversion*. The upper room was filled with a hundred and twenty disciples, some of whom for years had followed Jesus. And yet now suddenly they all received a Divine gift whereby they had new apprehension of all spiritual truth, a more assured witness borne to them as children of God, and a greater power in testimony for Christ. They were somehow filled with light, and love, and life, and power; their tongues were loosed, and they spake even in new languages before unknown. Now, it may be, and doubtless is, true that this "baptism" of the Spirit was once for all, and that no further such effusion is to be expected in this age. But every disciple is entitled to claim his full share in that blessing and enter into pentecostal life and power or rather have it enter into him.

This is to be claimed by *faith* quite apart from *feeling*. Nowhere in the Word of God is feeling addrest, and for a good reason: if God made feeling an evidence or test, we should depend on it, and our confidence would vacillate as often as our feelings do. Man is complex; he is composed of body, soul, and spirit; and body and soul have much to do with spirit. Where the body is not normal, a cloud comes over the higher faculties. What we call feeling is often largely at the mercy of digestion and other physical conditions which do not affect *faith* or *choice*. The will may be as unchangingly fixt on God in sickness as health, tho the feelings vary with every change of bodily mood. "According to your faith be it unto you." If you open your heart to the Spirit's infilling and are claiming this blessing, rest on God's faithfulness. He will not fail you.

5. Fifthly, *The Revelation of Jesus Christ in the soul as an Indwelling Presence*.—This is the climax of this teaching. The supreme end of the Holy Spirit's indwelling and inworking is to manifest the personal Christ as consciously our possession and in possession of us. This is the mystery: *Christ in you*. The Spirit first takes the things of Christ and *shows them* to the believer; second, he *testifies* to Christ, and, third, he *glorifies* Christ. Note the three parts of this

work as laid down in John 14-16: Manifesting, witnessing, glorifying. He will show you Christ in all His offices and relations to you; He will make Him real to you as your actual possession; and He will clothe Him in glorious charms, so that you will gaze on Him as one enamored of His beauty and love. It is very different to have Christ revealed without you as a historic personage, and within you as experimentally and really master and Lord. This latter the Holy Spirit does, as the former the Word does.

Rev. F. B. Meyer, who is so prominently connected with the Keswick teaching, has left a special farewell word to his brethren, which we here reproduce from *The Ram's Horn*.

"I am askt to give a parting message to the beloved ministers of the Gospel and other friends with whom I have met during this my fourth and brief visit to the United States. Your country is becoming increasingly a second homeland to me, and I thank you a thousand times for your love. It is an unfeigned delight to find that the teaching of the Inner Life is becoming so widespread in its influence on this side the Atlantic. Union with Christ is His death and resurrection, the reckoning oneself dead to self the infilling of the Holy Spirit, and the Rest of Faith, Life across the Jordan in the Land of Promise, these are familiar and deeply prized truths and their wide dissemination and realization on the part of believers, together with the exposition of the Bible, as opposed to merely topical preaching, seems to me the conditions of a Revival of God's work in this land, which shall reanimate the churches, and enable them to act as the cementing bond in your vast and varied population.

"Ever your attached friend, F. B. MEYER."

THE SIEGE OF TIBET.

BY F. B. SHAW, WAKEFIELD, ENGLAND, LATE OF LEH, BRITISH TIBET.

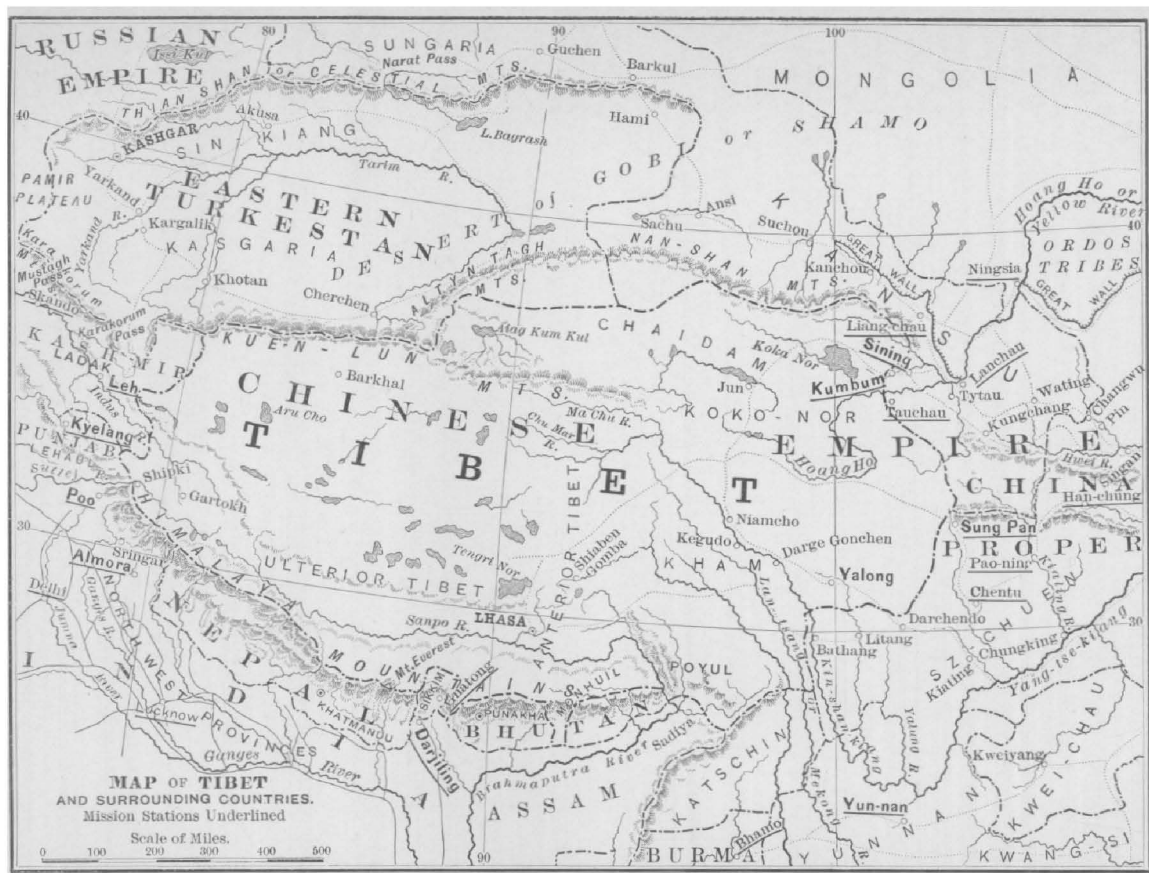
Situated in the heart of a vast continent, guarded on the north by immense deserts and arid plateaus, shut in on the other sides by the loftiest mountains in the world, Tibet is as inaccessible as any country well could be. Small wonder that its wondrous line of snowy peaks, which glistened so strangely above the mists of the plain, and from which issued the mighty rivers upon which his crops depended, became an object of reverence and religious awe to the ancient dweller in the Indian lowlands. This reputation of the unknown has descended to modern times, when Tibet is almost the only country in the world absolutely and of a set purpose closed to Europeans, the country of the Dalai Lama, a priest-king as wonderful as any Prestor John, the country of reputed mahatmas—in a word, the country of mystery.

But Tibet has not always been the "Great Closed Land." Friar Odoric, of Pordenone, past through the country about 1325; and it is quite in keeping with the energetic character of their order that several Jesuits traveled in Tibet during the seventeenth century, but without making a permanent settlement. This was first done by

Desideri, who resided in Lhasa from 1716 to 1729. At first alone, this Jesuit was joined in 1719 by twelve Capuchin friars under Orazio della Penna. They seem to have had a very flourishing mission; but they had fallen on troublous days. Civil wars and insurrections against the Chinese having thrown the country into anarchy, the missionaries were expelled in 1760. During the last twenty years of their stay the Capuchins had been practically isolated, and with their departure the land was thoroughly closed. For one hundred years not half a dozen Europeans, none of them missionaries, succeeded in entering the country, and of these only one reached Lhasa. For one hundred years the Christian Church left Tibet to slumber into death.

To their honor be it said, the Romish Church was the first to resume attempts. In 1846 the Redemptorists Huc and Gabet penetrated to Lhasa, hoping to be allowed to settle there; but Chinese influence prevailed, and after only a few weeks' stay they were driven out of the country.

The time had now come for Protestants to take up the work, the Moravians being first in the field. But their work was in so far different from any other attempt, as, when the pioneer missionaries Heyde and Pagell left home, neither they nor the directing board had Tibet or the Tibetans in their minds. On the contrary, the new effort, prompted by the veteran Chinese missionary Gützlaff, was directed to the Mongolians. Only after failing to reach Mongolia through Russia was the attempt made to penetrate through Tibet, and only when this attempt, renewed at various places, had utterly failed, was the finger of God recognized as pointing to a settlement among Tibetan Buddhists living around the western frontier of Chinese Tibet. To this day the visitor can see in the library of the oldest station the Mongol books brought out by the pioneers. Time and space fail to relate in full the story of this mission. Suffice it to say that the missionaries decided in 1856 to settle in the Valley of Lahaul. Attempts to obtain land in the chief village failed, and the pioneers were obliged to content themselves with Kyelang, a village on the opposite side of the valley. This was again a providential leading, for it soon appeared that Kyelang was in every way more suitable than the village originally thought of. The same providence was apparent in the fact that just at that time there was in the service of the Moravian Church a man of rare linguistic talent, H. A. Jaeschke, who was willing to devote himself to the exploration of the difficult and little-known Tibetan language. The untiring energy of these three men soon made Kyelang a center of light. Not only was the Gospel preached to the villagers at hand, but long itinerations from village to village served to make it widely known. Quickly realizing the fact that they had to do with a people possessed of an alphabet and a literature of their own, they started a lithographic



MISSIONARY MAP OF TIBET. (Dotted lines indicate trade routes.)
The Scandinavian Alliance Mission has also Tibetan Missionaries in Ghoom India, in Baksadnar, Bhutan, and in Guntak, Sikkim.

printing-press, from which school-books, catechisms, hymns, tracts and Bible portions were issued in rapid succession.

In a few years another station was founded in Poo, in the Upper Sutelj Valley, close to the borders of Chinese Tibet, and on an important commercial route. But Ladak, with its capital Leh, on the upper course of the Indus, was the spot which seemed most desirable. Leh is a great center of Tibetan trade, as well as the metropolis of Western Tibetan Buddhism, and no stone was left unturned to secure a regular station there; but its ruler, the Maharajah of Kashmir, tho allowing some freedom of travel through the country, anxiously excluded resident Europeans from his territories. Not till 1885 did the Maharajah give the required permission, when Leh was immediately occupied. A new feature in the work was a fully equipped medical mission, which has proved a most useful adjunct. Its temporary cessation, owing to a series of adverse circumstances, is all the more to be regretted, as the Roman Catholics saw fit, in 1888, to start a work of their own in Leh. The visible results of the work at all stations are small, very small; but the conviction, caused by the circumstances attending the origin of the work, that the mission is where God would have it, has sustained the directing board at home and the missionaries abroad in their efforts. So far from withdrawing, the Moravians are seeking to extend their work.

An encouraging sign in answer to much prayer for Tibet is seen in the great interest now taken in this field of work. While the Moravians were for years alone, there are now about forty men and women engaged in Tibetan work. The same impulse seems to have come to many minds in various places. Miss Annie Taylor, originally attached to the China Inland Mission, naturally demands first attention. Her work in Sining brought her into contact with the Tibetans, and she determined to try what could be done. Proceeding to Darjiling, she acquired some knowledge of the language, and then returning to China, started on her adventurous journey. She had to return, foiled of her hopes of reaching Lhasa; but the journey was not in vain. Her marvelous feat drew universal attention to the people on whose behalf it was made, and in the course of a few months the Tibetan Pioneer Mission was launched. With fourteen companions she returned to Sikkim, there to continue linguistic studies, and, if possible, to penetrate from thence into the country. In and near Darjiling she found several Swedish missionaries belonging to the Scandinavian Alliance Mission (U. S. A.) engaged in similar work.

In the meantime another worker had been made ready. Mr. and Mrs. Polhill-Turner, like Miss Taylor, belonging to the China Inland Mission, had also had Tibet laid on their hearts. When stationed at Sining they devoted what time they could to studying Tibetan, but not finding it a suitable place they removed, and after many wander-

ings settled in Sungpan in the autumn of 1891. A prolonged drought having roused the superstitious fears of the Chinese, (Mr. Turner is careful to say that the Tibetans took no part), a terrible riot broke out and the missionaries were driven away. Here, again, was God's hand working wonderfully. Mr. Turner was taken away from China only that he might take the leadership of some of those who had originally joined Miss Taylor in Sikkim, but now desired to separate themselves from her. Thus the Tibetan Mission Band was formed. Besides these workers the International Missionary Alliance (U. S. A.) in 1892, also sent men to Darjiling, to acquire the language. All these workers are new, and for this reason little could be said of the work done, even were space to allow of it.

And now let us see how the forces are disposed around the mighty mountain ramparts. Let the reader take a good map. He will find the north of Tibet to be a vast uninhabited region, where the missionary would find no work to do. Coming round to the west, the Moravians hold Tibetan districts in the higher valleys of the Indus, Sutlej, and tributary rivers. Lower down the Indus and west of the Moravians, the Scandinavians are commencing work in Baltistan. This is an important step, for it means the occupation of a district with 100,000 souls as yet untouched by regular work; Mohammedans by religion, but speaking Tibetan, and members of the Tibetan family. Toward the south, Almora is occupied by the London Society, who have devoted what time they could spare to Tibetans, and where an independent worker, Mr. Agnew, has settled. Nepal is as yet unoccupied, being closed to missionaries. The Scotch mission has long held Sikkim and devoted much time to the Tibetans; but this branch of their work is now presumably taken off their hands by the members of the various societies destined for Tibet. Bhotan is unoccupied by Protestants, but the Catholics have a work in that country. In 1854 they had obtained a footing in Tibet, were ejected four years later, and retired to Bhutan. We finally come to the east, or Chinese side, where the Catholics have several stations, but where no Protestants are working at present.

We hear, however, that Mr. Polhill-Turner has made an arrangement with J. Hudson Taylor, by which his men will form a separate group affiliated to the C. I. M., but set apart for Tibetan work. They will therefore move round to the Chinese frontier of Tibet, thus completing the ring of attacking forces. The present writer rejoices over this decision, for he is convinced that the road to Lhasa lies through China. The population is densest, the country is most fertile, political jealousies are least on that side. But the strong fortress is not to be taken at first storm, and many weary years may have to be spent in the trenches. We do not believe that a sudden dash at Lhasa is in any way advisable, inasmuch as it would probably only serve to make

the people more suspicious. Also the British Government is anxious to establish friendly relations with Tibet, from which the missionaries must ultimately derive benefit. A recently published report on the matter shows how difficult this is, and it would be a matter of regret if the missionaries should by any hasty action delay the desired event. The advance will be gradual, the whole country being occupied, and every outpost having a support to fall back upon. This may, probably will, be slow work; but nothing else can be expected. Tibetan Buddhism, however grotesque it may seem to us, has a firm hold on the people, and stands ready for battle. Let us, therefore, while thanking God for the work already done, and the great accession of workers, not imagine that the difficulties are past. God *may* be preparing another Jericho; but we must be prepared for much toil before the power of Dalai Lamas is broken.

Any enumeration of the forces arrayed against Tibet would, however, be incomplete without a mention of the Tibet Prayer Union. Originally launched in connection with the Moravian work, it has grown so as to demand a separate existence; and it now consists of a union of those interested in Tibet, being independent of and above every society. The workers in the field expect great things from this union, for when Tibet falls, it will be in answer to prayer. There is no missionary who does not feel himself strengthened by its existence and quiet work. We can only wish that all who desire the good of Tibet—and we are persuaded that very many are regular in their supplications for that country—would definitely join the union, and so enroll themselves personally in one of the regiments—and by no means the least important—detailed for the siege of Tibet.

NOTE 1.—The latest books on our subject are (1) "Working and Waiting for Tibet," Moravian Publication Office, Fetter Lane, London, E. C., and Bethlehem, Pa., 1891; (2) "The Great Closed Land," by A. W. Marsten. Partridge & Co., London, 1893.

NOTE 2.—The secretaries of the Tibet Prayer Union are: Messrs. Ford and Ashton, Warington Street, Ashton-under-Lyne, England.

NOTE 3.—There being some confusion as regards the spelling of certain common names, the following may be of interest: (1) The orthography "Tibet" seems to be the best, the form "Thibet" having no sufficient authority. The name is of doubtful origin, being certainly not Tibetan. (2) The form "Lhasa" would seem to be best, as corresponding most closely in letters and pronunciation with the Tibetan "lha-sa"—abode of the deity. (3) The form "lama" (Tib. "bla-ma," with mute b) is the only correct rendering; the use of the word "llama" rests on confusion with the South American quadruped, which may claim to be allowed the exclusive use of its own name.

CHINA—PAST, PRESENT AND FUTURE.

BY REV. WILLIAM ASHMORE, D. D., SWATOW, CHINA.

Some people in China are sanguine of great and immediate advancement. They consider that China has now discovered her need and that, therefore, impelled by the sturdy, practical common sense of her people, she will lose no time in giving effect to her more enlightened views, and will take her place in the great procession of the nations.

Others have no such expectations. They consider China to be like the sluggard of holy writ, disturbed in its sleep of ages, it has merely rolled over—and merely says: “Yet a little sleep, a little slumber, a little folding of the hands to sleep.” Her administrative heads are stupefied with conservatism, and will not change without still more violent convulsions! And so, after this little spurt of reform has spent itself, things will all fall back into the old ruts, according to the litany of Chinese politics, “As it was in the beginning, is now, and ever shall be.”

Each of these views has much which may be said in its favor, therefore a more correct answer to the question may be arrived at by taking some items on both sides into the account. It becomes a case of general average.

I. The first point to be noted in the consideration of the question as to whether China will now become progressive is contained in the affirmation that *she has advanced immensely already*. This fact is beyond dispute. One who notes the growth of a tree, by the week or the month, will not discover much progress, but by making the observation extend over an interval of several years, he will find that there has been an immense advance. In order to apprehend the progress which China has made, we need to go back and note the state of things before the first war with England, in 1842.

At that time Chinese statesmen knew nothing of the West. Their ignorance was dense. They knew nothing, and they cared nothing. None of them ever went West. To find a Chinaman who had been to London or New York was at once to give him a new designation. “Boston Jack” and “London Tom” were so called because one had been to Boston and the other to London. Of intercourse with Western people, there was none whatever. Europeans and Americans were not wanted, and were not allowed the freedom of the soil anywhere in China. The only place allowed them was that small patch of ground along the river front of Canton, known as “The Thirteen Houses,” so called because there were that many dwellings and warehouses there to be occupied by foreigners of all nationalities alike. Then there was a garden plot for common use, in which they all had to get their airing and exercise, under the greatest limitation and restraint. If they ventured outside of their “jail-bounds,” they were liable to be mobbed and stoned. Inside of the gate of the city no man could go. If he attempted it, he risked his life. They could also take a little run down the river, for a dozen miles, to Whampoa, where the ships anchored. That comprised their privileges in China.

The estimate placed on foreigners by the Chinese was contemptuous to the last degree. They were spoken of as “barbarians,” “red-headed devils,” who had come to China to beg the privilege of supplying themselves with tea, and who were, as a very great favor, permit-

ted to bask under the imperial smile. China was to them the Central Kingdom. All other countries were on the outskirts, and were reckoned as the mere rind of civilization. When dealing with them officially, the mandarins deputed only low-class subordinates, but little above the grade of constables, to "instruct the ignorant barbarians how to demean themselves." Then the most arrogant, haughty, supercilious and utterly unbearable manner was always assumed. Even Lord Napier, when sent out to negotiate a better understanding, was address as "a barbarian"—he was called "the barbarian eye" in all official communications—he was snubbed and insulted and treated with an infinite disdain. An attempt to get the Viceroy to use more courteous language only called out a scornful laugh and another kick. England herself was called "a tribute bearer," and was regarded as a distant dependency of China, along with Siam and Tibet, and the regions occupied by wild tribes on the frontier.

The Chinese, then, had no steamers, no sailing ships, no telegraph, no railroads, no ambassadors at their capital, no open ports except Canton, no foreign consuls recognized, nobody to represent them at foreign courts, no books or papers that told them anything about foreign nations, no foreign improvement of any kind; their trade was all done in the old-fashioned junks; their men-of-war were all small and contemptible junks, but little better than their merchantmen, each one armed with several old smooth-bore cannon, full of blisters in the casting, and almost as dangerous to those who stood behind them as to those who were in front. Their rabbles of militia, without drill, and without organization worthy of the name, still practised with bows and arrows and old matchlocks, and thought to scare their enemy by the flaunting of flags, the banging of gongs, noisy vociferation, and fierce paintings of tiger-heads on their wooden shields. China was a thousand years behind the rest of the world, and, at that time, there was not the least sign that a change would ever come. Would China ever come to recognize the nations, the West, as equals? Never! Would her viceroys ever adopt terms of equality with foreign consuls? Never! Would China ever have any use for Western science and Western improvements? Never! Would the supremely august and "Solitary one" in Peking ever admit foreign ambassadors to his presence? Never! Never! Let the heavens fall first. Would there come a time when foreigners would have the free range of the empire? Never! Would the proud, stiff-necked, conceited and supercilious mandarins ever be found imploring foreign aid to keep them in resources to run their ship of state? Never! Would China ever be found sending her most renowned statesmen to carry the respects of his imperial majesty to those despised and so-called tributaries of the West? Never—so long as the world stands! Yet all this, and far more, has come to pass.

China began to go to school in 1842. She has had several special semesters since. She has been in the public school of the nations and has had private tutors of her own. It is a course of rough discipline that she has gone through. She has rebelled and kicked at the teachers, but her stiff-necked mandarins have had to yield to the power of Solomon's celebrated mortar-and-pestle treatment. Braying in the mortar has done them good. They have not got there yet, but they are on the way, and will "fetch up" by and by.

Now, look at some of the changes that have taken place. That offensive expression, "barbarian," has been knocked out of all official documents, consuls are the equals of viceroys, ministers plenipotentiary reside at the imperial capital; the Chinese have reorganized their army; they have reconstructed their navy; they have rebuilt their forts; they have remodeled their whole commercial marine. The old junks of such enormous size, that used to run to Batavia and Singapore and Siam, are all gone. They were crowded out by sailing ships, and now the sailing ships have been crowded out by steamers, and the Chinese own steamer-fleets of their own; they have iron-clads and torpedo boats, and arsenals, and huge dry docks of their own. They have the most reliable part of their revenue collected for them by foreigners; they have telegraphs and railroads. They have started great foundries of their own; they have started silk flature establishments, and cotton-mills. They now have banks of their own and insurance offices. Once they did all their business in the West through foreign houses in Hong Kong and Shanghai; now they have their own agents in London, Berlin, New York and San Francisco. Instead of a stray sailor called "Boston Jack" or "London Tom" they now have able and wealthy business men of their own—men who have become millionaires in the West, and who compel the respect of the whole commercial world. All this is progress. Certainly the tree has grown, if it has been imperceptibly.

II. In the next place it must be noted that these advances make other advances necessary—advances so great, that all that has been before will be thrown in the shade! There is an immense amount of seed sown ready to spring up; there are vast potencies at work to produce more changes; there is a logic of progress which is bound to assert itself. One of a kind begets another of the same kind; two different kinds make a demand for a third kind. One successful cotton-mill means two cotton-mills, and two mills means three mills. One telegraph wire means another wire. Twenty miles of railroad means a hundred miles, and a hundred miles means a thousand in the future. A short road from Tientsin to Peking, less than a hundred miles, means a long road from Peking to Hankow, six hundred and fifty miles, and a road from Peking to Hankow, means an extension to Canton, five hundred miles more—and eleven hundred

and fifty miles of main trunk lines means innumerable branch lines, and all that means radical change, industrial revolution, and continual progress.

The most significant indication of progress is the altered attitude of the Chinese science to all things Western. The change of sentiment is not complete, but it is going on, and will continue to go on, till Western ideas will permeate and dominate future Chinese civilization. The most important bureau in Peking to-day is the one which has to do with foreign affairs. Powerful viceroys, like Li Hung Chang and Chang Chi Tung, have English-speaking linguists attached to their yamen. Forty years ago such a thing would have been pronounced impossible; they have English books translated and laid before them; they have daily newspapers started—a marvel of progress; they have schools for teaching Western science. The emperor has actually issued an edict commending to his people the adoption of such Western improvements as the Chinese may deem advantageous. This is an astonishing stride. It does not say so, but it does mean that China, officially, is getting ready to declare a break with the old. It is slipping the anchor and letting the ship drift into the Western gulf-stream.

Then, too, China is being affected powerfully by her emigrants who have gone abroad—have become inoculated with various Western ideas, and have come back to let them germinate. Furthermore, a score of open ports have become luminous and radiating centres. Tens and hundreds of thousands of her people, at these places, are getting their eyes opened. Persons at home can hardly conceive of the change of attitude in the minds of the common people that is now beginning to take place in consequence of the events of the last few years. They have seen the energy and efficiency of the western man; they have seen their own mandarins quail before him. The glamor of superiority, which surrounded these mandarins and literati in their estimations, has begun to fade as a rainbow fades. When John the Baptist came, men mused and “were in expectation.” A state of “expectation” is the soil out of which changes sprout. Without exaggeration we may say that, up and down the coast of China, millions of people are “in expectation” of something. So all that enters into the preparation. Not only are they expecting something, but they are longing for something. Things can hardly be worse, they think, and they may be better.

III. It will appear then that the real question is not whether China has progrest or will progress, but it is, *at what rate will China now progress?* This will call for a reestimate of the forces at work—those holding back and those impelling forward, and their mutual pullings and haulings with each other.

The former come first. Originally they had the entire field;

adversely to them nobody dared to peep or to chirp. Conservatives they are called, but obstructionists and dead weights is what they really are. The China "Mission Hand Book" gives the number of leading mandarins—that is, of high grade mandarins—at a few over ten thousand. This does not include the large retinue connected with the imperial household; then there are the literati, attending examination still, about six hundred thousand; then there is the large roll of past literati, the number of which it is difficult to ascertain, and certain of the gentry, so-called, with them, who cannot be less than a million. At the outset all of these classes were of one mind and of one instinct to oppose foreign ideas. They included the educated brains of China; they represented all the power and all the prestige of the nation; they were bent on resisting foreign encroachment, in maintaining the complete isolation of China, and the conservation unmixed of their ancestral inheritance of civilization. The mass of them hated the foreigner, and were ready to drive him out into the sea.

Out of this immense class began to be born, little by little, the new class—the men of progressive ideas, the men who discovered quicker than others that China was kicking against the pricks. They have been growing, little by little, since the first war with England. For a generation they were but few, without communication or conference with each other. Some high statesmen were in this class; they stood where they were compelled to see the truth. But they were not assertive, nor were they at all agreed in the extent of the innovation they would sanction. They took to improved military and naval arrangements first, and yielded to other demands slowly and reluctantly. They still considered China able to dictate her own course. While some of them saw the real advantages of Western methods, and what an immense boom their introduction would be to China as a nation—others of them advocated a limited adoption of Western appliances, chiefly on the principle of fighting fire with fire; they would beat the foreigner by resorting to his own weapons. Small at first, this class has now become large and influential. Great statesmen are now enrolled among them; the influence of traveled Chinese is on their side; foreign diplomacy is on their side; the wars of China have all been on their side; and the whole drift of the generation is on their side.

Of course, there is friction and collision, and that is what is the matter with China just now. She is a divided house. The conservatives are powerful, and bigoted, and desperate—they cling as for dear life to all the features of the old system of administration and emolument. But the others are becoming powerful too, and are resolute, and are coming into touch with each other. Two civilizations are struggling in the womb of China. The second one is Jacob, the

Supplanter. First, it is one that is likely to claim the portion of the first-born, and then it is the other. Jacob will start his Reform Society and appear about to lead the host. Then, all at once, his Reform Society will be knocked to pieces by the red and hairy hand of Esau.

Let no one despair of the outcome. It will be Jacob and not Esau that will win at the end. But it may take more time than we pushing Western people are willing to allow. The rate of progression may be slow and tedious. At the same time we are cheered with the hope that, in the Providence of God, events may be accelerated. It may be peaceably, and it may be with commotion and upheaval, but the consummation is surely coming. Conservatism may show its power to humiliate Li Hung Chang after all the honor heaped upon him, but that power is being exhausted with every blow it strikes. It may never be possible to do as bold a thing again.

In addition to all this, allowance must be made for inherent difficulties, which lie in the way of radical and rapid changes in China, even when pushed by willing and unfettered hands. These arise from the crystallized form of society—the time and labor required to move such immense masses of human beings into new lines of thought and action. But into that large subject we cannot enter here.

IV. When it comes to missionary aspects of the question, as to whether China will become progressive, we appeal to *a comparison of the present status with that of the past*. We look back to a time when Robert Morrison was the only missionary to China. Then he had to dodge about the foreign settlement at Canton to escape observation. Now Robert Morrison and his wife have become twenty-five hundred strong, and he is the most ubiquitous person of the foreigners in the whole empire. Once Leang-A-Fa was the only convert. Now Leang-A-Fa has become seventy thousand strong, and is the growing class of China—he is the man of the future—the coming Chinaman. Others will decrease, but he will increase. Like Abraham, he will become the father of multitudes—those of his countrymen who will come to believe with him, will be like the stars for numbers. Once the Chinese teacher who helped Dr. Morrison translate the Scripture, had to carry the manuscript concealed under his jacket, to avoid arrest. Now Bible Societies and Tract Societies occupy central points in their great cities and send out their printed pages, by the million, every year for the healing of the nation. Native churches are springing up by the thousand, and native speakers by the thousand. In her pristine state China had no public speakers. Among the incidental things being done by missions for China, is the raising up of a class of men trained to address crowds of people. In course of time, other classes of men than preachers will catch the spirit and learn the art—then a new dynamic element will enter into social and political life.

Not to prolong the subject, just rest the inquiry on two things. Contrast two events in missionary history. In the one the translator, spoken of, appears slipping into the back door of Robert Morrison's dwelling with his contraband manuscript hid away in his clothes; in the other, a deputation of missionaries, headed by a foreign ambassador, marches into the imperial precincts to present a copy of the whole Bible to the Empress Dowager, who accepts it with pleasure and appreciation, while the servants of the Emperor are seen at the book stalls buying copies for themselves. The stride from the little alley in Canton to the palace in Peking is tremendous. Then again, who, of all the missionaries of thirty years ago, familiar with the disdainful manner of even the yamen lackeys, could then have dreamt that the greatest statesman of China would be receiving a deputation of missionary supporters in New York City, and should there put in writing an expression of his estimate of the value of their labors, and pay them an imperial compliment for their moral and personal worth. And yet that, too, has come to pass. Let no one say that missionary work in China does not move. If all this be not progress, then what is progress?

China has been called a hard field. And such in truth it has been, partly because of the intense materialism of its Confucian ethics, partly because of blind and slavish subservience to antiquity, and partly because its people have been trained for ages to think in bulk. But a freshet has come, the ice is beginning to crack and to break. The world has seen great ingatherings of disciples at many times and in many places, but in our humble opinion, these may all fall short of what may take place in China when the veil of ancestralism shall be torn away from the eyes of her myriad myriads of people.

THE WOMEN OF CHINA—HEATHEN AND CHRISTIAN.

BY MRS. GEORGE S. HAYS.

To understand a woman—Chinese or American—one must have some knowledge of her home, her family cares, and her habits of thought. A typical Chinese family consists of the father and mother-in-law, two or three sons and their wives and several grandchildren, all living in rooms opening upon the same high-walled court-yard, and sharing the same kitchen.

The father and sons work for and contribute to the common purse, and so strict are their ideas of impartiality, or rather so jealous is each member of the family of the others, that a husband may not take even of the money he himself has earned to buy a present for his own wife,

without buying one equally valuable for each of his sisters-in-law. The Chinaman has ways and means, however, of evading almost every law or custom, and the fond husband buys a handsome gown and sends it and his wife for a few days to her maternal home. From there she will return triumphantly displaying her gown as a present from *her mother*.

In the home the mother-in-law is usually—but not always—the head. Sometimes a daughter-in-law of unusually bright mind or vicious temper rules the whole household. The quickest way a daughter-in-law possesses by which to bring her mother-in-law to subjection is threatening suicide. If a woman kills herself her spirit is supposed to return to haunt the mother-in-law, but worse than this to the practical mind of the Chinaman, her living relatives will gather and by demanding a costly funeral, will plunge the whole family into heavy debt that they will be unable to pay for years.

Imagine the situation in a Chinese home, and it becomes at once apparent that peace and happiness can not reign continually. On the one hand is the daughter-in-law, a young girl, perhaps indulged and spoiled from her babyhood in her mother's home, and untrained in housework and sewing. She is suddenly introduced by marriage into a new home. Her husband, her mother-in-law, her neighbors are all total strangers. She is miserably homesick; she gets wretchedly tired doing all sorts of unaccustomed work; she is criticised, laughed at, or reviled for her stupidity or her indolence.

On the other hand is the mother-in-law. She has perhaps suffered for years under the hard reign of her mother-in-law; she is now ready for her turn to sit on the throne. She expects to be treated with obedient consideration by her son's wife; she expects to take life easily in her old age. Instead of this she discovers that her new daughter-in-law is saucy, careless and wasteful, if not actually thievish; she is above all taking the place in her beloved son's affections which the mother has always held.

Remember, they are two heathen women with hot and hasty tempers which have never been controlled; each with a stock of vile words and insulting epithets at her tongue's end, and it is easy to imagine the result. When there are several daughters-in-law in the same house, and children of different mothers ready to quarrel at a moment's notice, and each mother ready to take her own child's part to the bitter end, it is often "confusion worse confounded."

It is well in such a household if there be one at the head who can command obedience and at least a semblance of peace. As the daughters-in-law grow older and wiser, as they bear sons to add luster to the family name, and as the various elements of the family become accustomed to each other, terrific outbursts of temper and violent chastisements by the mother-in-law become less frequent.

There are, of course, some cases where the mother-in-law and her son's wife live together in loving harmony, but these are, unfortunately, rare exceptions.

The saddest and most hopeless lot in China is that of the "nourished daughter-in-law;" the girl who, yet too young to marry, is sent to her betrothed husband's home because of her parents' death or extreme poverty. Her mother-in-law resents this most vehemently. Why should *she* be called upon to feed and clothe for years the unfortunate child? As there is no one to take the girl's part, she is usually over-worked, reviled, beaten and sometimes half-starved and driven to sleep with the dogs in her new home. If the mother-in-law goes too far, however, resource may be had to a curious mob-law, as far as I know, only practised by the women of China.

Not long ago an orphan girl was sent to live with her mother-in-law who had already one daughter-in-law living with her. The child's betrothed husband was an industrious business man a good many years older than herself. He was seldom at home, and even when there, as it was not good form for him to take any notice of his little bride before marriage, he knew nothing of how she was treated. Altho the girl was a gentle, modest child, afraid to say or do anything contrary to her mother-in-law's wishes, she was most cruelly treated. When she was thirteen years old, she inadvertently did something to offend her mother and sister-in-law, and the two women, working themselves into a fiendish rage, killed her with scissors, cutting her flesh horribly and slitting her tongue, but leaving no mark upon her face. When she was dead they carefully dressed her in her best garments, and, according to custom, were obliged to send word of her death to her aunt, her only living relative. This aunt was a desperate character, a beggar-woman who could hope or fear nothing from the magistrates, as she had not enough money to make it worth an official's while to pay any attention to her case. She obeyed the summons at once, and after carefully examining the body of the dead child, returned home, and gathering together thirty or forty women, each armed with an awl or sharp pointed instrument, came to execute vengeance on the murderers. The two women, however, managed to hide themselves, and the infuriated mob were obliged to disperse after being assured by the bridegroom, who was horrified at the dreadful death of his bride, that a grand and costly funeral should be given in her honor.

In another instance within my knowledge, a mother-in-law who had beaten her daughter-in-law to death, did not escape so easily. In this case the murderess was caught by the mob of women armed with awls and sharp metal pins; they dragged her out into the street, stripped her of her clothing and pricked and jagged her furiously. Then they dragged her over the stones the whole length of the street two or three

times, and finally left her, after pushing a quantity of briars and small thornes into her flesh. She was carried home by her friends more dead than alive. "No one in that village has dared to kill her daughter-in-law since that time," was the significant conclusion given by the Christian woman telling me the story.

It is frightful to see a woman deliberately "nourishing wrath," as the Chinese express it. The word translated "nourishing" can also be rendered "kindle," as in "kindle a fire," and is most expressive in connection with the working-up of anger. It was once my unfortunate experience to see my nurse-maid, "nourish" or "kindle" wrath. One day, after having a quarrel with the washerman, she sat down in spite of my remonstrances, and deliberately gave way to her evil passions. She drew her breath in with great violence at long and regular intervals, until she became wholly unconscious of her surroundings. In this state, which lasted about forty hours, she threw herself about violently, and talkt deliriously, especially after I had applied the mustard plasters which I had heard were effective in such cases. Altho I lean toward homeopathic treatment, on this occasion I made two plasters thick and strong, one foot broad by two feet long, and applied them on her chest and down her back. While I was preparing the plasters my cook told me that the Chinese would call one in this woman's condition "possest of demons." I am glad to state that by the aid of those mustard plasters, I exorcised the demons, and better yet, that they have never dared to return to that woman!

She came legitimately by her temper. She often told me of her grandfather, who had a long wished for and only son born to him late in life. He was so greatly delighted that he went in and out of his wife's room, exclaiming, "aren't you happy! aren't you happy!" After repeatedly replying in the affirmative, the old lady finally becoming irritated answered emphatically, "No, I am not happy." Whereupon the old man "nourished wrath," refused to eat and drink, and died in a few days. Serious illness or death often follows this deliberate giving way to anger.

Women who claim to be possest of a "fox or a wolf god," are much feared and revered by the Chinese. I once askt an intelligent Christian woman, Su May, whether she had ever known any women claiming this possession. She answered that she had met with very few, and those all claimed to be possest of a "fox god." When a pupil in one of our Christian schools, she had been allowed by the matron—who had not yet given up all her heathen superstitions—to witness the attempted healing of a very sick child by a woman possest of a "fox god."

Several of the school-girls stole into the room while the woman mumbled her incantations—intelligible only to herself—and it was not long before she turned angrily to the matron, and declaring that

her god could do nothing in the presence of those believing the "Jesus doctrine," gave up the case and went away. She afterwards bitterly reproached the woman who had conducted her to the school, saying, "you should not have taken me there. Don't you know I have nothing to do with people holding their belief?" She declared that the child would surely die, as she was the run-away soul of a little nun, who had in her previous existence broken a bowl, and her mistress was calling to her to come back and account for the damage done to her property. But the child recovered in spite of this prophecy.

After Su May left school, her father took her for a visit among old family friends whom she had not seen since a little girl. Nearly every woman and child in the village crowded to see the natural-footed girl, who had been educated by foreigners, and among them came a woman who at once caught Su May's attention from her resemblance to the woman possessed of a "fox god." She entered the room in a gliding serpentine manner, with averted eyes, which were never lifted in a straightforward, direct look into the face of another. By slipping behind some of the other women, she sought to avoid notice, but Su May said to her at once, "you are possessed of a 'fox god, aren't you?"

"Dreadful!" the woman gasped, "How do you know? No one told you about me, for I have been watching you."

"I have a way of recognizing you," answered Su May, "but I won't tell you my way."

"Are you possessed with a god also?" asked the woman.

"Yes," answered Su May, "I have the true God in me. He is with me all the time. Is your 'fox god' with you? Let him speak to us through you."

"My god has gone to Shanghai," confusedly answered the woman, slinking out of the room as rapidly as possible.

Another woman of this kind was for a time in Mrs. Nevius' sewing class, but she declared she could not prophesy before the Christian school-girls. The most striking part of Su May's story was her statement that all the possessed women of whom she had known or heard, confessed at once on hearing the name of Jesus, that "He is true. He is the Son of the true God." And while others around might mock and jeer at the preaching of the Gospel, they either listened with respectful attention, or evaded it entirely.

The women who claim a "wolf god" are of a fierce nature, advising more cruel methods of averting misfortune or curing the sick than those who are under the guidance of a "fox god." A petty mandarin living near Chepoo, having two wives, had the great misfortune to have no children. In great discontent with this state of affairs, he sent for a woman possessed of a "wolf god," and asked her to tell him

the reason for his ill-fortune. She was a total stranger to him and to both of his wives, so it could not have been an old grudge or wish for revenge that influenced her demands. She told him he would never have good luck as long as he kept his second wife; that she must not be divorced, but killed. The head wife was in real sorrow at this verdict and begged the mandarin to spare the unfortunate woman's life, but he remained determined to follow the "wolf god's" advice. Stripping the heavy wadded garments from his second wife (with whom, as far as known, he had had no previous quarrel) he drove her out into the bitter cold, where she was soon frozen to death.

The religious feelings of Chinese women vary greatly in different localities. In some places they are distinctly religious, visiting temples, worshipping daily at a private shrine in the home, fasting, praying and endeavoring by good works to lay up for themselves a reward in the future world. In the eastern part of Shantung Province this was not the case. The women as a rule never visit the temples, and worship no private gods. They are, of course, filled with many vague and dark superstitions. Hard worked, improperly nourished, easily distracted and excited by the little details of daily life, they seem to give little, if any, thought to their future after death. It is commonly believed that a woman will change at death into a pig—considered the filthiest of animals—to atone for the sins committed during her lifetime, such as polluting pure water, wasting food, cutting cloth, reviling her husband, worrying her mother-in-law, etc. From a pig to a woman, a woman to a pig, the dreary transmigration goes on forever. Others believe in total annihilation, but most women dismiss the question of a future life by a careless "who knows?" or by the sad statement, "I fear no future suffering. My lot cannot possibly be worse in the world to come than it is in this life."

This picture of heathen womanhood would be misleadingly dark and gloomy if all bright coloring be omitted. It is indeed a black and bitter life, even among heathen homes that get no ray of light occasionally. Hunger satisfied, tho with coarsest food, a refreshing breeze after a hot day, warmth in winter, a shelter and rest at night, the doubtful joy of having overcome an adversary in a reviling match, or, the relief of escaping with whole bones from a fierce quarrel, make a lining to the black cloud of life, which, if not silver, is at least lighter than the prevailing hue.

But we may certainly call bright silver the joyous smile of an innocent child, the true love which children give to and receive from their mother, vigorous health with few nerves, and the natural love of life, which is the portion of all God's creatures. Add to this an apathetic disposition, an astonishing lack of envy of those in better circumstances, and the fact that a quarrel, which would drive an American woman into a long siege of nervous prostration, is but

meat and drink to the ordinary Chinese woman, and one has a clearer insight into their lives.

Many deeds of unselfish and even heroic kindness are performed in heathen homes, of which the world hears nothing. In no other land are daughters more carefully guarded from impurity of action—tho purity of thought or word is considered unimportant. Altho the children do not render the cheerful obedience which Christianity demands, yet the care and protection of infirm and aged parents is a rule rarely departed from.

But notwithstanding all these ameliorating circumstances, it is with a feeling of distinct relief that one leaves a heathen home, too often filled with a "darkness that can be felt," and enters the home of a Christian. In this connection a story which I have already told in *The Independent*, is so apt, that perhaps it is worth repeating. After a morning spent with a Chinese woman, she interrupted my Gospel message with the question, "Is your mother-in-law living?" "No," I answered. "Does your husband get druk?" "No." "Does he smoke opium?" "No." "Does he beat you?" "No," I replied. "He has never struck me a blow in his life." It took her several moments to become convinced of this astonishing fact, and then she turned to me saying impressively, "You have been talking to me of heaven and hell in the world to come. Your life *now* and mine are as heaven and hell."

Those who have seen the changed lives and happy homes of many Chinese women, can testify gladly that nothing but Christianity could perform such miracles. One of the strongest proofs a Christian Chinese woman can make of her sincerity is in unbinding her own or her daughter's feet. In Shantung, with the exception of a few slaves or prostitutes and manchus, all women—whatever their condition of life—bind their feet. It requires an enormous amount of moral courage for a Chinese woman to go about with natural feet, thus incurring the curiosity, ridicule, and evil insinuations of every one she meets. The change, therefore, is very slow, but it is surely coming, owing to the influence of Christian schools and anti-footbinding societies, or rather to the influence of Christianity.

An old, Godly elder, in the church at Chefoo, who's Christianity was real enough to break an opium habit, strong with the practice of many years, was very fond of telling of the change Christianity wrought in his wife. "Before she became a Christian, she had a most violent temper," he would say in his slow, gentle manner. "She would scold and revile most abusively, and we were all afraid of her. But since she has become a Christian, all is changed. Why now she hasn't *even a disposition* left," was always his quaint conclusion.

Truly, in a heathen land is most clearly illustrated the truth, "By their fruits ye shall know them."

POLYGAMOUS APPICANTS.—I.

WHAT MISSIONARIES THINK SHOULD BE DONE WITH THEM.

BY REV. DANIEL L. GIFFORD, SEOUL, KOREA.

Toward the close of the year 1894 the church session in Seoul, Korea, had its attention called to certain concrete cases, which raised the question of the status of men with plural wives in relation to church membership. It was not until a year later, however, that any of the members of our mission dreamed that in our copies of "What is Presbyterian Law," tucked away under the irrelevant heading of "Who are forbidden to marry," was a statement of the special legislation of the General Assembly of 1875, which forbade the admission of men in such relations.

The problem was brought to the attention of the Presbyterian Council, which met about that time, and they were asked to legislate upon the subject. In the debate which followed, it soon became evident that we had upon our hands a question which could not be settled upon the spur of the moment. So its consideration was postponed for one year. From the account of the debate upon this subject at the London Missionary Conference of 1888, I observed that most of the missionaries from Africa favored exclusion, while quite the reverse was true of most of those from China. I was perplexed and wondered if it might not be true that the social conditions which attended the unhappy practice, might not be different in the different countries.

The first of July arrived, and still no light; then in desperation I decided to appeal to missionaries upon older fields for their advice. A circular letter was prepared and sent to some sixty representative missionaries of various denominations in Japan, China, and India.* So far as I am aware, no such data has ever before been gathered on what is perhaps the most intricate of all mission problems.

The circular letter was as follows:

SEOUL, KOREA, July 1, 1895.

My dear brother in Christ:—I feel compunctious for taking the time of one, busy with missionary work, to answer my questions. But my justification, I think, will be found in the facts as I state them.

The missions in Korea are new missions, and in certain matters need the experience of older missions and missionaries to help them in reaching right conclusions. The three Presbyterian missions working in this country are united in a "Council." At the last annual meeting of the council, the question of the

* They were for the most part people whom I had seen personally at the Shanghai Conference in 1890, and at meetings of the highest ecclesiastical courts of the Congregational and Reformed bodies of Japan, in 1889.

admission to church membership of men with plural wives came up for settlement. I need not tell you that we found it a very complicated and perplexing question. After an evening of discussion, in which were developed nearly as many opinions as there were missionaries present, it was voted to lay the whole question upon the table for one year, in the hope that we could get more light upon the subject. It is in the interest of "more light," that I am writing to you. Of course, it is clear that the adopting of such marriage relations after entering the church cannot be allowed; and the Scriptures seem to imply that a man having once entered into such relations, altho living with only one wife, may not hold ecclesiastical office. But there are other questions for which the answers are more difficult. Allow me to state them.

I. In case a man with plural wives applies for baptism, should he be kept outside the church as a "perpetual catechumen?"

II. Or still retaining his wives, should he be allowed to enter the church; and under what conditions, if any?

III. Or again, should he be required to put away all but one wife?

(a) If so, should the one retained be invariably the first wife, to whom he was married in childhood by his parents, or the wife by whom he has had children; or again, should he be allowed to choose one from the number of first wife and second wives, or concubines?

(b) And should the wife, or wives sent away, be still supported or absolutely divorced? If divorced, what shall be done with the children, if such exist?

IV. Also, what shall be done with a female applicant, in such relations, especially one whose husband refuses to give her up?

In answer to the above, will you kindly tell me (a) what is the rule of practice of your mission in dealing with such cases; and (b) what is your own opinion with regard to the same?

As the council will meet in October, may I request an early reply. Thanking you in advance, I am,

Yours in the work,

D. L. GIFFORD.

REPLIES RECOMMENDING EXCLUSION.

Japan.—*Rt. Rev. Bishop E. Bickersteth* (English Church Mission), Tokio, quotes the action of the Anglican Bishops: "(1) That in no case shall a man be admitted to baptism who has more than one wife. (2) That a woman being one among several wives, should not be regarded as a ban to her baptism."

Rev. M. L. Gordon, D.D. (American Board), Doshisha College, would require such a man to give up all but the *first* wife. He should support the divorced wife and children, *if possible*. "But the wife should be put away with a lump sum and pecuniary relations severed, otherwise temptation and fall may follow." The rule of Congregational Church ("largely in the hands of the Japanese") requires separation.

Rev. J. B. Ayres (N. Presbyterian), Yamaguchi. "Should think we might rightly insist on no church member having more than one wife; but let him have his option in choosing that one, and leave it to each one to settle in advance the support of those who have been dependent upon him."

Rev. J. L. Atkinson (American Board), Kobe. "I should incline

to leave the choice and decision to the man himself. I could never baptize a man who insisted on bringing his heathenism into the church. . . . The whole Christian scheme is hard for the heathen and the natural man, and it would hardly help matters by making one or two or more things easier. See the Sabbath in Roman Catholic countries. . . . I should suppose that any man who has any heart or enlightenment at all, would provide for those who may have been his partners in (unwitting) violation of God's law. If a man would not do this to the best of his ability, I should doubt his conversion."

Rev. J. B. Porter (N. Presbyterian), Kanizawa.

The question of plurality of wives has never been a seriously practical question in the Christian Church in Japan, as it seems to be with you, because in this country a man cannot legally have more than one wife at the same time.* Many men have concubines; but no one would be admitted to church membership, as long as it is known that he kept a concubine. I have heard of instances where a man became a Christian who had a concubine with children, whereas his legal wife had none. He had the option of putting away his wife by divorce and retaining the mother of his children as his wife. Or, if this were not practicable, he was required to care for the children and support their mother until he could find a home for her. In other cases I have heard of Christian men securing a proper husband for a former concubine. But in no case have I ever heard of either plural marriage or concubinage recognized in the Church, even temporarily. Therefore, in answer to your questions, I would say that no one should be admitted to membership in the Christian Church, until he has put away all but one of his wives. Each case should be decided on its merits, as to which wife should be retained,—sometimes the mother of children, or, perhaps, the one best loved. Certainly a man should be responsible for the support of children he has brought into the world, and the mother also as long as she is in a dependent condition; but if she is not retained as wife, she should be divorced. Your fourth question 'a female applicant in such relations, especially one whose husband refuses to give her up,' is to my mind the most difficult of solution. But I think in such a case I should decline to baptize her, until her marriage relations were changed. It seems to me vastly important that the Church of Christ should make no compromises in the questions of family and social purity. The only way that the Church can lift up the nations from the filth of heathenism is by occupying the lofty plane of Gospel purity. If we yield in any particular to heathen marriage customs, there is danger that the camel whose nose has come in, may next get in its whole body.

China.—*Rev. J. Bates* (C. M. S.), Ningpo: "They (polygamists) are only regarded as catechumens."

Rev. T. Barclay (Eng. Presbyterian), Tai-wan, Formosa: "We have no standing for any but simple membership. Others are just counted as hearers."

Rev. W. Gould (Can. Pres.), Tamsui, Formosa: "They are welcome

* At the recent meeting of the Synod of the United Church of Christ in Japan (Presbyterian), there was a motion to overture the Government to enforce the law of single marriage more rigidly. But, as it was deemed inexpedient to take action, the matter was finally dropped.

to come and hear the Gospel, apart from that no standing is granted. But here they are comparatively few, and, so far as I can learn, none have askt for baptism or any church standing."

Rev. J. N. B. Smith (N. Pres.), Ningpo. No experience. Should separate from all but one wife. "He should be allowed to choose the one whom he loves and who by temperament and inclination is best fitted to be his true helpmeet, seeing that in his first marriage he presumably had no choice." The first wife, or woman recognized by her husband as lawful wife, is not living in sin, and is eligible to church membership. Others to be legally separated and supported. "They should be treated as he would treat his own sisters."

Rev. W. M. Hayes (N. Pres.), Presbyterian College, Tunchow. Thinks if the man will not live with his first wife alone and will not make provision for secondary wives and their children, would not admit him. "At the same time I would tell him that I could not afford to be lord over another's conscience, and that, while conscientiously I could not do otherwise, my action did not necessarily debar him from an entrance into the Kingdom. I would urge him to be faithful, to study God's Word more and more, to pray for light, and then leave the result with God. To give up his secondary wives may, as you know, be giving them in their weakness over to ruin, and unless they can be provided for safely, I would be very cautious about urging such a man to join the Church, while I would urge him to identify himself with the Christians."

Rev. C. Hartwell (American Board), Foochow, refers to the occasion in the fifties, when Dr. Anderson and Dr. A. C. Thompson, of the American Board, visited their missions in India.

After discussion there, the opinion was adopted that bigamists and polygamists should be required to cohabit with but one wife in order to be received to the Church, but that he should be required to support the other or others who had lived with him, unless they saw fit to marry other persons and relieve him of this duty. I have known of cases where second wives have married other men, both for their own and their first husband's benefit. As to the children, of course, the father is responsible for their support and for the best arrangements for their training and education. I do not think a cast-iron rule can be made in respect to the arrangements for the children, when a concubine is discarded. In case of her marriage it seems possible that in some cases her children might follow their mother. In others, perhaps, she would better leave them. The good of the children is, of course, the thing to be sought in all arrangements for them. As to receiving a concubine into the church, my idea would be first to see if some arrangement could not be made for her to get a proper husband. Get her mind right on this subject and see if the thing cannot be brought about. It will be hard sometimes for such a woman to be willing to take a poor man for a husband, when she has been the concubine of a richer man. But let grace have its perfect work. In respect to always taking the first wife, this is the only wife according to Chinese law. The children of others all have to call the first wife 'mother,' and their own mothers only 'elder sisters.' . . . Notwithstanding all the difficulties, I do not think a man should be received to the Church who persists

in cohabiting with more than one wife. People's feelings and opinions may not all coincide with this view, but I regard the method indicated as the least of all the evils.

Rev. David Hill (Eng. Wesleyan), Hankow. Rule of Wesleyan Missionary Society is that no man with more than one wife can be admitted to the Church. Must put away all but first wife and support the others until they are "honorably and properly married to a suitable husband." Is bound to support the children. No concubine would be admitted. Legislating for the majority, he thinks the rule practicable and just.

Rev. A. Foster (London Mission), Hankow.

In China, a man can have only one *wife* and to *marry* a second in the life of first, is a crime. . . . In addition to his "wife," a Chinaman often has a number of women attach to him in various degrees of loose relationship, some of whom we foreigners call "secondary wives" and "concubines," but there is in Chinese law no distinction between these miscellaneous women, such as we make, tho, of course, there is a distinction between the "concubine" and a "prostitute." . . . Here is another (point) showing, as I think, the impossibility of drawing a line by which *converts from heathenism* are to be allowed to keep their extra women and *Christians* are to be forbidden to make such alliances. A Christian takes a "secondary wife" and is excommunicated for so doing. That is very simple; but a year or two later he comes back sincerely penitent, and asks to be forgiven. What is to be done with him? Is he (1) to be received back as a polygamist? If so, other Christians will know how to get secondary wives. (2) Is he to be told to put away this woman? Well, then why can't a new convert be told to act in the same way? The hardship is not greater on the new convert's concubine than on the concubine of the renegade Christian. If pity for the woman is to decide the case, it applies to both cases equally and should decide each on the same lines. But (3) you may under the circumstances refuse this renegade Christian readmittance to the Church at all. Is that right? . . . Why should you make the sin of taking a concubine the one sin that must forever debar the man from Church fellowship? . . . To me there seems a very simple way of dealing with the case, but only one way. If under *no circumstances* can a man living with several women be admitted to the Church, the law holds good for every one alike. If you repent, put away the woman? . . . The concubine should be put away in a Christian spirit, in a right, considerate, kind way. . . . The influence of polygamists will always be on the side of polygamy. Your polygamous converts will leaven your Church with polygamous notions. If you want to create a conscience among your young Christians that makes polygamy impossible, every man who comes into the Church as a polygamist will be secretly working against you. He has not this conscience and cannot sympathize with it, and his influence will insensibly lower the tone of your whole Church.

*Rev. Henry V. Noyes** (N. Presbyterian), Canton.

Concubinage is a more correct term to designate the custom among the Chinese, often referred to as polygamy. For: (1) In taking a second partner, the prescribed formalities for taking a wife are not necessary; nothing is needed but a contract with her parents. (2) The act is deemed discreditable, except in the case of the wife bearing no sons. (3) The sons which the second woman bears,

* For Mr. Noyes' argument in full, see his paper on Native Customs in "Report of Shanghai Conference of 1890," p. 609.

are not legally her own, but belong to the wife. (4) The degradation of the wife to the second place, or the elevation of the second woman to the first place, are alike illegal and void. . . . Thinks that applicants for baptism, who have concubines, should not be received into the Church, without being required to put them away. His reasons are two. (1) So far as the custom of taking concubines is legal, its root is found in ancestral worship.* If the wife bears no son, the husband may, by Chinese custom, take a concubine, in order that husband and wife both may, after death, have male posterity to worship at their graves. Not to have such worship is deemed a great calamity. If we require applicants for baptism to abandon ancestral worship, we should also require them to abandon this custom so closely connected with it. If the root be unholy, so also are the branches. Root and branch must both be put away. (2) But the reason which ought to settle the question forever is that we have no right to depart from the law of marriage which Christ has himself laid down. (See Matt. 19:4, 5, 9). . . . Neither by word nor act, so far as the record goes, did our Savior ever relax one iota this absolute and unqualified requirement that marriage must be between one man and one woman, and because this was the original, and is the permanent and universal law of marriage. He calls things by their right names, and tells us that, except for one named cause, the man who puts away his wife and marries another, is an adulterer. Much more then is he an adulterer who, retaining his wife, takes another woman, without even the usual formalities of the marriage ceremony.

If Christ's language means anything, the simple question to be decided is:— Shall a man, who, while a heathen, lived in adultery, be allowed to join the Christian Church and continue that adultery? It would seem that there could be but one answer to such a question. Whenever the apostles refer to the marriage relation and the duties arising from it, their language always implies that the union is between one man and one woman. If they refer to polygamy at all, which is doubtful, it is only to *forbid it*, a poor reason indeed for *allowing* it now. Even if we admit that it had crept into the Church, we have not the shadow of evidence that it came there by Apostolic authority. . . . If men drifted away from their original knowledge and practice of duty into idolatry, and ancestral worship, and polygamy, this does not make it right that these things should continue. . . . Even if it is proved that God permitted an exception to the permanent law of marriage, in the case of some in the Jewish Church (in Old Testament times) it does not follow that we can in the face of Christ's reaffirmation of the original law, assume our Maker's authority and permit this exception in the Christian Church. God's permission being an exception to the universal law, was surely limited to the time when, and the persons to whom it was given. . . . He thinks that the fact that Abraham's progeny by his concubine Hagar are the wild slave-raiding Arabs of to-day, is a "mark of God's displeasure" "upon this unhal- lowed union." He doubts whether Moses legalized polygamy and thinks that Deut. 21:15-17 alludes merely to the existence of polygamy, without expressing an opinion as to the rightness of the relation. While on the other hand, he declares that both the old and new translators of the Scriptures give two interpretations to Lev. 18:18. One is, "Neither shalt thou take one wife to another to vex her in her life time." He is therefore inclined to believe that Moses forbade polygamy. . . . The hardship of breaking up a long standing relation is certainly a serious difficulty, but to argue that therefore polygamy or concubinage ought not to be meddled with, proves too much. It equally proves that such rela-

* This is important, as showing that concubines taken in days of Gospel ignorance in China and Korea, were taken under the semi-religious sanction of Confucianism, the highest system of religious ethics that they knew.

tions once formed should in no case be broken up, for the same difficulties always exist. . . . A great many difficulties meet the Chinese who wish to keep the law of God, but these difficulties only give him an opportunity of making his testimony to the truth all the stronger, if he overcomes them. Of course, in separating from his concubine, it is a man's duty to see that she and her children are properly cared for. . . . In regard to the children, they are, of course, his own children as much as any others, and should be provided for. In all ordinary cases I should think they might remain under the mother's care, during their childhood life, but I can see that some difficult questions might arise to make this undesirable. For instance, suppose the mother is an out and out heathen, and insists on bringing up the children in the practice of idolatry. A good deal would depend on the circumstances and probably no absolute rule should be adopted. . . . He considers the question of a female applicant whose husband refuses to give her up, as the most difficult of all. "With the power which the husband has over her, at least in China, a woman would seem to be almost helpless in the matter." Yet he thinks that while such a woman should be counted as a Christian, she should not be admitted to the Church. . . . "The Synod of China discussed these questions, long and earnestly, as long ago as 1874, but there was strong difference of opinion, and no other decision was arrived at than to leave the whole matter to the Session of Churches, exhorting them, however, to exercise great care in regard to the admission of members."

Rev. Griffith John, D.D. (London Mission), Hankow.

In reply to your circular just to hand, I would say: (1) All polygamists should be kept outside of the Church as "perpetual catechumens."

(2) In the event of putting away, the one retained should invariably be the first wife. She is his *wife*, and to ask him to put her away, would be to ask him to violate God's law, and offend the moral sense of the nation. How missionaries can have any doubt on this point, has always appeared to me a great mystery. (3) There are circumstances in which I should have no hesitation in requesting a man to put away all but one wife. (4) But there are circumstances in which I could not do so. (a) I could never ask a man to put away the *mother* of his children. (b) I could not ask a man to put any one of his wives away unless he saw his way to make provisions for her future support and safety. To throw her upon the world helpless, would be cruel, and to expose her to temptation, would be immoral. (5) As to the female applicant, she is in a different condition; still my vote would be against admitting her into membership. (6) We do not admit polygamists in this mission. (7) My own idea is this: Did I believe that the salvation of any man depended in the least upon membership, I would baptize the polygamist, that is, if satisfied with him in other respects. But I do not take this view of the matter. Then I ask myself, what is the mission of the Church in the world, apart from the saving of the individual? Is it not to teach, maintain, and confirm the great Christian principles of righteousness and truth? Polygamy is one of the great curses of the East, and it is certain that the East can never rise to true greatness while it lasts. But how can it be ever done away with, unless the Christian Church in the East sets her face determinately against it? The fact, that no one is allowed to take a second wife after entering the Church tends to brand the practice as unchristian. On this point we are all agreed. But I feel that this is not enough. I think it is a matter of vital importance that the Christian Church should be known in China, Korea, and in every part of the East as a Church which does not and cannot tolerate concubinage. In order to do this, polygamists must be strictly excluded.

(To be continued.)

BARRIERS TO PROGRESS IN CHINA.

BY REV. A. H. SMITH, TIENTSIN, CHINA.

There is an important sense in which the problems connected with the planting of the Christian Church are the same in all times and in all lands, yet there are special features everywhere to be discerned. It is the object of the present paper to point out some of these features as exhibited in missionary work in China.

When once Christianity has got any foothold, it is not difficult to organize a "church," but to introduce the practice of self-government or even the idea of it, is quite a different matter. Self-government implies a certain amount of democracy, and Asiatics are seldom very democratic, tho there is a strange and an abundant admixture of the popular element in the government even of China. The initial difficulty is generally to make an effective bridge from control by the missionary and his society to some form of local autonomy. The Chinese readily fall into the way of expecting the missionary to take the lead in all cases, and will seldom assume independence until it is thrust upon them, in which respect they differ greatly from their neighbors, the Japanese.

Theoretically there is no caste in China, but in practice there are certain religious Brahmins that make havoc of self-government in churches during the initial stages. There is the man who has been a church-member from the very first—a "charter member"—who must be considered and consulted. There is the aged member, and China is a country in which there is an ideal respect for mere weight of years. There is, as in other lands, the rich church-member, who must be conciliated. There is the influential member, strong in his family connections, who must always be reckoned with. There is the literary graduate, who often carries the infant church in his closed hand. A word from him is the end of all independence on the part of the uneducated. There is also the irrepressible talker, who as a rule is capable of becoming so obstreperous that, as the sayings go, "People do not know east from west," and "Men are worn out and horses exhausted." No one wishes to arouse, much less to offend him, for there is no adequate social machinery which can cope with him. When he has inserted himself into a church, as not infrequently happens (for is not the Gospel meant for publicans and sinners?) there are dramatic times in prospect. There is in every Oriental country—or, indeed in any country—an instinctive dread of giving offense. There is, also a marvelous instinct of secrecy. There is, for example, a matter which ought to be taken cognizance of, but no one will take the initiative, nor even impart any information. No one wishes to be implicated in any possible trouble, for all remembre

the Confucian maxim, that when a word has once gone forth, four horses cannot overtake it. In any country where the differences of intellectual ability are emphasized in the church, those below will follow those above. "When the wind blows the grass bends," and nowhere is this more true than in China. Moreover, the custom of adjusting troubles by giving "face" to one party, requiring the other party to do something by way of penalty, is very likely to hinder real disciplin. The guilty person is sentenced to do something which he reluctantly agrees to, but which he has no intention of really carrying out, and unless adequate and continued pressure is brought to bear, that will be the end of the matter. In general it may be said that the difficulties in the way of self-government in Christian churches are everywhere the same. They can be overcome by the use of the teachings of the Scriptures, as opened to the spiritual understanding by the Spirit of God, but the process will demand that infinite patience without which no spiritual development is anywhere possible.

If New Testament ideals of purity in the Church are foreign to Chinese instincts, New Testament ideals of the duty of the Church to diffuse itself are no less so. China is filled with societies which have for their ostensible object the "practice of virtue;" but propagandism is not a principal feature, if it is a feature at all. Those join who wish to join, and those who do not join are severely let alone. It is not "good form" to inquire of a member as to the practices or the ritual of his "sect," and thus it comes about that thousands who live in the midst of many "virtue societies" have as little acquaintance with their tenets as with the different theories of Egyptian chronology; and even if they happen to learn something on the subject, they will seldom allow that circumstance to be publicly known. It is the same with the multitude of Mohammedans in China. Beyond the fact that they worship a being known as "Lord," and that their notions are strange and divisive, the Chinese know nothing about their beliefs, and care as little as they know.

When Christianity comes as one more "sect" or "instruction," it is at once placed in the same category as the rest. The outsider cannot comprehend why the insiders should insist upon teaching it, unless there is somewhere a cash asset in the business, and the Chinese Christian cannot see why he should be at the trouble to diffuse a teaching which he got himself with much trouble, and perhaps at no little cost. We have heard of an infant Chinese church where the word was past that no more members should be received, lest there should not be enough of some of the incidental benefits to go around! But this is more than matched by the case mentioned by Dr. Josiah Strong, where a clergyman told some working girls, who applied for membership in a stylish church, that he believed there were at present no "vacancies."

Oriental inertia is a great barrier to self-propagation of Christianity — Oriental suspicion is an even greater one. "Who knows what drug this fellow has in his gourd?" is a natural and indeed an inevitable question on the part of a Chinese, when a stranger appears recommending some new "instruction." It is not at all uncommon for Chinese evangelists in the quest of some possible "inquirer" to be thrown completely and permanently off the track by the suspicion on the part of those of whom questions are asked, that there lurks some sinister design in this strange thirst to find a wholly unknown person for an incomprehensible purpose.

It is a Chinese custom for the "roving scholar" to use his literary talents as a hook with which to secure a few morsels of food. Christian colporteurs are supposed to have a like interested motive. "How much are you paid for believing this?" is the inevitable inquiry on the part of the interested and curious spectator. It is a proverb that the priest, Buddhist or Taoist, "eats the four directions"—that is, that he lives off the land. It is reasonable to suppose that the Christian propagandist means to do the same as soon as his arrangements are completed. The innate hostility of the human heart to the Christian teaching of sin and the atonement is everywhere the same. Intelligent Confucianists, who have gained an outline idea of Christianity, will often say to the missionary, "As compared with our sects, your doctrine is *more true*;" but if you wish to get a hearing from intelligent people, you would do better to drop all your talk about the cross and about what you style sin. If you leave this out, we shall be glad to listen to your comprehensive instruction." What Paul called "the offense of the cross" is a permanent factor in the spiritual history of mankind. We have known an expert and skillful story-teller who had a large circle of auditors in the district where he was a peripatetic dispenser of entertainment, to be turned from the doors of his patrons when he began to substitute Christian stories for those which were distinctively Chinese. It is a characteristically Oriental trait that those who have received Christianity stand in a special relation to those from whom they receive the truth. The contention that "I am of Paul, and I of Apollos," is a very real barrier to intercommunication of Divine truth. Christianity, like other forces, is propagated along the lines of least resistance, and no one can foresee whither bread cast upon the waters may drift. It constantly happens that a wise economy of mission forces is prevented by the clannishness of the convert, who refuses to be transferred to the care of another shepherd or to connect himself with another church. Precisely the same trouble is met with in missions to the Chinese in this country, where it is often impossible to change teachers in a Sunday-school class without precipitating a "strike" on the part of the scholars; but when we consider well the phenomena of denominationalism in the United States and elsewhere,

we feel that we can cast no stones at the Chinese. Great as are the initial obstacles to inoculating Chinese Christians with the conception of the duty of evangelizing the regions about and beyond, the measure of success which has often been attained is simply marvelous, and is itself the best authentication to the Chinese outsiders of the Divine origin of Christianity.

There are many Chinese churches which are doing more in the way of working outward among their neighbors than nine-tenths of the churches of America. One of the most interesting instances with which we are acquainted of the development of the idea of self-propagation of Christianity in China is to be found in the formation and operation of the Canton "Book-lending Society," composed exclusively of natives of different churches in that city, and wholly under native management. It is colporteur work mingled with a free circulating library of Christian books for the benefit of all who will agree to read and return them. There is no reason why this plan should not be adopted all over China, as it is peculiarly adapted to the genius of Chinese society.

There are many traits of Chinese life which render the oral proclamation of the Gospel, accompanied with the circulation of printed matter of a suitable description, easy. The Chinese live simply, and can put up with anything. They are in the habit of taking long journeys on foot, and often with loads. The respect for literature is a national and an ineradicable instinct. They have, as already remarked, a great theoretical respect for "virtue," and extensive societies for the diffusion of books for the inculcation of good practices. The minute subdivision of the currency and the cheapness of material and of labor render it easy to get all sorts of books into general circulation when once an impression favorable to their reception has been made. What is most needed for the universal diffusion of Christianity in China is the indefinite multiplication of Christian centers, and the possession of the native church by the missionary idea, "Freely ye have received, freely give." We cannot expect the Chinese Christians to rise higher in the tone of their piety than the average of those from whom they have received their teachings. That our Chinese converts may be filled with the Spirit of Christ, we must be filled with it ourselves.

At first sight it would appear that the self-support of Chinese churches would be a much easier matter to compass than their self-government or their self-expansion. Experience teaches otherwise. It is always difficult for Occidentals to comprehend the poverty of Orientals, however much we may think we know about deprivation in a year of "hard times" and scarcity of money. Poverty in China is the universal rule, with only exiguous exceptions. It is partly a matter of latitude, for the poverty which both freezes and starves is

more desperate than that which is merely out of food. Until our present methods of missionary activity are radically amended we cannot get on without the expenditure of money in the introduction of Christianity, and this use is itself a potent factor in hindering self-support. Many a missionary society might have been saved much trial had it duly considered the Russian proverb which advises one to "measure your cloth ten times, for you can cut it but once." Many a missionary has had to "eat bitterness" during the period in which he endeavors to correct early mistakes by taking in sail which might much better never have been spread. It is a venerable proverb that when it rains puddings one should hold up his dish. In this the Chinese are expert. The writer once taught a station class imported many scores of leagues from a distant field for the purpose. The pupils were on an allowance, which, like most Chinese allowances, was perennially "not enough." One scholar only of the whole number was a permanent and valuable addition to the preaching force. Years afterward he remarked casually that the motto of his class whenever a payment was to be made was exprest in the significant words, "Don't spend too little!" In one of the mission conferences in India an experienced missionary mentioned the remark of an old woman who was one of his converts, on the occasion of his revisiting his former field, and preaching from the words, "It is more blessed to give than to receive." "That was a blessed text," she observed, "and yet, tho you have been here two days, you have not given me a single rupee."

Self-support of Chinese churches can only be obtained by adherence to Chinese simplicity in the externals and in the inner working of the system, and even when attained it may be lost. It is the custom for the temples to have a piece of land which supports the priests. There is considerable danger in the "endowment plan" as applied to churches, lest misappropriation of funds, so common in the case of temples, should work more injury in a year than the Church can remedy in a lifetime.

The way to attain self-support in native churches is for the missionary leaders to have from the start a clear and comprehensive conception of the end at which they aim, and to make every part of their teaching cooperate to the end in view. Unyielding firmness combined with a loving regard for the hardships to which the convert is subjected must be judiciously blended. This is an ideal to which few of us ever attain, but whenever it is attained the result is no more in doubt than is the adaptation of Christianity to the wants of every class of men in the world. The essential difficulties are precisely the same as those which are to be met in this or any Christian land, and are due to the intrinsic selfishness of human nature, for which the Gospel is the only cure.

The fact that from communities radically hostile in spirit to the Christian religion there have in such innumerable places been developed churches which govern, propagate, and support themselves, and that this evolution is at present going on upon an unprecedented scale, is a phenomenon to which the attention of the critics of missions may be respectfully invited. Of the facts there ought not to be a rational doubt. Taken in connection with the obstacles everywhere to be overcome, they either constitute a series of effects without any cause, or they show that Christianity is a Divine system which will win its way despite the resistance of forces which ought logically to destroy it.

EUROPEAN EXTENSION OF THE VOLUNTEER MOVEMENT.

BY REV. DONALD FRASER, LIVINGSTONIA, AFRICA.

One of the chief purposes of the Liverpool Conference was to bring the Continental students into line with the missionary movement, which is spreading through the colleges of Great Britain and America. For some time past signs of a slight spiritual awakening in some of the universities of Europe were evident, and thus a basis for a missionary movement was being formed. For nine months before the Conference, daily prayer was made to God that He would choose the delegates who should come, and would pour down upon them His fire, that they might, on their return home, set their fellow students ablaze with a new enthusiasm for the world's evangelization.

The Conference was international beyond our faith. Students were present from no less than twenty-four nations—the most international gathering of students that the world has ever seen. These were days of wonderful power, when the presence of God grew daily more and more conscious.

On the Saturday morning of the Conference, in welcoming the foreign students, we askt whether they would not join hands with us in forming a great student brotherhood for the coronation of Jesus in all lands. In the afternoon they met, each nation apart, to pray and discuss how they might best further the missionary spirit among their fellow students. In the evening we had our financial session. Just before it began a note was handed to the chairman from the Scandinavian delegates, saying they would promote the Volunteer Movement in Scandinavia, and had appointed a committee for this purpose. A minute afterward the German delegates sent an intimation that eleven of their men had signed a declaration and were forming a Volunteer Union for Germany. Then there came another from the French-speaking delegates, saying that they had nineteen Volunteers, and were banding themselves into a missionary union for France and Switzerland. Besides this, there was a note from five students in Madrid University, Spain, asking whether they might be allowed to join the missionary movement. Also a letter from Australia, telling how in March, 1895, at the very time when some Edinburgh men were in daily prayer for Australian colleges, a spiritual revival had begun in the Universities of Melbourne and Adelaide, and it was now turning into missionary lines. As these notes were read out, one after the other, what a thrill ran through the hearts of men and women who for years had been praying for this consummation! We had adopted that day as our motto, "The Evangelization of the World in this Generation," and we now felt that God was approving our faith and quickening our hopes in the possibility of its realization.

On Monday, when the delegates were dispersing, a very significant incident happened. About eighty Belfast students sailed from the Mersey in the steamship *Magic*. Some other men went down to see them off. When the *Magic* was in the middle of the river the students on board were seen to be lining the bulwark. Then there came a great shout from them as from one voice, "The Evangelization of the World in this Generation." And the cry rang across the river and through the ships and along the wharf, making sailors and passengers

start and wonder what it meant. Then the men on the quay shouted back, "He is able to do exceeding abundantly above all that we ask or think." Then in the silence the cry from the *Magic* came back, "Amen," and the steamer sailed away out into the evening. During the last few months that cry has been ringing up and down the colleges, through the churches, and across the Continent, quickening men's expectations, and rousing a new endeavor to take possession of the world speedily for Christ.

Immediately after the Conference I made a rapid tour of some of the colleges of Europe, and I can testify that that movement, which began at Liverpool, was no temporary affair, born of sudden excitement, but an awakening come from the breath of God. In Paris and Montauban the work which had begun at Liverpool was being carried on with great spirituality and energy. In some of the other universities the news of blessing which delegates had received was rousing a spirit of inquiry. At a conference at Geneva, we organized the Franco-Swiss Volunteer Movement, with more than forty Volunteers, and appointed a French student as traveling secretary.

My next point was Holland. There quite a spiritual revival was spreading in some of the universities. The "Dutch Eleven," who were at Liverpool, had met together at Velp, spent two days in prayer, and prayed one student who was present into the Kingdom of God. Since then they have started a Dutch College Christian Union, and daily prayer-meetings are being carried on in most of the universities. Now, many of the leading men are earnestly facing their personal responsibility to the foreign field.

I arrived in Germany too late to do much work in the colleges, as the long Easter vacation was on. Nevertheless, we held at Halle a little conference of students from some six universities. We formed a German Students' Missionary Union, which seeks to spread living religion among German students, and to call forth men to foreign service. The first step that has been taken is to issue a call to daily prayer for the German universities.

In Scandinavia one found the situation there much more ripe for a missionary work. At all the universities we had large and solemn meetings with the students, which were frequently followed by after-meetings, lasting till past midnight. Hours were set apart for interviews with men who wanted to know about Christ or about the claims of the foreign field, and they were fully occupied with those who came. A work was also begun among young men and ladies of the better class, and others. Now I hear of no less than nineteen Volunteers in Stockholm alone. Very few of these, however, are students.

At Copenhagen we organized a Scandinavian Volunteer movement and a system of intervisitation was planned, by which the movement may be strengthened and extended.

On our return home, what a day of praise we had for the way that God had answered prayer all along the line! But we were still in the midst of our praise when we heard the news of what had been done among the Indian students through Mott and Wilder's conferences—how eighty-seven Indian students had professed conversion, one hundred and thirty-seven had consecrated their lives entirely for the evangelization of India, and more than seven hundred had joined the "Morning Watch!"

Thus God is girding the whole world with a great student-brother-

hood who have consecrated themselves to go forth into all the earth and claim His inheritance for Him. The marvelous progress of the past five months, which has been swifter than the previous fifty years, has made our hearts beat swifter for the near approach of Christ's coronation day. All this, however, is but the beginning.

SINCE THE MASSACRE IN FUHKIEN, CHINA.

BY REV. P. W. PITCHER, FOOCHEW, CHINA.

Eighteen months ago, August 1, 1895, the horrible massacre, which shocked the whole world, occurred at Hwa Sang. As we recall those solemn scenes may we not, with profit, look back over the past year and ask if indeed the blood of the martyrs *has*, in this case, proved to be the seed of the church? Or was it true, as some said, that "the time had come to get out of China," that our task was hopeless and should be abandoned?

No, that could not be true even at a greater cost than that which was paid at Hwa Sang. In the face of even more bitter opposition, it would be difficult to find a single missionary ready, willingly to abandon his post. Abandon the work of over fifty years? Preposterous! It has been estimated that 20,000 *inquirers* have presented themselves at the doors of the churches of the three missions located in the Foochow district. "Hundreds of families have renounced their idols," while hundreds of others have been asking for leaders and teachers to guide and instruct them. Many of these may be moved with little or no consciousness of sin, but they are nevertheless coming, and may we not be too ready to question motives, but ask for wisdom in dealing with these inquirers, so that they may be led to that true consciousness of sin which bringeth sorrow and repentance. Driven by the storms of oppression and persecution, driven by the thralldom of superstition, with its heavy burdens, it may be that some of them are coming, blindly, yet honestly coming to seek shelter in the fold of Christ. May we be taught how to lead them to the true refuge where they shall find safety. Of the 20,000 inquirers already mentioned, it has been stated that probably 5,000 have been accepted and have united with these three missions since August 1, 1895. This is an unprecedented record for any twelve months since the establishment of missions in this district, or, in fact, in the whole province.

While the great awakening centers about Foochow, still there are encouraging signs in the Amoy, the southern district, especially along the line of church development. The southern portion of the work is admittedly remarkable for the progress made in the matter of the development of a native ministry, church organization and *self-support*. In the synod of Amoy (Eng. Pres. and Am. Refd. Ch. Missions) there are twenty church organizations, which support their own pastors and maintain a home mission work, while some carry on other independent work besides. The London Mission Society also has seven church organizations working along similar lines, many of them supporting *evangelists*. Throughout the length and breadth of this whole province the present status of mission work is encouraging, and the prospects bright with hope.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

"A Cycle of Cathay."*

BY REV. S. L. GRACEY, D.D., EX-U. S.
CONSUL, FOOCOW, CHINA.

A few years since, one distinguisht literateur askt another, what book written within the last forty years would last forty years; but Dr. Martin's "Cycle of Cathay" was not yet publisht. Dr. Martin being askt how long it took him to write this work, answered, "forty-five years." If Dr. S. Wells Williams, after twelve years residence in Canton and Macao could write the "Middle Kingdom," which has already survived through forty-five years, why shall not Dr. Martin's masterly compendium of the political, social and religious movements of that vast empire, as observed, participated in, and patronized by himself this forty-five years, together with criticisms which exhibit his independent judgment and remarkable prescience, warrant the expectation that this volume will remain one of the chief literary authorities on Chinese affairs for the next forty-five years.

It is conceded that there has been nothing equal to Dr. Wells Williams' "Middle Kingdom" in comprehensiveness, clearness, and accuracy, down to the date at which it was first publisht. Dr. Martin's book takes up many of these great topics where Williams' volumes closed. Lapping backward on Williams' topics, Dr. Martin treats fairly and thoroughly what is called the "Opium War" with England, and tho condemning the English for introducing opium, the great curse of China,

he says: "The drug was already contraband by imperial decree, England has made no protest, nor would she have lifted a finger to protect her people in the smuggling trade, if Chinese cruisers had driven them from the coast. But when commissioners of the Chinese issued commands to the Queen as a vassal of China, and treated her subjects with unjustifiable violence, the question entered upon another phase. The opium was stored on ships that lay outside among the islands, but its owners were at Canton. Without taking the trouble to identify them, the commissioners surrounded the factories with a cordon of soldiers, and threatened the whole foreign colony with death if the opium was not surrendered by a fixed date. To give them an idea of what they had to expect, a native opium smuggler was put to death in an open space in front of the factories. Capt. Elliot, the superintendent of trade, who was at Macao, hearing of these high-handed proceedings, hastened to Canton to share the perils of his countrymen. He obtained the opium for the service of the Queen, and then handed it over as a ransom for British lives. Over twenty thousand chests, valued at nine million dollars, were destroyed by mixing the drug with quicklime, and pouring it into the river. The property having been demanded by Her Majesty's representatives for her service, the Queen was pledged to see that the owners were indemnified. An order in council authorized reprisals, to compel the Chinese to make amends for their acts of spoliation. Thus began a war which was more fortunate for England than that which followed the destruction of her tea in Boston harbor, and which eventually ended in the opening of the five ports of Canton, Amoy, Foochow, Ningpo, and Shang-

* A Cycle of Cathay; or, China, South and North, with personal reminiscences by the Rev. W. A. P. Martin, D.D., LL.D., President Emeritus Imperial Tungwen College, Peking, with 70 illustrations from photographs and native drawings; a map and index. 8vo, cloth, decorated, \$2.00. Fleming H. Revell Company, New York, Chicago, Toronto.

hai to British trade, and tho not a word was inserted in the final treaty in favor of the trade in opium, the result was foreseen, a complete immunity from interference with the traffic, and the traffic flourishes beyond measure. Had England, after exacting due reparation, introduced a prohibition clause, there can be no doubt that China might have been free from a terrible scourge. What a contrast between her opium policy and her anti-slavery legislation."

The Taiping Rebellion lies on the hither side of the date of publication of Dr. Williams' great work, so that, historically, Dr. Martin takes up this thread where Williams laid it down. Later editions of "Middle Kingdom" have mentioned this movement among the Chinese in a few brief lines in the preface; but Dr. Martin gives the clearest, most succinct statement of facts connected with it, and makes the most satisfactory analysis of any author who has written upon the subject.

Dr. Martin "watcht its waxing and waning with the deepest interest; came in contact with active agents on both sides; and at least endeavored to exert some influence on the course of events." It must be borne in mind that, whatever its imperfections, this rebellion was led by a body of native Christians, and that it not only threatened to destroy the dynasty at Peking, but to overthrow the gigantic paganism of the Empire. It was a tidal wave of blood. At Nanking the "Manchu garrison of twenty-five thousand were butchered to a man." Dr. Martin declares "history presents few pages more brilliant than this part of his (Hung's) career. Sherman's march to the sea must be combined with Garibaldi's successful assault on the Kingdom of Naples, backt by only a thousand men, to furnish an adequate parallel." . . . "These insurgents were known to be Christians not simply fighting for empire, but carrying on a crusade against the paganism of their country." The chief styled himself, "Younger brother to Jesus Christ," called God his father, publisht

the Ten Commandments, and imposed on all his subjects observance of the Sabbath day, on which day their highest officers ascended the pulpit and thundered against idolatry and the Tartars. The washing of the bosom with a towel dipt in water in token of the cleansing of the heart, was the form of ceremony observed for baptism. These fierce and fanatical forces were unsubdued for fifteen years, and caused the loss of fifty millions of human lives.

It is not a new question now, nor can it at best be little more than a speculative one, what might have been the result had the western powers not come to the aid of the Imperial government at Peking. But Dr. Martin, tho he were first to name it, is not alone in the suggestion, that every interest of civilization and of Christianity would probably have been greatly advanced, had the western Christian powers supported and directed this Christian rebellion, rather than to have suppress it, to gain the prestige of saving the throne to the Tartar. Whatever weight of opinion may be brought in support of the one view or the other, one thing is certain, that an opportunity to decide a question so vast and overwhelming in its outcome, is one that "does not occur once in a thousand years."

His account of what is known as the "Arrow War" follows. A Chinese vessel known as the "Arrow," and flying the British flag, had been seized by the authorities, and its crew thrown into prison on a charge of piracy. The British authorities at Hongkong at once began negotiations which were blunderingly conducted, and a war resulted, which is described most interestingly by the author, and all going to show how great a matter a little spark will kindle. One of the good results of the war was to take Dr. Martin to Peking as interpreter at the court, to Mr. Reed, United States Minister to China. The record of his services, the incidents of the war, the diplomatic struggles, the Chinese peculiarities of statecraft, supply most interesting reading, and

give the outside barbarian a glimpse of the inner workings of the highest circles of Chinese official and diplomatic life, not found in any other published work that has come to our notice.

Many persons will recall the thrilling interest with which the news was received, that the United States Plenipotentiary, the Hon. William B. Reed, had secured the insertion in the treaty between this country and China, of a "religious toleration" clause. Accepting Dr. Martin's analysis of Mr. Reed's interest in that affair, the American people will find reason to reconsider the measure of commendation which should be accorded to him. Evidently Dr. Williams and Dr. Martin were, far and away, the chief actors in securing the insertion of that clause; and tho it may seem a little ungraceful in Dr. Martin to disclose the vanity of Mr. Reed, yet it looks as if regard for exact history demanded it. Mr. Reed told them that he expected they would not only make this unexpected triumph in the issue, widely known in America, but also that they would attribute to him the honor of its accomplishment, tho he announced himself as impatiently ready to sign the treaty without the insertion of this privilege, and declined all further delay to secure it, saying, "Now, gentlemen, if you can get your article in, all right! But, with or without it, I intend to sign on the 18th of June." It is a little humiliating, however, to find that the United States must be largely shorn of its honors, since the other nations inserted a similar clause, and were determined to insist on it without any regard to the contents of our treaty, or the prestige of the concession to us.

The opening of the "Tungwen College," at Peking, is described. This was originally designed to train Chinese scholars as interpreters for the diplomatic and commercial service. Dr. Martin was called to the charge of the institution, by the "Tsungli Yamen," or Foreign Board. The difficulties experienced in efforts to introduce a wider

curriculum are described, and the final triumph of the institution as a recognized imperial college, in which all the modern sciences are now taught, is graphically related. It now has nine foreign professors, with classes studying international law, physics, physiology, astronomy, chemistry, and mineralogy, with the French, German, and Russian languages. There are also four native professors who teach Chinese and mathematics. The number of students is limited to one hundred and twenty. This institution, tho under the hearty sanction and support of the government, has been constantly opposed by many of the *litterati*, who are everywhere the foes of modern methods of instruction, as well as of the study of modern sciences, and cling to their old conservative theories of education embracing only the Chinese classics. Two of the graduates of the Tungwen College are now tutors to the Emperor.

The author gives us an excellent chapter on "Mandarins and Government," in which he tells of the higher classes, their training, virtues, defects, powers, and limitations. He also devotes a chapter to the influences of some of the most noted mandarins; his character sketching is excellent. "China and her Neighbors;" "The Customs Service;" "The Audience Question," and "The Mission Question," are subjects with which every student of China should be familiar. The book is beautifully illustrated, and mainly from drawings by native artists, which show considerable merit and the usual defects of Chinese art.

It is doubtful if there is any other foreigner in China who has the confidence and appreciation of the official class to the degree that Dr. Martin has; Sir Robert Hart excepted.

Dr. Martin arrived in Canton in April, 1856, being accompanied by Rev. Justus Doolittle, (whose name should have been, "Did-great-things") and Rev. S. N. Martin, the author's brother. The personal narrative, which is exceedingly interesting, serves only as a thread

on which to string pearls of truth concerning native customs, diplomatic struggles, native craft and history for nearly sixty years, a Chinese cycle.

It is to the equal credit of Dr. Martin and the Chinese government that he has been invited to resume the Presidency of Tungwen College; especially in view of the fact that, for one who was a guest of the government, he treats of national affairs with great freedom. It will be remembered that an eminent statesman of our own country, designated by our government as Minister to China, was rejected by them as *persona non grata*, because he had written, or was supposed to have written, unfavorably of their country. This will suggest how difficult it always is for one who is in the employ of the government, or even one who hopes to labor with success in the uplifting of its people, to write freely and truthfully of conditions and actions which would expose rulers or customs to ridicule.

Dr. Martin criticises faithfully, and exposes trickery of officials in diplomatic affairs which came under his observation. He is cautious, but bold, and spares neither Europeans nor Chinese from the scalpel of his analysis. His association with the leading men of the "Celestial Empire," and with the plenipotentiaries and other diplomats of all the European nations, under conditions of practical equality, furnished the opportunity for this richest and most piquant of narratives of reminiscences of these notable personages. There is a remarkable combination of the most ancient history of China, with the most recent, in which China, Russia, and Japan have been concerned, and accurate and trustworthy accounts of the present status of questions still pending, which involve the mutual relationship of Korea, China, and Japan with the individual and combined interests of Russia, Germany, France, Great Britain, and the United States. The Greater "Eastern question" lies in the Far East.

The Missionary Question in China.

Dr. Martin, in "A Cycle of Cathay," has a vigorous chapter on the "Missionary Question," of which he remarks: "For the Chinese government this means, how may we minimize the inconveniences arising from the operations of missionaries? For a party among officials and people it means, How may we get rid of them altogether? For the representatives of Christian powers it means, How far are we bound by policy or authority to interfere for the protection of missionaries and their converts? With missionaries and their supporters it takes the form, How can we accomplish the greatest results with the means at our disposal?"

To France belongs the honor of inaugurating the new era of religious freedom in China, which dates from the signing of the French treaty in 1844, which removed the ban of prohibition against promulgating the Christian religion. "This was the first stage in the way of enfranchisement. Under its provisions missionaries enjoyed no small privilege, tho they were still of a nature of 'uncovenanted mercies.' Protestants settled at the five ports, from which they were able to make long journeys inland, tho nominally restricted to a radius of fifty miles, while Catholics journeyed in all the provinces without molestation. It was reserved for the 'Arrow War' to complete immunity from all obstruction under guarantee of treaty stipulations, and Dr. Martin says: 'It was a sublime spectacle, the great powers of the earth sinking their differences of creed and joining their shields to protect the Church of Christ. China found it to her interest not to reject their demands.'" This was in 1858. "The discrepancy which exists between the French text and the Chinese text is one of the anomalies of diplomatic history. The Chinese text contains the clause securing to Roman Catholic missionaries the right of buying land and building houses in the interior, tho the

French text has nothing of the kind." By whom the attention of the Chinese was first turned to the disagreement is not known, but twenty-five or twenty-six years ago, when Dr. Martin was asked to translate the article for comparison, he supposed the Chinese authorities intended declaring the French text the authority on all points of difference. To this day, however, they have never taken a step in that direction, Dr. Martin says, for the obvious reason that the interpolation being in Chinese, there was no ground for complaint that they had been hoodwinked. But we must bear in mind that a Chinese Emperor, or any other chief Chinese authority, could never admit that he had, even by accident, made a political mistake. Witness the instance of our government tendering the Chinese government the return of a large indemnity fund wrongfully paid by the Chinese to us. On the theory of infallibility they could not and did not accept this, the funds remaining in the Treasury at Washington for many years, until a *via media* was discovered.

Dr. Martin says: "If the first stage in the recent history of missions was then toleration by edict, and the second the recognition of their legal status by treaty compact, the systematic attempt to crush them out by mob violence may be regarded as a third stage. On this phase they entered in June, 1870, when a Catholic mission in Tientsin was destroyed, and sisters, priests and a French consul were murdered by the populace, led on by an ex-general of the Chinese army. The minds of the people had been prepared by the dissemination of false rumors, and when they were wrought up to the required point, the mandarins stood aloof and allowed the storm to take its course. Since that date there have been twenty or more anti-foreign—not altogether anti-mission—riots of sufficient magnitude to be visible across the seas, culminating this year in the expulsion of missionaries from the capital of Szechuen, and the massacre at Kucheng, near Fuchow. Most of these

have conformed to the original type in every particular—beginning with tracts and placards as their exciting cause, followed by studied negligence on the part of mandarins (who always contrived to come too late when their aid was invoked), and finishing with an inquiry how many heads and how much money would satisfy the resulting claims.

"If, in 1870, the French *Charge*, declining the offer of money and heads, had waited until he could have had a fleet of gunboats in the Peiho, if then the whole suburb where the riot had occurred had been laid in ashes, and the ground confiscated for a French concession, the government would have taken care that there should not be a second riot. Being let off cheap, the anti-foreign mandarins felt that they could continue the process of fanning the flame of patriotism. These occurrences have created an impression on the mind of a public not very well informed on the subject of missions, that for our government to back up the missionaries by affording protection or exacting redress, is equivalent to forcing our religion on an unwilling people. But is it forcing our religion on the Chinese to protect our missionaries any more than it is forcing our commerce on them to protect our merchants? No duty is plainer than that of requiring the government of China to provide for the security of our mercantile establishments, and to leave the people free to buy or sell as they may choose. The missionary asks the same, and no more.

"But *are* the people unwilling to have missionaries live among them? If they were we should have had to count many more than twenty riots during this quarter of a century. Their increase has not kept pace with the growth of the missionary work. One a year in a country of such vast extent, and with a missionary force of over two thousand, is no proof of popular ill-will, but rather the reverse."

From the secular or semi-secular

standpoint which Dr. Martin has occupied for a quarter of a century, his testimony concerning the prosperity of mission work will be read with special interest. We quote from it as follows:—

"I can testify that they have made progress. There is, indeed, no better testimony to that fact than the increase of activity of the opposition. I hold that the results achieved afford good ground for expecting more brilliant results in the near future. Much of the work done has been of such a nature that its effect is not visible on the surface. When works were going on which resulted in the removal of those dangerous rocks called Hell Gate from one of the entrances to New York harbor, a careless observer might have reported that there was nothing to show in proportion to the expenditure of public funds. Yet, deep down in the water, the roots of the rocks were being honeycombed with drill-holes, and when the hour came, after long years of preparation, a spark from a battery sent the whole mass high in the air.

"There are, however, visible results in full proportion to the means employed. The one or two hundreds of converts whom I found in connection with Protestant churches at my arrival in 1850, have expanded to fifty-five or sixty thousand in 1895. This, the lowest estimate, compared with the thirty-five thousand in 1890 (obtained by a sort of census), will give the rate of increase. The churches, or organized companies of believers, are not far from a thousand. Some hundreds of these are supplied with native pastors, while the number of evangelists, who have a roving commission to plant the Gospel in new fields, is greatly on the increase. Mission schools, some of which take rank as colleges, are raising up large numbers of young men well equipped for this work. Numbers of students from mission schools have been drafted into the new university at Tientsin, and the demand for such is certain to extend. Here, then, is an agency from

which there is more to hope than from an excessive multiplication of the foreign element. Foreign missionaries in large numbers will, it is true, be needed for a long time, and they will find ample scope for their energies in the work of education and superintendence.

"If it be true, and it certainly is, that the grandest enterprise that appeals to the heart of man is the conversion of the world to Christ, it is unquestionable that the grandest of mission fields is the empire of China.

"There is no danger of too many entering the field if our missionary societies encourage none to offer who are not fitted by superior training. Weak and ignorant men and women are out of place in China. In addition to other qualifications, they require to be strong in faith and full of the Holy Ghost."

China Missionaries to Home Churches, and to Native Christians in China.

Over eighty missionaries, members of the different missionary organizations conducting missionary work in the Province of Foochow (Fuhkien), China, assembled in August, 1896, at Ku-liang, near Foochow, to consider missionary affairs in their fields.

They prepared two addresses, one to the Committees and Boards of the Societies in England and America, with whom they are connected; the other a pastoral letter to Native Christians.

The address to the home patrons contains some statements of general interest. They say:—

"1. The atrocious crime of August 1st, 1895, which turned the eyes of the world upon this part of China, has been followed by the undermentioned results:—

(a.) The fact that neither the Missionary Societies of England and America, whose interests were involved, nor the relatives of those who lost their lives at Hwa-Sang have asked for the slightest compensation, has afforded to the world a conspicuous example of the

disinterested motives of the missionary societies and their agents.

(b.) The abundant wealth of prayer which has ascended from all churches in all parts of the world since the massacre of August 1st has been manifestly followed by a wide-spread and general movement towards Christianity among all classes of the population, and in all parts of the province, but especially in the neighborhood of Foochow and the northern part of the province.

(c.) The knowledge of this movement, and the fact that in many places hundreds have joined the local churches, has caused a feeling of uneasiness in the minds of the Chinese authorities. And parallel with the above movement there is noticeable on the part of the local authorities an organized effort to repress and to intimidate the people from joining the Christian churches by harrassing the native Christians and discriminating against them in every possible circumstance and on every possible occasion.

(2.) "In a Christian land, when a man turns to Christ it is because he is conscious of sin, and longs for forgiveness and emancipation. In a heathen land the reason for turning to Christ may well be more imperfect and more mixt."

It may be that it is "not hunger for spiritual things which gives this movement its growing impulse, but certainly God's Spirit is at work in those who are invoking Christian help. The desire for freedom, for alleviation in the social scale, for many good things in the world like these, may possibly form the main spring of the movement." . . . "To help on such a movement and to make it subserve the highest spiritual interests is indeed the grandest work in which it is open for men and women to engage." We therefore plead for the absolute legitimacy of this stage of the Chinese nation's cry to God. Patience with the crudeness of such a movement, generous support, hopeful prayer and steadfast labor, will lift the hearts drawn to Christ up to a higher faith in Him as

the Redeemer from sin under these circumstances."

The Pastoral Address to Native Christians, exhorts loyalty to government, and love of neighbors, warns all Chinese guilty of crime against seeking refuge from legal penalties by professing the Christian religion; declares that none should expect foreign governments to compel the Chinese government to alter its ordinary laws, or modes of execution of the same. In cases involving religious liberty guaranteed under treaties with foreign governments, no discriminating legislation should be sought; if the case cannot be settled amicably, and it be found necessary to appeal to the courts, this should be done in the usual way, no missionary being asked to adopt the case. "Chinese Christians should remember that in the providence of God, they are Chinese; that the regular government taxes are light comparatively, and that the present untrustworthiness of the people, the system of yamen fees for service rendered is unavoidable." Even if foreign missionaries and counsels appeal to the officials in behalf of native Christians who suffer wrong and loss, they have no official relations or rights to interpose, and can only exert a moral influence in the premises, and even this must be cautiously exerted, or they will induce hatred of Christianity and of Christians, among officials for their interference. Missionaries at most can only appeal to their counsels, and this should be restricted to cases of persecution.

Many Christians are persecuted because of their refusal to contribute money for the support of idolatry and for immoral purposes. The missionaries remind the native Christians that the treaties of the government with Christian nations pledge the Imperial government to protect any person, official or citizen in the full exercise of his religious liberty, and say that for many years the officials at Foochow, from District Magistrate to Viceroy and Tartar General, have proclaimed the

rights of Christians to be exempt from taxation for temple service or immoral proceedings.

In the case of property rights held in common with heathen relatives, they say: "With respect to property shared year by year in rotation, we recommend that the Christians in the several prefectures, or in the entire province, unite and present the case to their officials, showing the injustice that must result in case the Christians on account of moral inability to perform ancestral worship, should be deprived of their share in their patrimony. To aid in the matter, it could be suggested that the money for the sacrifices and feasts should be divided among those entitled to it, and the balance belong to the party who has the control of the property for the year. Or the proposition might be made that the expenses for the repair of graves should be provided annually and the rest go to the manager for the year, or, that the property be equitably divided among the heirs. The last course would naturally be the rule if all the heirs became Christians. In such application to the officials, it should of course be shown that Christians are not wanting in filial piety, tho they refuse to sacrifice to their ancestors.

"With respect to reforms in marriage and social customs, such as the protection of widows from the power of their late husbands' relatives; the daughter's right to share in her father's property; the matter of infant betrothals; the selling of daughters to be slave girls, and other questions which may arise, the same general method may be followed."

The necessity for the proclamation of these directions shows some of the difficulties in the way of progress of missions; but the fact that thousands of Chinese converts, become such at the risk of the loss of all things, and remain such in the teeth of persecution, to the shedding of their blood in many instances, marks the integrity and stability of the Chinese Christian communicants. [J. T. G.]

Poverty of Some Native Christians in China.

BY MISS MARY ELIN CARLETON, M. D.,
FOOCHOW, CHINA.

I have wanted to write for a long time on a subject that greatly engrosses my thought; that is, what are we to do for our native Christians who are living in such destitution as defies description. Some are in such poverty because their former means of livelihood was connected with idol worship—i. e. making idol-money, commonly called "Joss-money," also making incense-sticks. Of course, when they become Christians, they can not continue in such employment. Then again, there are many who had no employment before they became Christians. Let me tell of a few instances.

I have living near me, so near that I might practically say living with me, a family consisting of twelve persons. Formerly they had been very wealthy, but the head man was an only child, petted and indulged to a fatal degree. When he wisht to study, he did so, when he wisht to play, he was allowed free bent to his will—consequently he grew up unrestrained, undisciplined, knowing no will but his own. When he took up opium smoking, his father willingly sold field after field, that he might have the wherewithal to gratify his poisoned appetite. A few years ago Dr. Sites, having business relations with this house, got an influence over this man, then a middle-aged man with a large family, and so poor, that they could scarcely keep body and soul together. By sheer love and stick-to-it-iveness, Sites led him to Christ and stood by him till opium smoking and many kindred sins were conquered. As his buried manhood was resurrected, his conscience quickened, he wanted to work and support his family, but what could he do? Totally unfit for anything, without strength or skill for manual labor, without knowledge sufficient to teach or preach—his children, most of them born when his family

were in deep degradation, are slender, miserable, and sick a great deal of the time. It is understood that sixty gold cents will provide food enough for one person a month, so that \$7.20 would be required to support this family of twelve for one month. But what are their assets? By most careful computation I reckoned they are able to earn from \$2.50 to \$3.00 per month; then they have a little garden, about thirty feet square. You may well ask the question I askt of my Bible woman—If \$7.20 is necessary for their food, and they have only \$3.00, how can they live? "Well," said dear old Mrs. Huie Mu, "they cook what rice they have, and those who have any work in view, eat the kernels of rice, and those who have no work, with the little children, have the rice water;" i. e., the water the rice is boiled in. One glance at this family would convince you of the truth of this.

Again, I know a woman, who is one of our Bible women, receiving \$1.00 per month for her services. With that she must support herself, her invalid husband and an idiotic son. Again, some epidemic or other carried off every member of a family, save a little boy of twelve years and his betrothed little wife of nine years. This little girl found her way to one of our pastors, saying, she had heard he was a good man, but she said to me, "It is too bad for me to impose myself on this good man as he has a big family of his own, but what can I do? My brother," as she calls her betrothed, "can only keep himself."

Now, one more case, and I will refrain, tho every case could be multiplied by a hundred. There is a family in Foochow City, consisting of a man of fifty years of age, his wife, a girl of sixteen, and three younger children. They have recently become Christians by seeing the power of God to save the sick when this man was at the point of death, and when the daughter was recovered from "devil possession."—The man is a tailor, but that business, like all others, especially in the city, is

greatly overcrowded, so most of the work goes to younger and abler men. The mother earned a pittance by taking a baby to nurse. You will understand to what extremities they were driven, when I tell you that when this little baby-boarder died, the woman borrowed a baby once a month and went to the Roman Catholic Foundling Home, where the baby belonged, and got her wages. You may say that was inexcusable conduct for a Christian woman, but remember, it was to keep her own children from starving to death before her own eyes—and again, she had only been out of heathendom a few months. Well, we heard the other day that the whole family were nearly starved, so much so, that their heads were fairly dizzy for want of food. Now, we can't turn these cases off. God has sent them to us. Every other missionary has her hands full—we cannot simply give them money and call our duty done—I cannot tell you how disastrous it would be to give such Christians money. Too often, as it is, we have our Christians called "rice-Christians"—we must give them work. Not all can be preachers, catechists, Bible-women, or school-teachers. We cannot undertake anything along their own lines of work, for already there are ten persons to every one required.

There is a growing demand for knitted goods—stockings, socks, children's caps. I want crochet-hooks, knitting-needles, Germantown yarn of bright colors, stocking-yarn—black, blue, gray, and white—but best of all would be a simple knitting machine, with yarn to work it. I feel sure that with such capital provided, they would soon become self-supporting.

Now don't fancy I am leaving my medical work and going into the stocking business, but I must not leave these needy ones to face the battle of life unaided. "He that hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Two Recent Books on Buddhism.

"Buddhism in Translations," by Henry Clarke Warren, published at Cambridge, Mass., by Harvard University. 8vo, pp. xx+250, \$1.20.

This book meets a distinct need of

students of Buddhism who are not acquainted with the classical languages of India; it gives them a knowledge of the subject which is not only first hand, but also systematic. Mr. Warren gives us translations of a series of excerpts from the Buddhistic sacred literature, judiciously selected and carefully arranged under appropriate headings, to afford a fairly complete and orderly account of the Buddha, his doctrine, and the religious order which he founded.

Mr. Warren's book represents what is known as the Southern school of Buddhism, whose sacred literature is in the Pali language, whose chief seat is in Ceylon, and which prevails throughout Burma and Siam. The excerpts in this book are taken from Pali literature exclusively. Most of them come from the *Tipitaka*, the Buddhist Bible; but a number are taken from the *Milinda Panha*, and the *Visuddhimagga*—two works which (tho not canonical) are accepted by Southern Buddhists as authoritative statements of their belief.

The excerpts in this book are arranged in five chapters, each of which is provided with an introductory discourse. There is also a general introduction and an excellent index.

The first chapter treats of the life of Gautama, the Buddha. It is introduced with the resolution which he formed in a previous stage of existence, to attain the Buddhahship. Passing very briefly over his intermediate existences, it recounts fully his birth, his retirement from the world, his attainment of Buddhahship, his daily habits and his death. Pali literature affords no account of his life between the commencement of his ministry and his death.

Chapters 2, 3 and 4 deal with Buddha's doctrine. Chapter 2, entitled "Sentient Existence," treats of that denial of "an ego," of "a continuous personal identity," of "an underlying persistent reality," which is the chief source of confusion in the study of Buddhism, inasmuch as it is explicitly denied and implicitly assumed in the system of thought.

Chapter 3 treats of Karma and rebirth.

Chapter 4 treats of Nirvana, and of that system of meditation or trance which is supposed to lead to Nirvana. Neither the excerpts in this section nor the introduction thereto, afford us a definition of Nirvana; yet the book sheds much light on the Buddhist conception of Nirvana.

The fifth chapter gives samples of

the ritual and discipline of the priesthood, and some remarks on the conduct befitting the laity.

The selections cover all important points of Buddhist doctrine. Mr. Warren has acquitted himself well in the difficult task of translating Pali theological writings into English. Not only is his translation exact, but his English is elegant. The book will be of value to missionaries in Buddhistic communities, and to all who have occasion to understand Buddhism.—REV. DAVID GILMORE, *Professor Rangoon College, Burma.*

Almost directly in contrast with Warren's "Buddhism in Translation" is a smaller work, and a popular one, "Primitive Buddhism: its Origin and Teachings," by Elizabeth A. Reed, A.M., already well known as the author of "Hindu Literature," "Persian Literature," etc. (Scott, Foresman & Co., Chicago, \$1). The admiration of Buddhism is just now a "fad" on the part of a class of persons who have neither the culture nor the earnestness to become even superficially acquainted with its philosophy, its tenets, or its effects on society. The author appositely says, "theories have been advocated as to the doctrines of Buddhism of which its founder never heard, and statements have been made upon the modern platform which could astonish no one so much as Gautama and his early followers."

The manuscript of this volume was subjected to the criticisms of some of the most distinguished savants of Europe, and thoughtfully discust by eminent Orientalists. Like Warren's work, it is mainly a compilation of translated texts from primitive sources.

The author rightly estimates Buddha as "the prince of pessimists," who "nowhere alludes to the happiness which may be derived from health, friends, love, or existence in a world of beauty." Monier Williams affirms correctly when he says, "Buddhism has no creator, no creation, no original germ of all things, no soul of the world, no personal, no impersonal, no supermundane, no antemundane principle." Of all the dreary wastes which mankind have been invited to contemplate, the dreariest, dimmest and surest of resulting in disaster and dismay, Buddhism easily stands, unchallenged, the first. We commend "Primitive Buddhism" to those who feel impelled to acquire some knowledge of this *dismal swamp*."—J. T. G.

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

China,* Tibet,† Formosa,‡ Confucianism,§ Taoism, Opium Traffic.¶

THE GOSPEL IN CHINA.

The war with Japan and the late tour of Li Hung Chang have recently drawn unusual attention toward China, and there is a very general anticipation of some market change in China's home and foreign policy. Altho the "Celestials" move slowly, and in many respects are still far behind Japan and India, they have already made many strides since missionaries first entered their territory nearly a century ago. In the opening up of the various ports of the Empire to commerce and missionary work, in governmental protection for foreigners, in the general attitude of the masses toward Westerners, and in readiness to accept foreign institutions and inventions, there is evidence of very marked advance. The future promises still further progress, both in civilization and Christianity. Dr. B. C. Henry has thus summarized the reasons for taking a hopeful view of the outlook:

"1. The demand for a change in the administration of the central government. A manifesto has already been issued, demanding (a) a change in the constitutional government; (b) the removal of incapable rulers; (c) the removal of the 'cue' as a sign of govern-

ment allegiance; (d) the prohibition of the practice of foot binding; (e) the prohibition of opium smoking; (f) the protection of a free press. These involve great changes. To secure them outside help is required. A British protectorate would be a boon for China.

"2. The construction of extensive railroads, bridges, tunnels, canals, etc., is tending to upset heathen belief, and is opening to Europe a trade in China's 84,000 square miles of coal beds, oil and mineral products, so that the development of the wealth and industry of China is assured.

"3. The adoption of Western methods and ideas will help her. She is getting her eyes opened. Education is acknowledged as of value and schools are in demand.

"4. To-day China is beginning to believe that Christianity is a prime factor in the progress of Western nations.

"5. Her appeal to our missionaries for a knowledge of science, art, literature and general learning is a hopeful sign."

The great need of China to-day is two-fold—more believing *prayer* for the preparation of the hard hearts of these idolators, and a more *self-sacrificing spirit* on the part of Christians at home, leading them to give themselves and their substance, that these ignorant, degraded and helpless multitudes may have an opportunity to accept the Gospel.

While there are now some 1,900 Protestant missionaries in China, there would have to be over 500,000 more sent out in order to give to China the same proportion of ordained ministers as the United States, and were this republic supplied in the same proportion, we should only have 140 ordained ministers for the whole of the United States! We have 80,000. "If all the Christians but 750 were taken out of London, and their places filled by heathen, scarcely any of whom had ever seen a Bible or heard of a Savior, and among them 19 missionaries (including wives) were put to work with some 60 native agents, that would be a fair representation of what is being done

* For additional information concerning the *Fields of Monthly Survey* see REVIEW INDEX for 1896 (December number).

See also p. 48 (January), 95, 102, 116, 123, 124, 129, 131 (present issue).

New Books: "A Cycle of Cathay," W. A. P. Martin; "Alone in China," Julian Ralph; "Sketch of the History of Missions in China," D. Willard Lyon.

Recent Articles: "China, England and Russia," *Fortnightly Review* (Oct.), "Secret Societies in China," *Blackwood's* (Dec.); "Gospel in all Lands (Feb.); *China's Millions* (Monthly).

† See also p. 91 (present issue).

‡ New Book: "Formosa," Wm. Campbell.

§ New Book: "Proverbial Philosophy of Confucius," F. H. Jennings.

¶ Recent Article: "Opium Traffic in France," *Chautauquan* (Oct.).



SOME CHINESE OBJECTS OF WORSHIP.

1. The Guardian of the Temple Gate, Hongchow.
2. Three Lotus Buddhas, Hongchow Temple.
3. The Goddess of Ear Disceses.

by Protestant Christendom to win China for Christ."

But with all the disadvantages, the paucity of men and means, the unwillingness of the natural heart to turn from idols to serve the living and true God, the harvests which have been reapt in China are very encouraging, and show unmistakable proof of Divine approval and blessing.

The Statistics* of Missionary Societies in China are in part as follows (1894):

NAME OF SOCIETY.	BEGAN WORK IN CHINA.	MEN.	WIVES.	SINGLE WOM.	TOTAL.
BRITISH, IRISH AND CANADIAN.					
London Missionary Society.....	1807	44	33	21	98
British Foreign and Bible Soc.....	1848	9	7	...	16
Church Missionary Society.....	1844	46	31	33	110
English Baptist.....	1845	21	17	...	38
English Presbyterian.....	1847	31	18	15	67
Wesleyan Missionary Society.....	1852	16	13	9	26
Methodist New Connection.....	1860	7	4	1	12
Society for Promotion of Female Education.....	1864	...	...	...	5
United Presbyterian of Scotl'd.....	1865	14	6	2	22
China Inland Mission.....	1865	241	120	232	593
United Methodist Free Church.....	1868	3	3	...	6
National Bible Soc. of Scotl'd.....	1869	1	...	...	1
Irish Presbyterian.....	1869	4	4	1	9
Canadian Presbyterian.....	1871	12	8	2	22
Soc. for Propagation of Gospel.....	1874	9	2	2	13
Establis'd Church of Scotland.....	1879	1	1	...	2
Bible Christians.....	1885	4	2	...	6
Society of Friends.....	1886	1	1	1	3
Soc. for Diffusion of Gen. & Christian Knowledge.....	1886	2	1	...	3
Church of Eng. Zenana Miss'n.....	1888	...	...	5	5
Canadian Methodist.....	1891	6	2	2	10
Total British, Irish and Can.		479	274	327	1080
AMERICAN.					
A. B. C. F. M.....	1830	47	43	27	117
A. B. M. U.....	1834	34	26	18	78
Protestant Episcopal.....	1835	13	9	5	27
Presbyterian (North).....	1835	76	69	35	180
Ref. Church in Amer. (Dutch).....	1842	7	7	7	21
Methodist Episcopal (North).....	1847	54	45	41	140
Seventh Day Baptist.....	1847	1	1	2	4
Southern Baptist Convention.....	1847	15	15	2	32
Methodist Episcopal (South).....	1848	16	7	9	32
Woman's Union Mission.....	1859	...	...	8	8
Presbyterian (South).....	1867	24	18	8	50
American Bible Society.....	1876	2	2	...	4
For. Christian Missionary Soc.....	1886	11	10	3	24
Am. Scandinavian Congreg't'l.....	1886	2	1	1	4
United Brethren in Christ.....	1889	1	1	2	4
Internat'l Missionary Alliance.....	1889	46	4	32	82
Total American.....		349	257	206	812
CONTINENTAL.					
Basle Mission.....	1847	24	18	1	43
Rhenish Mission.....	1847	7	7	7	21
Berlin Founding House.....	1850	1	1	5	7
Berlin Mission.....	1852	8	5	...	13
Gen. Evangel. Protes. Mission.....	1854	1	...	...	1
Total Continental.....		41	31	13	85
Grand Total.....		869	562	546	1977

* From D. W. Lyon's "Sketch of the History of Protestant Missions in China."

† Reports in these cases were not exhaustive as to the number of married women.

‡ These are the figures for 1890.

Rev William Brewster, of Hinghwa, China, sends us an interesting account of a recent tour in Fuh-kien Province. We regret not having space to print the whole report, but in substance his communication is as follows:

"Three years ago Brother Ng Iong Seng, a good earnest man, with excellent sense and immense industry, but with perhaps the least education of any of our 70 preachers, determined to begin work in a new region across the border of the county of Sing-ju, a half day's journey distant from his old field in the Heo-Sang circuit. His first and only auditor at this new place was won to Christ, and is now a very effective junior preacher on the circuit. From this one genuine convert the work spread into a large market town, a half day's journey beyond. Last March we held a three day's camp-meeting, at which the pastor and eight or ten of the new converts were present. This little band were all baptized with the Spirit, and went back to tell the glad tidings. Within two weeks after they returned, I was asked to confirm the appointment of a man to a new place. No money was asked for, it having been provided by the little company of converts. Soon another, and yet another place was opened in the same way. We were asked to hold another camp-meeting on their circuit, and promised to do so during the latter part of May. I went to Gia-tau, where the meeting was to be held, and a mile out was met by a procession of 50 or 60 Christians with banners and native instruments, and conducted to the house where the meeting was in progress. Through some misunderstanding the date of the meeting had been put three days earlier than I had expected, but the people had come together 70 or 80 strong, and when I reached there they had already been holding the meetings for four days, four services a day, beginning with a sunrise prayer meeting. It meant much to these people, mostly poor farmers, to spend a whole week at a camp-meeting during the planting season. The testimony meetings were remarkable. There was no time even to sing, much less the need of saying 'Brethren, don't let the time go to waste.' In voluntary prayer, not less than a dozen would pray in quick succession, always right to the point and very brief. A number of the men are scholars or literary men, converted through the influence of their comparatively ignorant pastor, and all look up to him. Nine men testified to

having been saved from the opium habit. I baptized over 40 adults, every one of whom keeps the Sabbath strictly, can answer intelligently questions regarding the fundamental truths of God as Father, and Christ as Savior. All are accustomed to testify and pray in public, as well as in private; and all give of their substance to the support of the Gospel; and, as far as we were able to discover, all have broken off entirely from their old idolatrous customs, and the sins of their former life. At one place, far up on a high mountain, where there is but one village with about 60 inhabitants, a man heard the Gospel, and accepted it at once. The women of his family could not attend church on account of the great distance and bad roads, so he offered to pay \$24.00 a year, and furnish house-room for a pastor. Now there are a dozen converts in the village, and no doubt it will ere long be a Christian village. This man probably spends 30 per cent. of his entire income for the support of the Gospel. He says, 'I used to spend much money on idolatry. I would be ashamed to spend less money for the true religion than I did for a false one.' These people are also 'giving themselves unto the Lord.' Four men have already been appointed to these new places from among the new converts. They are all men of education and culture; some of them were well-to-do, and are making market financial sacrifices to go into the work. These people seem heartily to believe that 'it is more blessed to give than to receive,' and cheerfully contribute not only for their own support, but to help their more needy brethren in neighboring towns. When the spirit that is in these men becomes general among the Chinese native Christians, the church will propagate itself, and support itself. 'All things are possible to him that believeth.'

FORMOSA.

Since this island was acquired by Japan, natives have been in a continual state of ferment, sometimes breaking out into open rebellion, and at other times only submitting under compulsion to the occupation of the land by the Japanese. The strategic importance of the island is recognized by the new rulers, and they have now well-nigh brought it under complete control. The Japanese Christians have shown their zeal by making plans to send their own missionaries to the newly acquired

territory, but it will probably be some time before sufficient quiet is restored to allow missionary work to progress as prosperously as before the war. The story of this wonderful work has been told in two intensely interesting volumes, which deal both with the work of the English Presbyterians* in South Formosa and that of the Canadian Presbyterians† in the north

The Opium Curse.

The following is a translation of a small sheet which has been issued lately in connection with an Opium Refuge at T'ai Yuen Fu, and is being also used on other stations:—

"Of all things in this world that harm men, nought surpasses opium; injuring manners and destroying customs; overturning homes and laying waste patrimonies—everywhere it acts thus. But none appear to think of the mischief of opium, which is like a flood of poison unrestrained. It is the cause of anxiety to one's parents and also to the wife. When the wealthy take it, it shortens their years, deprives them of posterity, and wastes any amount of money. When the poor take it, clothes are exchanged for it, or pawned away, while they suffer from the extremes of hunger and cold. Thus do men lay hold of error, and do not awake and perceive how things are and repent. With such things God is not pleased, but He sent Jesus into the world on purpose to save men from their sins, and assist them in their sorrows; therefore here is the holy doctrine taught that men may forsake wickedness for righteousness, and give up falsehood for truth, and repent of everything that is harmful and injurious; as the Scripture says (of Jesus), 'I came not to call the righteous, but sinners to repentance.' The disciples of Jesus, desirous of imitating His example, came from the West to China, respectfully desirous of assisting men to repent. If there are any who, clearly seeing the harm done to them by opium, determine to cut it short, and will quickly come to the 'Salvation Hall,' then, according to proper prescriptions, taking the necessary medicines, from within twenty-one days to a month, whether old or young, with a strong or weak craving, they may make a clean sweep of the opium, and, leaving this false road, return to the true way. This is what we earnestly desire."

*"Missionary Successes in Formosa," by Wm. Campbell.

†"From Far Formosa," by Geo. L. Mackay.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

The plague and famine in India present two of the most important and weighty facts that now confront us, next to the Armenian horrors which lie on all thoughtful people like a nightmare.

Toward the close of last September a peculiar fever broke out in a part of Bombay, attended by a singular fatality among rats, and it was soon identified with the plague that two or three years ago broke out in Hongkong. Tho considered comparatively mild, about two-thirds of the cases are fatal, tho it does not seem contagious, nor does it abate. One week the death-rate exceeded by 300 the rate of any period for five years preceding. Within two months nearly 100,000 Hindus left the city. Various precautionary measures were taken to prevent the spread of the plague, and much prayer was offered by believers. Meanwhile outside of Bombay a famine is spreading over a large area. Since the monsoon the price of food has in some parts doubled. Already there has been a year's dearth in the Hindee field in Central India, where hundreds have starved to death, and the sight of children, not to say adults, in every stage of disease and want, is almost too terrible for believers to bear who seek to be ministers of God to them. The details are too bad for reproduction. It looks as tho a large section of the Marathi country would become a similar scene of suffering. Riots have become common where the starving people forcibly seize what they cannot buy, and the police are sometimes unable to protect the shops. "Khandesh is sure to suffer unless rain shortly falls," was the report in the middle of October. Jowari was burning up with drought, and the north-west, north and central provinces seem threatened with a repetition of the sufferings of twenty years ago.

These events we give prominence to

because they stand so related to missions. But in every part of the world there is at this time a peculiar aspect of affairs, which invites ample discussion. The atrocities in Armenia still go on; and the appeals for the destitute are so emphatic and agonizing that many feel that there can be no attention paid to any other calls until these are attended to; and yet the need is so great it seems almost hopeless to meet it, and almost useless unless the Turk can be held in check.

Cuban affairs threaten to involve the United States in a war with Spain, and a general state of disquietude and alarm or uncertainty prevails.

The half bankrupt condition of some missionary boards, and the measures of retrenchment which seem to be needful,—these are the features of discouragement against which it is hard to contend.

Dr. W. A. P. Martin has returned to China. It is nearly half a century since he first went, when, with his brother, he began work at Ningpo, where he spent six years, which he looks back on as the most fruitful of his life, and where he was qualified to act as interpreter to the American plenipotentiaries, Messrs. Reed and Ward, in the treaties with China. Afterward he determined to move further north and undertake an educational mission work, and this opened the way to the presidency of the Imperial Tungwen College and a protracted stay at the capital. He now returns joyfully, in his maturest life, and we wish he might spend there another "cycle" of "Cathay." He is better fitted than ever to act as a wise counsellor and competent teacher and administrator.

Our dear friend, the secretary of the Presbyterian Board, Robert E. Speer, has been seriously ill at Hamadan, Persia, with typhoid. He had intended

to sail for India by the middle of December, but was detained. Already his visit to the East has left a marked impression wherever he has been. He thoroughly studied up the countries to which he was going, and surprised brethren on the ground by showing in many respects a familiarity with the conditions of field which they themselves did not possess.

On October 13th of last year, our beloved brother, Rev. D. M. Stearns, of Germantown, bade adieu to his beloved wife, who, after less than two days' illness, departed for a higher home. She had shared all his work for the Lord, and was to him a help, meet for him. No one knows the extent of the loss and sorrow that came to our brother, who nevertheless bears up with a fortitude and patience only learned of God. Some years ago this brother, in a conversation with me, heard me emphasize the fact that the church is not a man's field but his force wherewith to work in the world field, and this seed of truth found in him such a soil as to bring forth literally an hundred-fold. Witness the wide dissemination of the Gospel through this man, his parish and his Bible classes now held over so wide a territory. And now in the departure of his wife, he is asking whether God means to open a new door of wider usefulness; whether in leaving him alone He may not be leaving him free to go through the world-field on a wider ministry to souls. This devoted brother, who watches keenly the signs of the times, watches also the signs of God's will in his own life, studying to know the Divine plan and fall into his own lot in it, ready for any service which his Lord, the King, may appoint.

Certainly it would seem as though God has for him some increasingly useful future. He has projected what is essentially a new method of working a parish into a missionary agency, and his Bible classes are in effect a larger parish enlisted in a similar way on a wide and

most effectual ministry to the unevangelized.

The last report, covering 1895, tells the story of seven years; and this last year exceeds all the others. Some of its facts should be borne in mind as an incentive to others to follow his example. The missionary money up to Nov. 12 this year, 1896, is upwards of \$19,000.00, of which his own congregation of perhaps 200 people have, without any pressure, given over \$4,000.00. The map of the world is kept ever before them, and they are taught that they are debtors to the whole unsaved world, and trustees of the Gospel of salvation, and that each of them is to regard himself as responsible for bringing the Gospel to every living soul as soon as possible. What could not be done by a few hundred such men as Pastor Stearns, who would follow this hitherto untrodden path in Bible study and missionary work? He is now teaching a monthly Bible class at Princeton University, and his influence is constantly expanding. Most of the mission funds he collects go through regularly organized channels, and the paper, *Kingdom Tidings*, has a circulation of about 3,000. Of the nearly \$10,000 that the synod of the Reformed Episcopal Church of New York and Philadelphia gave to the foreign work from Oct., 1895, to Oct., 1896, over \$4,500 came from Pastor Stearns' congregation, the other twenty or more parishes giving the rest. They give to the Reformed Episcopal Church; Mr. Stearns' congregation give to the whole Church.

Since the Editor's note appeared in the October issue of 1896, on the Ben-oliel Mission in Jerusalem, some vigorous letters of remonstrance have been received from parties who consent that their names should appear; and prominent among them is Rev. Edwin S. Wallace, American Consul at Jerusalem, who does not hesitate to express his dissatisfaction with the position taken by the Editor in the paragraphs referred to. In self-defence the Editor will only say

that for more than a year—in fact, since some time before Dr. Gordon's death—he and his lamented co-editor sought to trace unfavorable rumors concerning Mr. Benoliel to some satisfactory source, and to obtain some *data* in the way of definite charges founded upon definite facts, upon which to base an intelligent judgment of the merits of the case. But, up to the time of receiving Mr. Wallace's letter, *not one clue* had been given to the situation. Dr. Gordon had received some communications from a Mr. T. J. Alley, and Rev. Selah Merrill, which he, with the aid of a lawyer, undertook to investigate. He has himself published the result of the investigation, and he saw his way not only to vindicate Mr. Benoliel, but to assist him, and encourage others to do so. Personally, the Editor-in-Chief gave no attention to these communications, and was not responsible for his colleague's action.

When, however, separate letters were sent to me, after Dr. Gordon's death, I at once undertook for myself to trace unfavorable rumors, and find some solid basis on which to rest a judgment. I wrote to parties accusing him, and among others to Rev. E. S. Wallace, for whose character and reputation I had high esteem, asking for something that was worthy to be made the basis of such accusation. It seemed to me then, as now, both unwise and unfair to give currency to damaging reports, where no one was found to make distinct charges of misconduct or unfaithfulness; and yet, up to the date of receiving Mr. Wallace's letter, about Dec. 15 ult., *no response* had ever come to my hands. Not having visited Jerusalem, my only way to investigate was by letter or conversation with visitors and residents. And the only party who did reply to my communications was R. Scott Moncrieff, Esq., whose endorsement of Mr. Benoliel was as unqualified as the charges of some others were hostile. Under these circumstances the Editor felt bound to state just the facts, and if the reader will recur to the

brief notes in the October number, he will see that no endorsement of Mr. Benoliel is therein contained, as there was no personal knowledge on which to rest such sanction. All that is affirmed is, what was true, that after a year spent in diligent investigation, nothing had been found worthy of credence, or sustained by any reliable proof; and that nothing assailing his piety, integrity or loyalty to Christ had been supported by adequate evidence. On the contrary, the testimony of my friend, Arthur W. Payne, of London, as well as of R. Scott Moncrieff, of Edinburgh, and other parties in Great Britain, some of them connected with work among the Jews, was entirely in his favor.

In now adding these paragraphs, the Editor can only say that he has desired to be fair, impartial and unempirical in this whole matter, and treat a brother who has been accused as entitled to the presumption of innocence until proven guilty. The amazing prejudice existing everywhere against the Jew, the prevailing anti-Semitic spirit, makes it very easy to create a bias against any brother who is a Jew, and seeks to work among his brethren—a bias easier to create than remove. While thus seeking to do a simple act of justice to a maligned party, the Editor of this REVIEW must not be understood as giving his sanction or the sanction of this periodical to Mr. Benoliel, for the sufficient reason that he is unable to vouch for him by any personal knowledge of his work; and he must leave to those who are inclined to aid him to satisfy themselves by such methods of investigation and through such parties, as are open to them. It nevertheless remains true, whatever may be the reason, that a singular suspicion seems to hang about almost every man who is a Jew, and who, as a converted Jew, seeks to carry on mission work among his fellow-Israelites. A man lately said to me: "They are all *Jacobs* yet, not *Israels*."

It should be added, in order to be fair to all parties concerned, that no intentional reflection was made upon any

particular party in the remark of the Editor that Mr. Benoliel seemed the victim of persecution. The reference was to sundry anonymous reports and attacks which have come to our knowledge, but which we have been unable to trace to any responsible source. In all this matter but one conscious desire has controlled, namely, to do just as we would have others do to us.

Mr. Albert R. Fenn, whose death, Aug. 3, 1896, was briefly noticed in these pages, was born in London in 1832, and had spent forty-four years in his Master's service. For some years he was connected with George Müller's school work, and engaged in various forms of Gospel work in the neighborhood. In 1861, he gave himself wholly to evangelistic and pastoral work, looking directly to God for support, and until his life closed he continued this life of faith and prayer. Wherever in England he labored, Backwell, Yalton, Weston-super-Mare, Kingsbridge, etc., he left the impress of his catholic spirit, and united prayer-meetings are even yet held in Kingsbridge, where he initiated them. When the Spanish revolution, in 1868, opened the door to the land of the Inquisition, he and his wife, with four children, went forth, trusting wholly in God. For three years he and Mrs. Henry Payne wrought together in Barcelona, and then joined Mr. Charles Faithfull in Madrid. There, by his holy and blameless life, not less than his preaching, he rebuked the abounding wickedness even of profest religious guides, and by his honesty and punctuality in business, presented a marked contrast to the deceitful and procrastinating Spaniard. He was known in the little Chamberi Chapel as "the Saint." Until 1892, Messrs. Müller and Wright, of Bristol, assumed the support of the day-schools and Sunday-schools, but for the rest of the work all supplies were in answer to prayer, and yet there was no delay in meeting all dues, and the schools had latterly an attendance of four or five hundred children daily.

These schools quietly helped to pervade the country with the Gospel. Portions of the Word were daily learned, and often as regularly recited at home. It is an interesting fact that the Queen of Spain herself once heard the Gospel recited by a child from the Protestant school, who had been put into a Roman Catholic school, that was honored by a royal visit. Some 5,000 children in all had come under the influence of these schools when Mr. Fenn's health compelled him, in 1895, to withdraw finally from the little church in Chamberi.

At his death, a very pathetic communication was sent to his widow from the church. It was signed by all who could write, and bore strong witness to the marvelous strength and tenderness of the tie that bound this faithful pastor, loving father and wise counsellor to his people.

In the September number of the *Review* mention was made of a medical work by Dr. Frank Ross, which would be sent by him free to missionaries. Numerous applications have since then been made to the Editor for copies of his book. To one and all such applicants the Editor would herein say that he has not yet been able to ascertain Dr. Ross' address, and that, when he does, he will publish it in these pages. This must serve instead of private correspondence on the subject.

In the review of the one volume biography of John G. Paton, it should have been mentioned that the two volumes in one are thus furnished by Revell at \$1.50—one-half of the cost of the previous two-volume edition. This new edition is printed from the same plates, and has over 800 pages. If there is any more interesting book on missions, we have not seen it.

The Editor intends to give ampler space to the review of books than hitherto. Authors and publishers who have sent on books for examination

will kindly take notice that the absence of the Editor in Great Britain for six months in 1896 caused all such work to fall into arrears. But it is his intention to give careful examination to all books sent either from Europe or America, for review, and to send to the parties from whom they come market copies of the REVIEW in which they are reviewed. If those who forward books will send them to the Editor's residence, 1127 Dean St., Brooklyn, N. Y., it will prevent delay. The present variety and value of books on missions exceed all the contributions made to the subject in any previous generation, and we shall seek to do a service to our readers by a fair, candid, and careful estimate of all books brought to our notice, so soon after their reception as time and other duties allow. At least forty deserving volumes now await reading. Among the most prominent may be mentioned the following, which have had at least a partial examination:

"Knights of the Labarum," by Rev. Harlan P. Beach. This is a volume on missionary biography, prepared for use in mission study classes, giving an account of four typical men in as many fields and in different methods of work. The publisht in October, in a little over a month 2,500 students were already using it, and was adopted by the Epworth League, and by the Woman's Baptist Board in the mission course. Editions are to be had for 40 cents and 25 cents, respectively. It is publisht in Chicago by the Student Volunteer movement, and Mr. Beach is abundantly able to discuss his topic, being a returned missionary from China, and now Educational Secretary of the Volunteer movement. The four typical missionaries chosen are Judson, Duff, Mackenzie and Mackay—Judson, the Pioneer in Burma; Duff, the Educator, in India; Kenneth Mackenzie, the Physician in China; and Alexander Mackay, the Engineer, in Africa. The work is done carefully and thoroughly, as Mr. Beach's work always is.

Among medical missionaries, there are at least two abroad who are the peers of any physicians and surgeons at home. One is Dr. George E. Post, of Syria, who has performed more major cases of surgery than probably any man abroad; and the other is Dr. Kerr, of Canton, of whom the U. S. Consul-General in that city remarkt that he undertook cases that Philadelphia surgeons would not risk, and is the peer of any living surgeon, and has treated three-quarters of a million of patients. Both of these men could command an income of at least \$1,000 a month, and they get little more than that a year.

Miss Clara Barton, who is at the head of the Red Cross Society, says of the Armenian sufferers, that according to careful estimates, not far from 155,000 Armenian Christians, men, women and children, are destitute of shelter, raiment, fire, food, medicines, of the comforts that tend to make human life preservable, or of any means of obtaining them save through charitable beneficence. Without such outside support at least 50,000 of these persons will have died of starvation or perisht through accumulated hardship before the 1st of May, 1897. Money may be sent to the agency of which Mr. Spencer Trask, of New York City, is treasurer.

As to the famine in India, we find in our reliable exchanges the following:—

"The whole civilized world will stand aghast at the horrors which the next nine months are certain to bring in India. According to the statement made by Rev. Dr. James L. Barton, secretary of the A. B. C. F. M., this famine is due to the failure of the wheat crop, which has trebled the price of wheat, and the people have not the money to buy it. Unlike the famine of 1877, the present one is general. Then rich and poor suffered, as the means of communication had not been opened up. Now, however, railways have been built with the result, as stated, that "the rich will not starve, but the millions of the poor must." It is not a question of the scarcity of grain—which can be had from abroad—but of the

want of money wherewith to buy it. The government has appropriated \$125,000,000 to be spent on public works as a means of relief to the starving people, and the missionaries are cooperating with the authorities. Nevertheless there are 287,000,000 of people to be supported in a country barren of crops, and "millions will die from starvation, and within a few months the world will hear of such suffering and wholesale deaths as it has never heard of before, unless relief is extended." The missionaries of the various denominations are scattered all through the afflicted territory and they will do all they can. But most of the native missionaries get but \$3.75 per month, and it is quite as much as they can do to support themselves. Touching this matter, Rev. A. B. Leonard, corresponding secretary of the Methodist Board, also says:

"Letters received at this office give an appalling account of the famine now prevailing in parts of India, particularly in the north and northwest. Hundreds of children are to be seen in the bazaars, picking up grain or anything that can be used as food. Some of them stagger as they walk. The cries of hungry people for food in the darkness at railroad stations is often heartrending. Parents take their children to the missionaries, offering to give them away for food."

Rev. James Smith, of Ahmednagar, writes, that "in the district of India, over which famine is now impending, there are 80,000,000 of people who in good times have only one meal a day, and that 40,000,000 always go to bed hungry. To these millions the present dearth means death, as the increased price of grain has raised the cost of maintenance per capita from one to three cents per day, and the Viceroy of India has telegraphed to London that 72,000,000 must succumb to famine unless assisted."

A correspondent says as to affairs in Madagascar: "General Gallieni seeks to extend the French outposts and restore order. Refugees are returning, and Christian services resumed in villages, lately in the hands of the rebels. Thousands of Christians have suffered greatly, many having lost everything but their lands, but they have patiently endured tribulations. Many nominal Christians have in fear joined the rebel bands, and a few have been among the leaders; but the Christians, as a whole, have been loyal and law-abiding. The rebellion has taken, from the beginning, a distinctly anti-Christian form; places

of worship, both Roman Catholic and Protestant, have been burned; and native pastors, evangelists, and schoolmasters have suffered most.

The Jesuits are trying to make capital out of the fears of the people, and say openly that only under their protection can the people expect safety. And they are now trying to obtain possession of Protestant churches.

General Gallieni has issued instructions to the commandants of military circles, telling them to see that at least half the time in all schools is devoted to the study of the French language, and to shut up schools that do not comply. There were, before the war, 700 or 800 schools in connection with the L. M. S., and few of the teachers have any knowledge of the French language; it is not, therefore, easy to obey this law. Military power, however mighty, can hardly, with the stroke of a pen, turn 700 vernacular schools into French schools. Perhaps the Paris Missionary Society may give aid in this serious crisis, and help to prevent the permanent weakening of the Protestant cause by the enforced closing of so many schools.

All ordinary civil government meanwhile being suspended, martial law prevails. The whole country is divided into military circles, and great powers are placed in the hands of the officers commanding. The General's plan seems to be to lay down principles for the guidance of subordinates, and then to allow large liberty in carrying them out. Thus in different parts of the country very different modes of operation may be employed, and a very different attitude assumed towards the work of Protestant missions. In some districts the clear instructions of General Gallieni in reference to religious freedom seem fully carried out; while at the same time in other districts Protestants are made to feel that they are at the mercy of officers who suspect and dislike them. A Protestant church at Fiaféra, built in part by the contributions of native congregations, has been forcibly taken and handed over to the Roman Catholics, and Protestants are forbidden to enter it. At Tsiafahy another church in connection with the London Missionary Society was taken by the officer in command and used for a Roman Catholic service; but it has since been restored. In another district the whole of the school teachers were called before the commandant and told, among other things, that henceforth no religious instruction is to be given in the schools held in Protestant buildings,

and supported by the native Protestant congregations and by the London Missionary Society. A missionary going to visit a village in a district which he has worked for a quarter of a century, was virtually arrested and charged with collecting the people unlawfully without permission of the officer in charge. One notices that all these irritating measures are taken against the work of English Protestants. Time after time also their churches have been occupied by the French troops; but I have not heard of a single instance in which a Roman Catholic church has been taken for such purposes."

Congregational Work. This is the title of the new monthly publication devoted to the Home and Foreign Missionary operations of the Congregational churches in the United States.

It has been started in answer to a strong feeling in the Congregational body, that the missionary intelligence of the denomination has not hitherto been thoroughly disseminated throughout its rank and file. One hundred and twenty-five thousand copies of the first edition will be circulated, and in view of the subscriptions already received from the churches, the watchword of the paper "into every family" may soon be realized.

Congregational Work is attractively printed, ably edited, and furnished to churches at the cost of 10 cents per year.

"The Missionary Calendar of Prayer," issued by the Woman's Baptist Missionary Society, Philadelphia, is a very beautiful calendar with an exquisite selection of texts, beautifully illustrated. To have such a calendar before one day by day is both a reminder and an incentive, along the line of missionary effort, giving and praying.

"The Zenana," or Woman's Work in India, the monthly magazine of the Zenana Bible and Medical Mission, published by Partridge & Co., 9 Paternoster Row, E. C., London, England, has been issued in a second volume bound for 1895, at half a crown. This bound volume contains the numbers from Nov. 1894 to Oct. 1895, inclusive. To those who desire to keep track of

the great work done among the women of the Indian Empire, this magazine is indispensable. It is well illustrated and full of interesting and informing matter. Those who think that a monthly magazine contains only matters of transient interest should give "The Zenana" a careful perusal.

"India, and Daily Life in Bengal," by Z. F. Griffin, is published for the author at Buffalo, N. Y.

It is the object of this book, of less than 200 pages, to give details of life in India which are not generally supplied by books. The author spent two and a half years in travel through the country as "field secretary of our foreign mission work."—He does not explain whose foreign mission work he means, tho the reader discovers it is the Free Baptists." He was for ten years a missionary in India. The last two chapters on "Hinduism," and "Mission Work" contain the gist of the information found in this volume as to the purely religious aspects of Indian affairs. The rest of the work is, as the author says, a bird's eye view of this interesting land and people, and will be found well worth a reading.

Among other books, issued by F. H. Revell Co., N. Y., we would call attention to the following as all worthy of a place in the fine missionary library that this publishing house furnishes at such low cost.

"Japan, Its People and Missions," by Jesse Page, a book of 160 pages, well illustrated and full of interesting matter.

"Through Egypt to Palestine," by Lee S. Smith, with original illustrations.

"Pioneering in New Guinea," by James Chalmers, likewise abundantly and originally illustrated. This will be found bristling with points; graphic and fascinating—a story of real pioneering.

The American Baptist Publication Society likewise issue "The Lone Star"—the history of the Zelugu Mission. This tale of missions we have long regarded as one of the great classics of all mission history. No one can afford not to read it, who aims at even a respectable knowledge of "The new acts of the apostles," as they are being written in our day.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

CHINA.

—A pious Chinese Christian, Chang Wang, mentioned in the *Dansk Missions Blad*, remarkt once: "Solomon was seven years in building the first temple; Herod forty-six years in renewing the second, but Lord Jesus has been nineteen hundred years already in preparing a place for us. How glorious then it will be when He has it finisht!"

—"The Chinese have the repute of being a proud, haughty people. But the more intimate our relations become with them, the more completely does this prepossession evaporate. Beyond question foreigners find the mandarins and other officials haughty enough, and indeed the literary classes generally, almost universally. It is these classes that form the chief obstacle to the Gospel. Li Hung Chang may or may not have assured the French that their army, and the Germans that theirs was the best in Europe. At all events such a sacrifice of sincerity to courting is characteristic of Chinese functionaries. And to insincerity most of them add oppressiveness. The people sigh under the burden, above all those who, on the coast, or perhaps abroad, have become familiar with just government, and if Europe and America do not intervene, which in view of the chronic suspiciousness of the different powers towards each other is hardly to be looked for, a revolution is likely to ensue before very many years through Chinese hands, which God will doubtless turn to the advantage of His kingdom and of the poor people."—Missionary GOTTSCHALK, in *Berichte der rheinischen Missions Gesellschaft*.

—The Annual Report of the Church Missionary Society for 1895-6 gives a full and compact statement of Chinese opposition to foreigners and of the situation generally.

"Anxious eyes have again and again been directed to China during the year under review. Bishop Moule, speaking at St. James' Hall in May, 1895, with special reference to the war between China and Japan, then first concluded, said: 'Some of us, who are looking with deep affection on that great nation, are wondering whether it will please God to permit her to pass out of this terrible crisis which has been upon her without further trouble, without internal convulsions and practical anarchy amongst her three hundred millions of people.' The potentialities of the situation were indeed exceedingly grave. A government corrupt to the very core, and in every department of its administration, legislative, judicial, and executive; an army defeated and disorganized, dispersed over the land; a people not affected by any profound sense of loyalty to the ruling dynasty—such conditions amply justified the apprehensions which were entertained and exprest.

"The first serious disturbance, however, has its own causes, not in the discontent or ambitions or passions of the people in relation to their rulers, but in the hatred of the ruling classes themselves toward foreigners. Before describing these disturbances, a few words in evidence of this deep-rooted dislike may be introduced. Mr. Valentine Chirrol, in his recent book, 'The Far Eastern Question,' testifies to the inveterate nature of this antipathy. He enjoyed the probably unique privilege, as an unofficial person, of an interview with the Tsung-li-Yamen, or Board of Foreign Relations, the regular channel for communications between the Foreign Legations in Peking and the Chinese official world. He writes:—

“ ‘Outside of its official relations with the foreign representatives, the Chinese would know nothing, and want to know nothing, of the Western world. The members of the Tsung-li-Yamen themselves have scarcely any intercourse with the foreign representatives at Peking, beyond making a few formal calls on stated occasions and offering them an annual banquet at their official residence. One or two may sometimes accept invitations to a foreign Legation, but no mandarin can frequent a foreigner's house without exposing himself to suspicion and obloquy. Even the unsuccessful *litterati*, who are driven to accept employment as writers in the European Legations, will not compromise themselves by showing any open recognition of their employers when they meet them in a public thoroughfare. The whole atmosphere of Peking is saturated with hatred and contempt of the foreigner, and the street urchins, who shout opprobrious epithets or fling mud and stones from a safe distance at him as he passes, merely have the youthful courage of opinions which their elders only venture to betray by a sullen scowl or a muttered imprecation.’

“ ‘This attitude of strong and persistent and unswerving dislike toward foreigners, though happily by no means universal among the official classes, is very widely prevalent. In the Annual Report for 1891-2, reference was made to one most dangerous form in which it had been extensively manifested in 1891, namely, by the distribution of abominable placards, emanating chiefly from the province of Hunan, regarding foreigners. To these placards the numerous riots which occurred in 1891 were considered to be largely due, and they led to a joint representation by the foreign ministers to the Chinese government in that year. The Rev. Dr. Griffith John, the veteran missionary of the London Missionary Society, discovered in the course of 1895 that the worst of these papers were still being printed and circulated, and that not only in

Hunan, but in other provinces. He saw copies which had been published in Si-chuan and in Kwangsi, on the cover of which it was stated that all the scholars and people of these two provinces were, in imitation of Hunan, printing this book and widely distributing it. The author of this book is Chou Han, ‘a disciple of Confucius and a Minister of the Great Pure Dynasty,’ whose conduct in this respect was investigated in 1892 by the Viceroy and the Governor of Hunan, and who was then declared ‘not guilty,’ but ‘subject to fits of insanity.’ Regarding this tract, Dr. Griffith John says:—

“ ‘Of all the Hunan publications I do not know one more violent, more abusive, more foul, or more inflammatory than this. It finishes up with a song, to be committed to memory by the reader. Were I to translate and send it to you, you could not print it, it being too dirty and vile for your columns. I may, however, give you the closing words, which are words of exhortation to old and young: “Let fathers and elders teach the children to sing this song, and thus accumulate merit and secure happiness. Let the little boys learn to sing this song, and thus remove calamity and escape danger. Why fear because the demons (foreigners) are many? We are firmly resolved to exterminate them utterly.” All the charges brought against foreigners are given in this book in full detail. The use of the eyes and brains, and other parts of the human body, for medicinal and other purposes, is minutely described. The history of Jesus is given; and anything more blasphemous it would be impossible for the mind of man to conceive.

“ ‘This is the book which Chou Han has been scattering over the face of the land. We know now that there is a Si-chuan edition and a Kwangsi edition. It is highly probable that every province has its edition. Be that as it may, there can be no doubt as to the widespread dissemination of the book.’ ”

INDIA.

—The *Church Missionary Intelligencer* for August had a leading article on Dr. Miller's recent Madras lecture. It is mild and careful, but expresses "genuine regret at the opinions expressed in it, which seem to us in some points to be not only defective, but misleading.

"The assumption that all creeds are, in the main, equally worthy of acceptance, is one which lies at the root of much indifference to the work of Foreign Missions. It is one which, as far as we know, is not held by any Christian missionary"—and of course not by Dr. Miller—"although there may be some who are disposed to allow more value to other religions than we are able to allow. To examine the position of these optimists, let us see what Bishop Caldwell says: 'The theism of the Hindu religious system is avowedly or virtually Pantheism, not the belief held by Christians in a God who has made the world, and governs it in the interests of righteousness.' Again, Sir M. Monier-Williams says in the introduction to his 'Indian Wisdom: 'Nothing can possibly be more simple than Esoteric Hinduism. It is . . . spiritual Pantheism. A pantheistic creed of this kind is the simplest of all beliefs, because it teaches that nothing really exists but the one universal Spirit; that the soul of each individual is identical with that one Spirit; and that every man's highest aim should be to get rid forever of having, being and doing with a view to such spiritual knowledge as shall force upon him the conviction that he is himself part of the One Being constituting the universe. (Esoteric or) Popular Hinduism supposes that God may, for His own purposes, amuse Himself by illusory appearances . . . The Hindu religious creed, starting from the Veda, ends by appearing to embrace something from all religions . . . It is at once vaguely pantheistic, severely monotheistic, grossly polytheistic, and coldly atheistic . . . In unison with its variable

character, the religious belief of the Hindus has really no single succinct designation."

Dr. Miller, however, neglecting popular Hinduism on the ground that no religion is worthy of itself in its popular disfigurements, appears to make it his place to compare before his pupils the essential Hindu and the Christian ideal, in the hope that they shall acknowledge the immense superiority of the latter, as it appears that many do. "But," says Bishop Caldwell, "without any dislike for Christianity as a religion; regarding it on the contrary as an excellent religion, probably the best in the world, Hindus are so intensely nationalistic and conservative, and so intensely jealous about the retention of their social respectability, that they will on no account consent to a conversion taking place. . . As a rule, the pupils are quite ready to be instructed, and even to be convinced, provided only that they are not required to act upon their conviction. . . . The difficulty we have to deal with is not so much the resistance of the mind to truth, as resistance to change, the gulf between convictions and actions, the absence of moral courage, which so generally characterizes the Indian mind, and which nothing can overcome but special grace from above. . . . To be almost a convert is the highest point that many well-disposed Hindus have reached at present."

The *Intelligencer* objects to Dr. Miller's talking so much about ideals. Christ is not an ideal, but a Living Person, coming into the world by the free act of the Godhead, revealing God, and through His personal Spirit entering into living communion with those who receive and confess Him. How can this be made equivalent with a misty recognition of Him as a sublime Ideal, by those who remain in a religious community which does not reveal the God whom He reveals, nor the Regeneration which He imparts, nor the Eternal Life, which He promises? However, Dr. Miller expressly declares

that he does not mean to disparage baptism. The precise force and intention of his lecture can probably not be well understood except from familiarity with the conditions of Indian life. Christian apologists, from St. Paul at Athens down, have often allowed themselves to use language to them without which was far from expressing the intimacy of their own convictions and experience.

—"It is the painful fact that those who now go to India, whether missionaries or chaplains, as preachers of the Gospel of Christ, no longer find themselves confronted merely by native champions of Heathenism. They are compelled to meet in controversy Europeans who have reversed the happy experience of the Thessalonians, and have turned from God to idols, to deny even the existence of the True God."
—REV. J. IRELAND JONES, in *C. M. Intelligencer*.

—Mr. Bowles Daly, LL.D., of Dublin University, formerly, it appears, a clergyman of the Irish Church, but now a Buddhist, has lately given a report, of which Mr. Jones remarks: "Dr. Daly's report indicates how completely the moral principles of Buddhism have failed to influence the lives of those most bound to enforce them. He does not allude to, because he does not understand, the reason of failure. Buddhism has in it no living principle, and it appeals to nothing higher than personal selfishness. It knows no Living God, whose commands are those of an Almighty King, and whose precepts are those of a wise and loving Father. It teaches no chord which vibrates with gratitude in the realization of pardon, purchased and bestowed; and in its denial of the existence of a personal soul in man, it quenches that stimulus to believers and purity of life which lies in the blessed hope of a glorious and sinless hereafter. However subtle its metaphysics, however profound its so-called philosophy, however excellent some of its precepts, such a religion leaves untarnished man's moral nature; it fails to reach and influence his heart, and must be, as experience demonstrates that it is, powerless to elevate as it is impotent to save."

English Notes.

BY JAMES DOUGLAS.

"Latest Uganda Statistics—a Dilemma."—This tractate has been published by Mr. Pilkington, showing the vastness of the population and area of this district of Africa, and the insufficiency as regards the workers there. Three out of the nineteen districts are quite unoccupied by Europeans, and several others, having areas of from 200 to 2,000 square miles, are occupied only by two workers. Mr. Pilkington asks "are all these magnificent openings for fresh Gospel victories to be allowed to pass by?" And he adds, "We leave the question with those who can give it a practical answer, which is the only answer worth giving."

Western India.—"We learn that the Rev. A. Manwaring baptized at Pasik, last August, a somewhat notable convert, viz., Professor Pandit Gopal Chundra Sastra, M.A. The pandit is an Oriental scholar, and was at one time a magistrate of the second class. He has traveled widely in India, and has visited Burma, Ceylon, Aden, and even Tibet, as a preacher and teacher of Hinduism. He attributes his conversion to the Bible only. He says "It is the Book through which God speaks to man; by constantly reading both Testaments I have been able to understand the True Religion and the only Mediator."

London Missionary Society.—The Society is cheered by being able to send out eighteen new missionaries. This does not represent entirely new work beginning, as several of the friends going out have to step into vacancies caused by death, retirement and other circumstances. Appeals from various quarters are constantly coming to hand, and funds and volunteers are still urgently needed for the furtherance of the work.

Work in Madagascar.—The Memorial Church at Ambokipstay, which for over a year has been occupied by the French soldiers, is once more in full possession

of the native church. Very little damage was found to have been done, and the building and the churchyard were left clean and in order.

The Rev. W. E. Cousins writes: "We have had an excellent congregation this morning, the body of the chapel being well filled. Our service was almost like that usual at the opening of a new church.

The Faithfulness of a Christian Leper.—A poor leper, named David, who had been an evangelist before his terrible affliction, was entrusted by Mr. Peake with money and supplies for the inhabitants of the village for lepers, who had been robbed and ill-treated by the rebels. By some means the rebels got to know that David was the bearer of the money. They seized him, and having stolen the money and other goods, demanded that he should renounce Christianity. On his refusal, they most brutally murdered him. Thus perished another martyr to the faith of Jesus Christ.

From Dr. Griffith John's testimony to the late Dr. Lockhart, we cull the following: "Dr. Lockhart was more than a physician, he was heart and soul a missionary. He took the deepest interest in every department of the missionary work, and every afternoon he might be seen rushing into the native city with his bundles of Scripture and tracts, which he gave away as opportunities presented themselves. On my last visit to England he said, with much feeling, 'John, I wish I could go back with you, the missionary life is the only life worth living. Looking back upon my life, I can truly say that the happiest days I have ever known were the days spent in China doing God's work.' When thinking of paying another visit to England, the expectation of meeting Dr. Lockhart and spending some time with him, was one of the main sources of attraction. The world is much poorer to me now that my beloved friend is no more in it. But we shall meet again, and that before very long.

Samoa Delegates in Council.—The twenty-third council meeting has recently been held, and a discussion on the social condition of Samoa took place, pointing out the great need of the people for further enlightening. The resolution referring to the control of the clan over the marriage contract and the distribution of native property was the great battle-ground of the conference. The three papers read at the meeting were of a very practical and useful character, and these are to be published and circulated throughout the group and out-stations. In every way this conference is encouraging in its promise for the future, altho the resolution referring to the marriage contract and native property distribution was not past in the form in which it stood, but had to be compromised. Still this result is better than that arrived at before, and ere long it is to be hoped the natives will be freed from their self-imposed bondage.

Baptist Missionary Society.—Last month, at the autumnal meetings at Bristol, leave was taken of nineteen outgoing missionaries, some of whom are fresh to the work. Others returning to their spheres after having been in England on furlough. The valedictory address was given by the Rev. Dr. Landells—an address full of tender sympathy and wise counsel. At the close of the address, the missionaries were commended in prayer to the safe keeping of the heavenly Father, and the congregation joined in singing the hymn, "God be with you till we meet again."

At Delhi are manifest signs that the spirit is working among the people. Mr. Thomas Herbert writes, telling of the baptism of two young men, sons of Christians who had been cut off in that sad apostasy among Chamar Christians in 1890. In one case the father is dead, but in the other illness alone prevented him from being readmitted to the Lord's table on the day when his son, for the first time, was taking the communion.

Presbyterian Church of England.—Great distress has been among the Formosan Christians and their heathen relatives: many have been rendered homeless and destitute. Some of the injuries have been inflicted by Japanese soldiers, and some were the work of Chinese brigands and rebels, many of whom have been specially hostile to Christians. Extreme suffering and want is the result of this outrage, and a "Relief Fund," to meet the more urgent cases is being organized.

Foreign Schools in China.—There are now upwards of a thousand schools of various descriptions for natives in China under foreign instruction or direction. They range from the village day-school up to high-schools and colleges. Many of these schools have been in operation from ten to twenty years, so that the number of youthful Chinese who have actually been brought up under foreign educational influence of a Christian character may safely be estimated at considerably over a quarter of a million.

A Jubilee History of the Mission in China is in course of preparation by the Rev. Jas. Johnston, one of the earliest of the Amoy missionaries, whose daughter, Miss Jessie Johnston, is in Amoy now. Mr. Johnston knows intimately the history of the mission and the characteristics of the field it occupies, and will, of course, write it as one whose heart is in the midst of it. The volume will be amply illustrated, and is sure to be of the greatest interest and value.

Formosa Under Japanese Rule.—The law enacted to put down the sale of opium in the island of Formosa seems, unfortunately, to be laid aside by the Japanese parliament. The feeling of the people is very strongly against the sale of opium in Formosa, realizing the curse it is in China, and the great good the non-use is to the Japanese.

The use of the drug has firm hold on the island, as it was the first part of the Chinese Empire in which opium-smoking was practised; therefore, in order that it be abolished, very strict meas-

ures must be taken by the Japanese. A great mass-meeting of the Japanese people has been held to bring about the change. None will wish more speedy success than the missionaries of the Gospel on the island.

Regions Beyond.—Dr. Harry Guinness, in an address on "Shall we Abandon Central Africa," concludes as follows: "Belgian, French, English, and Portuguese traders do not flinch from encountering the dangers of the Congo climate, for the sake of worldly advancement. It were a thousand shames were we to lag behind!"

Another Side of the Picture.—There is, however, in connection with our Congo mission, another side to the picture, and one that is full of hope. Whilst our trials and difficulties are undoubtedly great, we have a comparative exemption from certain hindrances which are found in other mission fields. Lolo Land offers no religion of antiquity to combat, no ancient system of caste preventing ready access to the minds and hearts of the people: and, thank God, no persecution such as in Mohammedan countries frequently awaits those who make an open profession of their faith in Christ.

Moreover, God has markedly prospered all the efforts put forth, so that on the Lower Congo there are to-day many hundreds of native Christians gathered out of the darkness of superstition into the Light of Christ, whilst on the upper river numbers have been baptized, and the cloud is already seen on the horizon which betokens an abundance of rain!"

THE KINGDOM.

"My life is not my own, but
Christ's, who gave it;
And He bestows it upon all the race.
I lose it for myself, and thus I save it;
I hold it close, but only to expend it:
Accept it, Lord, for others through
Thy grace."

—The missionary idea, translated and transfigured into missionary service, is one of the most incontestable evidences

Protestant peoples, and hence the figures of certain societies doing colonial work have been have been made concerning certain items omitted from some reports. Mainly in order to keep special organizations have been grouped together.]

Total Force in the Field.	Stations and Out-Stations.	Communi- cants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
1,116	1,016	53,780	3,452	161,340	650	43,198	India China, Palestine, Africa, West Indies.
63	25	557	89	1,320	30	576	India (Madras, Ceylon).
3,002	867	27,032	1,560	108,929	1,103	44,604	China, India, Africa, Madagascar, Polynesia.
6,382	462	58,564	2,026	217,825	2,130	88,205	Persia, China, Japan, India, Africa, North America, etc.
4,483	4,500	35,000	4,500	208,000	850	38,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
193	31	1,278	163	4,377	44	16,96	Africa (Lake Nyassa and Zanzibar).
484	16	2,725	95	14,715	165	12,618	Palestine, India, China, Madagas- car.
3,516	2,249	52,637	1,979	145,000	880	57,000	India, China, Africa (West and South), West Indies.
134	99	2,471	146	7,400	20	416	China (Shantung, Tien-tsin).
77	28	986	80	3,000	3	40	Africa (Fernando Po, Zambesi).
453	65	10,614	250	24,000	130	8,000	China, Africa, Australia.
235	292	2,363	328	12,854	260	6,409	N. E. India, France (Brittany).
224	116	4,640	413	13,000	52	5,600	India, China, Malaysia.
276	45	1,020	317	3,200	57	5,000	China, India (Kathiawar), Syria.
999	244	5,211	847	18,000	66	880	China (Fifteen Provinces).
541	151	1,871	167	7,600	206	13,049	India, East Africa, Palestine.
1,207	305	9,017	754	25,000	418	25,877	India, Africa, South and East, Ara- bia, Palestine, New Hebrides.
13	2	43	3	150	2	165	Syria (Antioch, etc.).
945	284	19,949	712	54,000	281	17,576	India, China, Japan, Africa, West and South, West Indies.
3,559	198	9,697	1,120	28,000	120	15,000	
393	198	13,368	333	40,000	345	9,423	Africa, South and West, Tahiti.
1,162	474	15,960	1,503	31,703	361	13,796	South India, China, West Africa.
323	201	13,922	700	28,315	120	5,566	Africa, East and South, China.
42	8	65	18	150	7	120	India (Telugus).
495	50	13,020	970	40,000	120	3,140	India (Ganges, Chota Nagpore).
474	134	20,972	334	32,015	60	4,550	India, South Africa, New Zealand.
635	37	7,187	527	15,044	203	5,775	South India, Burma, British and German East Africa.
2,324	163	32,631	1,555	95,439	258	24,916	South Africa, Australia, South Am- erica, West Indies, Eskimo.
70	25	860	150	1,800	23	650	West Africa, New Zealand.
437	230	18,399	635	60,144	232	9,608	Africa, East Indies, New Guinea, China.
190	30	870	45	1,000	5	230	
954	502	88,000	3,420	230,000	150	2,780	
1,677	324	31,650	2,500	90,000	415	32,000	
8,440	1,470	240,000	4,500	300,000	1,800	48,000	
45,623	14,341	796,359	36,391	2,023,320	11,566	444,468	
20,142	6,049	315,237	25,569	901,648	5,875	212,271	
65,765	20,890	1,112,146	61,950	2,924,968	17,441	656,739	

of Christ's presence in the world. It is Christ in the presence of his servants, loving and laboring and going about doing good, and touching a sin-stricken world in order to make it whole. Translate that grand word redemption into action, and it is missions. The Church can have no such sign of Christ's living presence and gracious power in the world as she has in the existence of the missionary spirit in her members and the reports of missionary success from the fields.—*Rev. J. S. Dennis.*

—Sister Dora gave up her life to nursing sick people. At the head of her bed a bell was fixed by which sufferers could summon her at any hour of the night. As she rose at the sound of the signal she used to murmur these words as if they were a charm: "The Master is come, and calleth for thee."

—The Friends' Tithing League is the name of a new organization, or rather, of an added wheel to the Christian Endeavorer's work, which was inaugurated at Richmond, Ind., at the Christian Endeavorer's annual meeting during the time of the late Yearly Meeting. The following is its pledge: "Trusting in the Lord Jesus Christ for guidance, I promise to give at least one-tenth of my income to support the work of the Lord."

—The names of missionary box-holders do not, as a rule, convey much to friends outside the parish circle, altho the sum total collected may interest them. One long list, however, which comes from a large suburban association, gives much food for thought and scope for imagination. A large number of the box-holders prefer to withhold their names and to give instead some favorite text or motto. A spirit of consecration seems indicated by such expressions as "For God's glory," "For Christ's sake," "For the Master's use," "For the work of the King," "Of Thine own have we given Thee," A deep sense of personal responsibility stamps the choice of such mottoes as

"Come over and help us," "We, His servants, will arise and build," "The Lord hath need of it," "Workers together with Him." And some of the owners of these boxes look beyond the present needs and opportunities, and send with their offerings such messages as "The heathen for Thine inheritance," "The idols He shall utterly abolish," "The Lord shall be King over all the earth," "Till He come," and "To bring back the King."—*Church Missionary Intelligencer.*

—I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person, from emperors, judges, governors, counselors, generals, ministers, admirals, merchants, and others, down to the lowest coolies in China and Japan, Siam and Korea, who, in their associates or dealings with their fellow-men in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries.—*Rear-Admiral Belknap, U.S.N.*

—It has been justly said of Dr. Vanderkemp, one of the first missionaries to South Africa, that "for combining natural talents, extensive learning, elevated piety, ardent zeal, disinterested benevolence, unshaken perseverance and unfeigned humility, he has not been equalled since the days of the Apostles." Dr. Moffat says of him: "He came from the university to teach the alphabet to the poor naked Hottentot and Kaffir; from the society of nobles to associate with beings of the lowest grade of humanity; from stately mansions to the filthy hovel of the greasy African; from the army to instruct the fierce savage in the tactics of a Heavenly warfare under the banner of the Prince of Peace; from the study of medicine to become a guide to the Balm of Gilead and the physician there; and finally from a life of earthly honor and ease to be exposed to perils of waters, of robbers, of his own coun-

trymen, of the heathen, in the city, in the wilderness."

—At a great missionary meeting recently held in Glasgow, Principal Whitton, of Nagpore, India, said: "This century has taught this at least—that it is the duty of the Christian Church to go to work among the heathen unto the ends of the earth. He thought, with regard to missions, that the proper view to take was that the Christian Church had been going through an apprenticeship to the work of converting the heathen. First of all, they tried the evangelistic method alone, but they soon found that there were very many whom they were not reaching by that method. Then they introduced the educational method, which was producing a revolution in the Indian religious thought of to-day. Then they introduced the medical method, so it would be seen that they were looking in this direction and in that direction, using this tool and that tool to see which would work best. He was not quite certain that the apprenticeship was ended. Probably they had a great deal to learn, but there were four years yet to come, and if they hurried up perhaps their apprenticeship would be finish by the end of the century. Then, when they had learned what tools to use, and how to use them, let the next century give the results for which they had been so long working and praying."

—Bishop Thompson, of Mississippi, asks this solemn question in *The Spirit of Missions*: "Is the Church's refusal to do her work, and the asking of the Lord in some extraordinary way to do it for her—is that, no matter how frequent and how often the asking, is that *prayer*? We may say the Church *never* prays for the conversion of the world, and challenge the contradiction of the statement." This conclusion is reached thus: an earnest desire for the thing asked for is an essential element of true prayer; slackness in putting forth efforts proves the absence of a strong desire; and consequently where there is

no active zeal for missionary work, which there is not in the Church at large to-day, there is not real prayer, "The Church is in no dire extremity at all. She is in no position where she can expect an answer to her prayer. She is merely repeating by rote words which she does not *feel*. She is not praying in any true sense of the term. The means for the world's conversion are, to-day, in the power of the Church. She can do the work if she will. Why shirk the work under the pretense of piety? Why transfer her responsibility to the Lord? We are, certainly, at this day prepared to confess that if the world is converted to Christ, it must be done by human and ordinary means. It is the business of the Church to do it. She was sent for that, and that is the meaning of her being here."

—Year by year Dean Vahl is performing for Christendom an invaluable service by the preparation and publication of his pamphlet, "A Statistical Review of Missions to the Heathen." The tables of figures are unapproached for both comprehensiveness and abundance of detail. The fifth annual issue has come to hand, containing statistics for 1893-4. These are his summaries: Income of 352 societies, \$13,974,915; missionaries, 5,933; missionaries' wives, 1,904; unmarried women, 3,341; native ministers, 3,815; native helpers, 49,796; communicants, 1,060,822.

—The famine in India and the rinderpest in South Africa are as grave as any political problems of the day. In India, the pinch of hunger is being keenly felt, while in Africa, according to Mr. F. R. Thompson, of Matabeleland, the rinderpest is the gravest situation any British colony has ever had to face, and far exceeds in importance the Transvaal war, native rebellions, and Jameson's raid. He does not think that one per cent. of the cattle will be saved.

—*The Congregationalist*, in commenting on the recent order for 1,000,000 of Spurgeon's sermons, says: "Except the Sermon on the Mount, no sermons

have ever had so wide a circulation, nor, indeed, can any work of secular literature compare with them in the number of probable readers in a single generation. And the power is not in style, which is of the simplest, or thought, which is neither deep nor subtle, but in adaptation of evangelical truth to the heart and conscience of plain people."

UNITED STATES.

—In his "Conversion of India," Dr. George Smith, of Scotland, says: "The foreign politics of the United States of America are foreign missions. Starting into national life, free alike from the ecclesiastical bonds, the feudal institutions, and the political interests of Europe, but possessing the full heritage of British history, literature, and character, the Americans were from the first prepared to become the chief messengers of Christ to the human race. In 400 years they have, by Christian colonization and home missions, evangelized their own continent from the Atlantic to the Pacific Ocean, bringing into the Church the remnant of the Red Indian tribes, and giving to Christendom its 'richest acquisition' in 65,000,000 of Christian citizens, whom every year increases in number and influence. In the whole development of mankind during 6,000 years there has been only one people and one land ready made, as it were, to be itself free, and to all beside the apostle of liberty in its highest form, the freedom which is in Christ Jesus."

—A Russian college has just been dedicated at Minneapolis, Minn., by Bishop Nicholas. This prelate belongs to the Greek Church, and his bishopric includes our Northwest with Alaska and the Aleutian Islands.

—"Mormonism as a religion lives and will live for a long while to come, Mormonism as an advocate and promoter of polygamy is dead, and we need have no more concern about it."
—*Bishop Foss.*

—Within the next two decades it will be decided whether the negro, by discarding ante-bellum ideas and methods, by putting brains and skill into the common occupations that lie at his door, will be able to lift labor out of toil, drudgery, and degradation into that which is beautiful, dignified, glorified. Further, it will be decided within this time whether the negro is to be replaced, crushed out as a helpful industrial force by the fast spreading trades unions in connection with thousands of foreign skilled laborers, that even now press hard and fast upon the heels of the negro and seem to press us unto the very death.—*Booker T. Washington.*

—To educate 24,000 Indian children requires an annual appropriation by Congress of over \$2,000,000. There are, even then, 14,000 unprovided for. Some of the schools, such as that at Carlisle, Pa., and the Haskell Institute, at Lawrence, Kans., have been established away from the reservations, and the training is chiefly industrial. There are 22 of these, scattered at different points, and about 5,000 Indian youth are successfully learning self-support in them. But "the backbone of the Indian educational system," according to Commissioner Browning, is the reservation boarding-school. These number 77, and have over 8,000 pupils. "Their influence," says the commissioner, "in uplifting the tribal life around them is wonderful." There is a third class, the day schools, numbering 124, which probably come closer home to Indian life than the two first named. The teachers in these schools are expected not only to care for the children, but to do what they can to civilize the parents by instruction in domestic economy and in the art of making attractive homes.

—On the 28th of October, 1646, John Eliot preached at Nonantum, Mass., the first Christian sermon in the Indian tongue ever delivered on this continent. This was the beginning of a course of instruction which was continued for forty years. He translated the Bible

and several books to aid in practical Christian living. At the end of one of these books he placed his motto, "Prayer and pains, through faith in Jesus Christ, will do anything." Said Edward Everett, in an oration, July 4, 1855: "He is called the apostle to the Indians. An apostle! Truly I know not who, since Peter and Paul, better deserves that name." Eliot's 250th anniversary was celebrated recently in Newton, Mass.

—The centenary of Mary Lyon's birth occurs Feb. 28, 1897. She was born in Buckland, Mass., a hill-town in the western part of Franklin County. There and in Ashfield, an adjoining town, she laid the foundations of her career as a great teacher. The Franklin County Association of Congregational ministers at a late meeting voted to recommend to the ministers and churches of the conference to observe the centenary by a sermon on the fourth Sunday of February on the life and work of Mary Lyon and the taking of an offering for the building fund of Mt. Holyoke College.

—The American Bible Society circulates the Scriptures in nearly 100 tongues. Missionaries of every name are found among its correspondents and co-workers. It had last year its regiment of nearly 450 men engaged at its expense as distributors of the Bible in foreign lands. More than one-half of its issues in 1895 went into the hands of Pagan, Mohammedan, or nominally Christian people outside of the United States. Not less than 883,398 of them were sold in China alone, and about 5,500,000 volumes in the various dialects of that empire have been printed during the last fifty years.

—The Salvation Army idea has been adopted into the Episcopal Church. An "army" which has existed for a year or more has taken an important forward step by the appointment of a Church Army Commission, consisting of several Episcopal clergymen of New

York and Philadelphia to supervise the organization. Instead of deacons, clergymen, and bishops, it is to have captains, majors, generals, and other officers. Instead of churches it is to have posts, companies, regiments, and brigades. A House of Evangelists has been opened near the Grand Central Station in New York City, for the training of officers, where "instrumental and vocal music will be taught and practical rescue work," with "lectures in elocution, mannerisms, and how to approach and win sinful persons."

—The New York Society for the Prevention of Cruelty to Children, has during twenty-two years received and investigated 103,501 complaints, involving more than 307,503 children; obtaining 36,981 convictions, and rescued 56,160 children from vice, from suffering, and from destitution. Its reception rooms during the past fifteen years of their establishment have sheltered, clothed, and fed 24,932 children, and furnished 233,370 substantial meals. Day and night, in summer and in winter, its doors are never closed. No child has ever been turned away without temporary shelter. Two hundred and fifteen similar societies with the like object have been organized throughout the United States, and 81 others in foreign lands.

EUROPE.

Great Britain.—We are told on good authority that the annual contributions of the Church of England for her own home work are just ten times the amount she gives for Christian work abroad, and that while we can supply 1 woman worker for each 50 English women and girls, we can only afford 1 for each 100,000 in heathen and Mohammedan lands.

—Canon Scott Robertson has completed his twenty-fifth annual summary of moneys voluntarily contributed in the British Isles by all sections of Christian people to the work of foreign missions. It shows that for the year

1895 the total sum so contributed amounted to \$6,938,325. The channels of contribution selected by the supporters of foreign mission work in 1895 were as follows: Church of England Societies, \$2,721,160; Joint Societies of Churchmen and Nonconformists, \$921,095; Nonconformist Societies in England and Wales, \$2,229,235; Scotch and Irish Presbyterian Societies, \$1,002,275; Roman Catholic Societies, \$64,560. From this total are excluded all dividends, all interest, all foreign contributions, and all balances in hand at the beginning of the year. Last year these joint agencies received \$1,057,550; this year, only \$921,095.

—In a publication of the English Church Missionary Society it is stated that the sum of \$60,000 was raised last year by the “juvenile boxes” which are in such common use in Great Britain for collecting missionary money. The same publication reports that there have been 988 “sales of work,” the avails of which have amounted to about \$115,000.

—The Rev. W. Major Paull, who has retired from the service of the British and Foreign Bible Society, says: “As far as language is concerned we are able to put at least a Gospel into the hands of three-quarters of the world’s population. Notwithstanding this, at the present time we have translations or revisions of existing translations going on in more than one hundred languages.”

—The British and Foreign Bible Society offers £144 a year to such missionary societies as will keep 12 or more Bible-women at work. Some societies avail themselves fully of this—others partially. Some find that £144 enabled them to keep more than 12 women in the field. In 1894 the Church Missionary Society had 17 women; the Church Zenana, 13; the London Missionary Society, 11; the Wesleyan, 12; the Basel Evangelical Mission, 33. Altogether some 30 missionary societies are

thus taking the Bible Society’s money for this work. Turning to Japan, it is interesting to know that the society sells a Gospel there for half a farthing—thus \$5.00 buy about 500 copies each of Matthew, Mark, Luke, and John. A Church Missionary Society woman has interested herself in placing these portions in the shops of Osaka, a city with 500,000 inhabitants.

—The news has been received of the death of the Rev. Henry Buckenham, pioneer missionary of the Primitive Methodist Church to Mashukulumbwe-land, north of the Zambesi, South Central Africa. More than seven years ago Mr. Buckenham was sent out as superintendent of a party of three, to the Barotse country. Not until between two and three years ago did the little band receive the needed permission from the king to evangelize the natives, and then, altho reinforcements were despatched from England, the work was of the most arduous kind. Mr. Buckenham’s health began to suffer, and he had arranged to return to England, but on reaching Kanyungala, fifty miles below Palapye, he became prostrated and died on July 11.

—During 1896 the Scottish United Presbyterian Church sent out 23 new missionaries, including wives, 14 going to Manchuria, 6 for Old Calabar, Africa, and 2 for India.

—George Muller, of Bristol, has past his ninety-second birthday, in full vigor of mind and body. In a recent speech he said he had received \$7,000,000. He has had 9,700 children under his immediate care, of whom 4,000 have been converted. He has sent \$1,285,000 to missionaries, and has distributed 275,000 Bibles and 1,460,000 Testaments.

The Continent.—The oldest Protestant mission is the Swedish mission among the Lapps, begun by Gustavus Vasa during the sixteenth century. The Swedes were also the first Protestants to begin foreign mission work—

that among the American Indians in 1686.

—The Queen of Sweden has been so interested in reading the life of Robert and Louisa Stewart that she has sent £6 for a native Bible-woman in China, and hopes to send it annually. This sum pays food and clothing and traveling expenses of one of these Chinese missionaries.

—Rev. J. H. Barrows, in one of his recent letters from Europe, says as to German universities, "It is the universal testimony of men coming hither from our richer Eastern colleges that there is more real drunken dissipation in these American institutions than in the German universities."

—King Albert of Saxony, although a Roman Catholic, lately gave \$3,000 to the building fund of a Lutheran congregation in Guttentag, Saxony; and guaranteed an annual subscription of \$75 towards the support of the pastor.

—The German Protestant missionary societies are represented in the German possessions of East and West Africa, as follows: The Leipzig Mission has 2 stations on the slope of the Kilimanjaro, the Moravians have 4 stations in Kondoland (northeast of Lake Nyassa); not far from them the Berlin Society No. 1 has 5 stations; the Basel Mission has 4 stations in Kamerun; the Berlin Mission No. 3 has 7 stations in East Africa; the Bremen Mission has 2 in Togoland, and the Rhenish Mission has 18 in Southwest Africa.

—The Industrial Company of the Basel Mission was able last year to contribute \$43,000 to the missionary fund. The last report of this mission shows, on the Gold Coast, 13,972 church members, 4,126 scholars, 831 baptisms, 10 stations, 43 male and 26 female missionaries. In Kamerun: 1,807 church members, 1,281 scholars, 293 baptisms, 5 stations, 15 male and 5 female missionaries.

—The Moravian Church is seriously considering the question whether it

may not be best to make over its Greenland Mission to the Danish Lutheran Church. The latter has some 8,300 Eskimos under their charge, who are rather increasing; the Moravians, something over 1,600, who are decreasing.

—The Italian "Evangelical Year-book," in its statistical tables of Protestant churches in Italy—including the Waldensians, the Evangelical Church, the Wesleyan Methodists, the Methodist Episcopal Church, and the Old Catholics—gives the aggregate number as 150 organized congregations, with 138 pastors, 81 evangelists, 25,074 members, 1,880 catechumens, and 9,692 pupils in Sunday-schools. The Waldensians have 4,864 pupils in day-schools, a theological seminary and a college at Florence, a Latin school, a high school for girls, 5 traveling ministers in Italy, 1 pastor in Switzerland, 2 in South Africa, and 6 in the United States. The theological school of the Evangelical Church is closed for lack of students.

—The Foreign Mission Board of the Southern Baptist Convention began work in Italy in 1870. There are 18 Italian preachers connected with their work. These are stationed in Torre Pellice, San Remo, Cannes (just beyond the Italian border), Milan, Venice, Genoa, Carpi, Florence, Rome, Naples, Boscoreale (at the foot of Vesuvius), Portici, Bari, Miglionico, Gravina, and in the island of Sardinia, Cagliari, Iglesias and Cuglieri. A station has lately been opened in Palermo, the chief city of Sicily. Besides these centers, many other places are visited. There are about 700 Baptist church members.

ASIA.

Islam.—The *Indian Standard* gives the following item of news: "At a public meeting of Mohammedans at Madras the following resolutions were carried: That the meeting notes with extreme regret and pain the foul and abusive language used and published by the press with respect to the Sultan

of Turkey, who is recognized as the head of the Islam Church, in connection with the Armenian question; that Government is respectfully requested to put a stop to the publication of such language in the local papers; and, in forwarding a copy of these resolutions to the Government of India and the Secretary of State for India, that the meeting express its deep sense of obligation to the British Government, which by its voice and liberal policy has always respected the religious feelings of its subjects." The *Standard* remarks that in the case of the Sultan, truth is more damaging than the vilest slander could possibly be. The curious and awful thing is that a ruler who has organized wholesale massacres and protected red-handed murderers should be hailed and honored as the Head of a Church of God—the infallible Head forsooth of the only true Church, the Church of Islam. Logically enough they ask the government to muzzle the press in the interest of the great assassin.—*Indian Witness*.

—There are now 3 railways in Palestine, one from Jaffa to Jerusalem, 54 miles long, and 2 others centering at Damascus, 1 of these being just completed, and connecting Damascus with Beyrout. Two other railways are in contemplation, also to center at Damascus. When these are completed, 4 different railway lines will radiate from this the oldest city in the world, connecting her with the leading points of the East. Thus, as has been well said, "Damascus promises to again become one of the great centers of the world." As a proof of this, the Jews are said to be buying all the land they can secure about this ancient city.

—Rev. H. H. Jessup in calling for special prayer in behalf of Syria, gives this fact among others: "Tens of thousands of Syrian men and women have emigrated from their native land to North and South America and Australia, in quest of earthly gain. They are exposed to great temptations. The

people estimate that not less than 80,000 have emigrated, and that of this number one-third will remain in foreign lands, one-third return, and one-third die away from home. And of those who return, many are a curse to their native land from habits of drunkenness, gambling and other vices acquired abroad. Some maintain their integrity, and there are noble instances of men who have received a blessing and brought a blessing with them. A large number are studying in various schools in the United States, but the majority are common peddlers, wandering and homeless. A large percentage of the church members in Syria are now thousands of miles away from home.

—*India*. The appalling extent of the famine in India is now disclosed. It prevails in nearly every part of the empire. In the Punjab the whole vast triangle of which Lahore, Simla, and Delhi are the apices, is destitute, as well as some other districts—say one-half of the province. About the same proportion of the Northwest Provinces and Oude is suffering. Of the Central Provinces one-fourth is in distress—namely, the Nerbudda Valley and Raipoor. In Upper Bengal distress bids fair to become serious, especially around Patna and Bagulpore. All Berar is in want. So is Madras north of the Kistna. In Bombay trouble is most threatening in the central and southern districts, such as Ahmednugur, Kolapoor, Bejapoor, Khandesh, and Belgaum. Upper Burma is in some danger, Hyderabad, Gwalior, Bhurtpore, Bundelkund, and, indeed, most of the native States, are in a bad way. Some 60,000 persons are now employed on relief works, but 60,000,000 need relief. The trouble has been caused by dry weather. That made the autumn crops a failure, and has prevented fall sowing for the spring crops. There is no prospect for relief, therefore, except from outside, until next fall. At least one-third of the empire is thus affected.—*N. Y. Tribune*.

—In a recent issue the *Bombay Guardian* has a picture of the famine children from the Central Provinces, as they arrived at the M. E. Mission, Mazagon, Bombay. Miss Carroll wrote: "The groans, the bad odors, the cries of hunger are not there. You may think they look like boys. Miss Franklin has a boys' school, and when these children were brought to her she had their hair, which was long and filthy, cut off, and put on them boys' clothes for the journey. We dared not give them all they wanted to eat at first, but fed them every three hours. For several days they were not satisfied, and their cries for food were very touching. At night they cried with pain; earache, toothache, etc. Some of them had such sore mouths they could hardly speak. One night my servant called me and said one girl was vomiting blood, but I found that it was from her sore mouth. One girl of nine had a very sore scalp, and her hair was grey. Another had a sore head which had to be poulticed for some days. In fact, eleven were so very ill that we put them in hospital. Oh, I have seen wretchedly poor people but never before faced starvation. I could not but think that if the sights and sounds were so heartbreaking where food, medicine and care were given, what must they be in the place from which these children came."

—This is what Annie H. Downie writes about child-life in Telugu Land: "It is the custom," therefore the mother must have neither food nor water for three days, nor must the baby be bathed until then. Quite a ceremony attends that first bath. Some elderly relative takes the child, and, stretching out her feet, lays it between her ankles. It is then rubbed all over with soap-bark, and its mouth, nose, eyes and ears, are filled with a pungent oil, "to keep out the cold," and the other women look on composedly while the poor child screams and sometimes froths at the mouth. Then the woman grasping the child by both feet, swings it back and forth, head down, a couple of times, "to make

its body straight." Inserting two fingers into its mouth, she raises it up, with no other support. This is "to keep the roof of its mouth from falling in." Its nose is prest and pulled, its head rubbed and molded. Finally steaming water is brought and poured over the child, almost parboiling it, and the bath finisht with the administration of some hot spices, "to keep away cold, and soothe the child." Many babies do not survive their first bath. The wonder is that any do.

—There are now about 1,000 natives of India ordained to preach Christ to their countrymen—Hindu, Parsee, and Mohammedan. Fifty years ago there were only 21. What hath God wrought!

—John Wanamaker has undertaken the entire cost of a building, \$30,000, for the Y. M. C. A. in Madras. By the liberality of friends in England and America one of the best sites in the city had been previously secured; and this handsome gift will permit the completion of a project that is full of promise on behalf of the young men in and around this important center.

—Rangoon is the great commercial center of Burma, says a writer in *Woman's Missionary Friend*, and promises to be the door into Western China. Work has already been begun on the railroad which will take one to the very borders of that great empire. The city has a population of 200,000, made up of nearly every race on earth; there is an English-speaking community of 10,000; the Chinese, Hindus, Mohammedans, Tamils and Burmans make up largely the rest. Within the boundaries of this little country 72 languages and dialects are spoken.

—The American Baptist Mission Press in Rangoon, Burma, employs about 75 men, and is perhaps the most important single agency in the Baptist missions in Burma, and the largest mission press under the control of the American Baptist Missionary Union. It was first started in a small way more than 75 years ago. From it have been

issued many millions of portions of Scriptures. The whole Bible is published in 4 different languages, the Burman, the Sgaw Karen, the Pwo Karen and the Shan, and portions of Scripture in about 5 or 6 other of the varied dialects of Burma. As the Press is the only printing house which can publish books in all the principal languages used in Burma, many school books in general use not only in the mission schools, but in government and other schools, have been issued from it; and, in fact, the school work of the whole country is largely dependent upon the work of this single establishment for its books and other literature.

—E. P. Dunlap writes thus from Siam: A few months ago 2 devoted missionaries reached our field from an unexpected source. They were sent by the native church of Burma, and by that church to be supported in their work. They are Peguans, a tribe of lower Burma, and are here to labor for the Peguans of Siam, a people that have been sorely neglected—thousands of them war captives, and the descendants of captives, made during Siam's wars with Burma. This aged missionary and his wife left a strong church in Burma and a large family of children and grandchildren, and made their way alone for the joy of proclaiming Christ to their fellow-countrymen in this land. A few Sabbaths ago 15 Peguans were baptized through their labors.

China.—Rev. J. F. Masters, a missionary in China, says the Chinese word for heavenly is "teen," with an aspirate on the vowels. The missionary left out the aspirate with the result that the word meant "crazy." After Mr. Masters had studied Cantonese a few months he endeavored to preach a sermon. He wrote it out carefully, but made so many blunders in tones, vowel quantities and aspirates that some of the Chinese remarked how much the English language resembled the Chinese. They supposed that he had been

preaching in English! On another occasion he meant to order a roast chicken, and told his cook to go out and set fire to the street.

—The *Peking Gazette* publishes an imperial edict appointing a director of the railroad to be built between Peking and Hankow. The new road will be some 700 miles in length, and it will involve the bridging of 27 rivers. It is said that funds for the construction of this line, to the amount of 30,000,000 taels, have been advanced by an American syndicate.

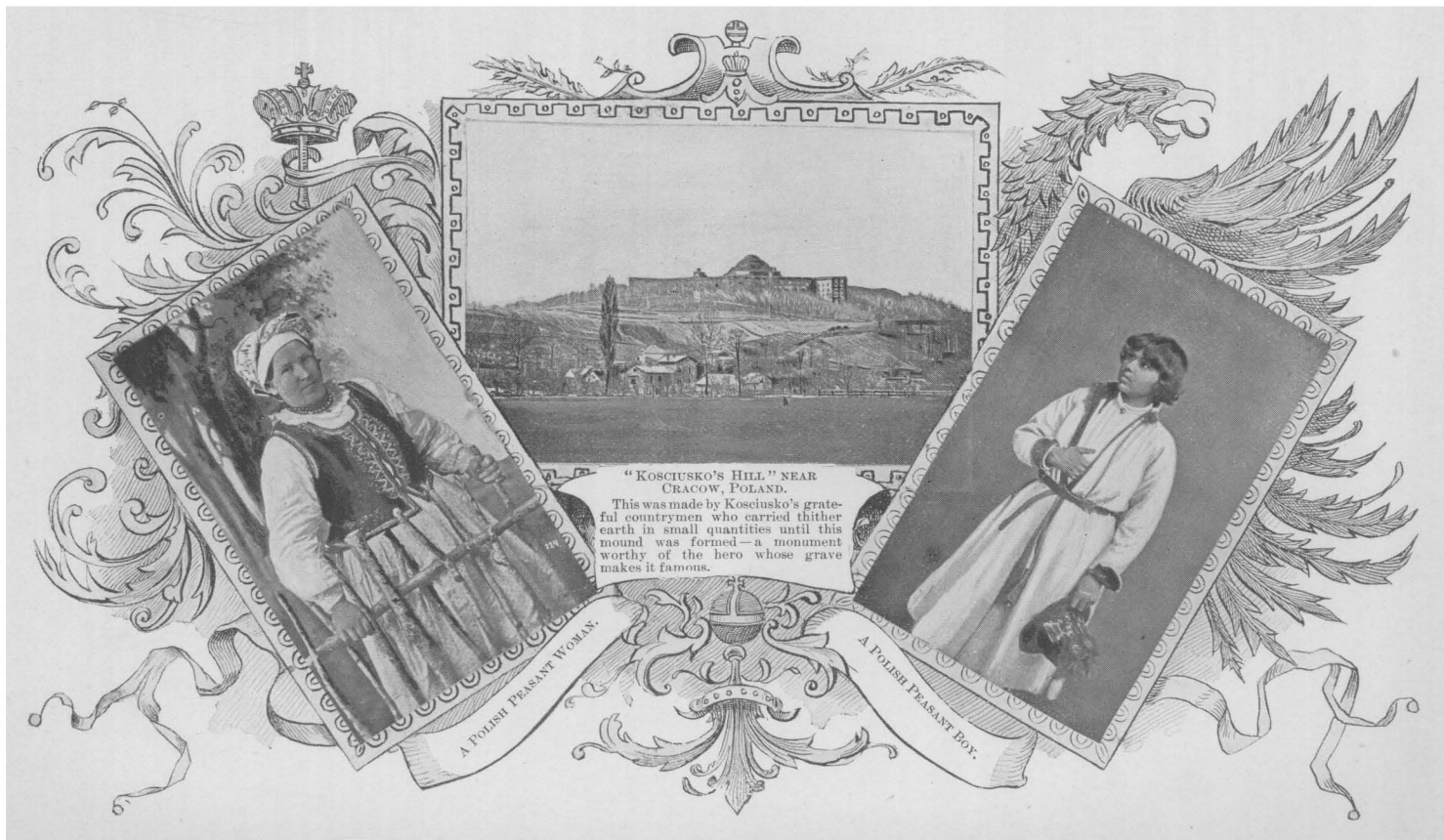
—The China Mission Hand-book, just published in Shanghai, gives these the latest figures from the Celestial Empire:

Number of societies reported,	44
Stations,	152
Out-stations,	1,054
Foreign missionaries	1,324
Native agents (preachers, 1,409)	4,149
Number of churches,	706
Communicants,	55,068
Total pupils under instruction,	21,353
Medical missionaries (women, 47)	143
Number of hospitals,	71
Number of patients,	18,896
Number of dispensaries,	111
Patients in dispensaries,	223,162

Were the wives of the missionaries enumerated, the number of foreigners, male and female, would probably exceed 2,000.

Korea.—A man's name, says a missionary in Korea, is like a bamboo wilderness—all the same thing, and yet all different. He has his boy name, his hat name, style name, special name, and the good or bad name he leaves at death.

—Mrs. M. F. Scranton writes of the dress of the Korean boys and girls: "The boys, when dressed up, have on long pink or red coats and white loose trousers, fastened about the ankle with a band of a bright-colored cloth or ribbon. They wear white wadded socks and wooden shoes. Their long black hair is parted in the middle and hangs in a braid down their backs, and is tied with a black ribbon. The girls generally wear red cotton skirts, with short jackets either green or yellow in color. Their hair is combed like the boys', only they wear a plum-colored ribbon instead of a black one."



A POLISH PEASANT WOMAN.

"KOSCIUSKO'S HILL," NEAR
CRACOW, POLAND.
This was made by Kosciusko's grateful
countrymen who carried thither
earth in small quantities until this
mound was formed—a monument
worthy of the hero whose grave
makes it famous.

A POLISH PEASANT BOY.

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PROMINENT SPIRITUAL MOVEMENTS OF THE LAST HALF CENTURY—THE WORK AT NEWPORT, ENG.

BY THE EDITOR-IN-CHIEF.

"IN THE BEGINNING—GOD." These are the sublimely significant words which open the Book of Books; and they may serve as the key to all real advance in human history. Every true movement forward has but one ultimate source; its fountain is God, and we shall find Him to be its spring if we follow the stream far enough backward to its very fountain. There is no practical difficulty that hinders all true holy living and holy serving which is not also traceable at last, to the lack of the Divine factor. God is not in all our thoughts: He is not recognized, in our plans, in our resolves, in our activities; His presence is not sought, His guidance is not real, His power is not our supreme dependence, whenever we confront failure and find our work coming to naught. And, whenever a genuine and permanent growth or increase is found, those who have the key to the history can only shout: the Lord hath done great things for us whereof we are glad.

It is now a little over twenty-five years since, in Newport, Monmouthshire, England, a remarkable work of God began, the results of which even yet appear in a manifold form. In a recent visit to Newport, where the writer held a series of most singularly blessed meetings for the deepening of spiritual life, the striking facts as to this great spiritual awakening were ascertained; and in view of the many and markt lessons which they embody, we avail ourselves of the only record now to be found—and which is now out of print—prepared at the time by one who was conspicuously connected with the history, Rev. J. Tinson Wrenford.*

It is first of all to be noticed that *God interposes in the extremity of his people*. Our unbelief and worldliness cause serious forgetful-

* "God's Work at Newport, Monmouthshire," publishd by S. W. Partridge & Co., London.

ness of Him and departure from Him; and when we are at our wit's end, and all our resources and dependences fail us, then, and it is sad to admit it, then alone, do we turn fully unto God. Religious life commonly sinks to its lowest ebb before the flood-tides of God sweep over a community. It was so in Newport. From the narrative of Mr. Wrenford we make copious extracts, for a double purpose: first, to perpetuate a record of a blessing so remarkable; and secondly, to emphasize the conditions upon which such outpouring of Divine grace depends, and may be enjoyed elsewhere.

Prior to the commencement of this season of blessing was a seed-time of tears. To the inquiry, frequently made of members of different communions, "Are you prospering? Is there much *life* amongst you?" the humbling reply was almost always returned, "Alas! we are not as we should be: there is much deadness of soul: we greatly need an awakening."

It pleased God (early in the year 1870) to put in the hearts of some of His children to meet together every Friday evening to pray, specially for a blessing on the services, teaching, and other means of grace on the approaching Lord's Day, and also that God would graciously pour out His Spirit on the church with which they were connected, and upon all other Christian congregations in the town. Amid various discouragements this little prayer-meeting was carried on week after week. At first only a very few assembled; but, at last, the room became inconveniently crowded. The Lord gave them the spirit of prayer and supplication, but withheld any special or signal indication that their petitions would be abundantly answered. They did certainly perceive a change in their own Minister's preaching, and remark upon it one to another. He himself, conscious of it, was led publicly to express his gratitude to God for the sustaining intercessions of the "praying band." At length, however, a deep impression was made on the minds of some who had thus continued together in prayer, that the Lord was about to commence a great work in Newport. Their faith had long been exercised: now they began to expect a gracious answer.

Just at this time the wish was expressed by members of the Young Men's Christian Association (with which several of these praying men were connected) that a meeting for *united* prayer should be held at an early date; and an earnest invitation was issued to "Christian men and women of all denominations," to meet together at the Victoria Hall, on Thursday evening, January 12th, 1871, "to call on the Lord (1.) for the descent of the Holy Spirit among them, and an increase of vital godliness; and (2.) for the conversion to God of many of their fellow-townfolk during the coming year." This united prayer-meeting was attended by a large number: a most solemn spirit pervaded the assembly: the Lord Himself was in the midst, His presence being felt by many.

There was a short season of praying and waiting again: the Lord "tarried"—but not long. The spirit of expectation continued, and, indeed, became intensified. At length came the "earnest" of the approaching "showers of blessing." On Sunday evening, February 16th, the preacher (who had himself on the previous day experienced a glorious deliverance from the buffetings of Satan, and been brought out into "a wealthy place," a place of sunshine and certainty never before experienced by him), made an earnest appeal to any who were in an anxious and inquiring condition of mind, to remain at the close of the service. Several that night found peace with God, through Jesus Christ. The work of "in-gathering" had commenced, although, as yet, but on a small scale. Several weeks past away, Every Sunday night inquirers were led to Jesus: and every

week it became more and more apparent that the Lord was preparing the minds of many for the momentous cry, "What must I do to be saved?"

About this time special "Mission Services" were held at the neighboring town of Cardiff, upon which the Divine blessing was evidently resting. Among the preachers was the venerable Robert Aitken—so long and well known in England and Scotland in connection with evangelizing labors. An invitation to come to St. Paul's, Newport, was complied with. At the foot of the handbills announcing the forthcoming special services, was printed the text from Malachi, "*Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*"

A very solemn spirit of supplication and expectancy pervaded the preparatory prayer-meeting, on Saturday night, March 25th, and on the following morning, Mr. Aitken preached, taking as his subject the incidents narrated in the eleventh chapter of John's Gospel relating to the sickness, death and resurrection of Lazarus. Mr. Aitken spoke of *realities*. The anxiety of Mary and Martha, their affliction, their grief, were real: the loving sympathy of Jesus toward His distressed disciples was also real: and so, too, His power over death and the grave. Jesus is still a *real* Savior—"the same yesterday, and to-day, and forever." His words were, that day, address to many of His hearers: "*The Master is come, and calleth for thee.*"—"Take ye away the stone."—"Lazarus, come forth!"

In the evening Mr. Aitken again preached, from Heb. xii : 24, and the Spirit accompanied the word spoken. At the close an invitation was given to any who might be desirous of direction, and a large number remained, many of whom were evidently in a state of deep concern as to salvation: and that night, about seventy entered into the liberty wherewith Jesus makes His people free.

On the four evenings following, Mr. Aitken preached, to crowded congregations, "the unsearchable riches of Christ," his sermons being characterized by great simplicity and fervency. With a power of utterance at times vehement, he besought the careless, the ungodly, the mere professor, to come to Jesus for pardon and eternal life. What he contemplated was the *reality* of all that the Gospel declared,—the reality of the sinner's necessity and danger,—of the all-sufficiency of the blood of Jesus,—of the love of the Father toward the returning prodigal,—and of the power of the Son of Man to forgive sins. To him sin, the judgment, eternity, heaven, and hell too, were terribly real. Hence the "reality" of all his appeals, remonstrances, and exhortations. The Lord owned His word upon each occasion, and every night crowds of penitents came for direction. The after-services were prolonged until nearly or quite midnight: and, even then numbers lingered, as tho loth to depart without further blessing.

* * * * *

Thus were brought to the feet of Jesus the young and the old,—hardened sinners,—mere professors of religion of many years' standing,—backsliders,—the self-righteous—persons of almost all classes and descriptions. Husbands and wives, parents and children, brothers and sisters, in some instances, whole families, were brought in—in other cases the remaining members of otherwise godly families were reached by the Word, and led to the cross.

One precious feature of these services was the *real spiritual unanimity and unity manifested by Christians of all denominations, from first to last*. It seemed as tho the Lord's prayer was fulfilled, "*That they all may be one.*" His people *felt* they were "*one*," not artificially or theoretically, but actually and truly. Distinctive titles, indicative of divisions in the family, were forgotten. Churchmen, Wesleyans, Baptists, Independents, Brethren—all met together in the house

of their common Lord, not as "sectarians," but as "*Christians*;" with one heart and voice they prayed and praised; with one purpose they assisted, when occasion served, in directing the inquiring. The Spirit of the Lord was a spirit of love and fellowship to them all: and Jesus was Himself in their midst, breathing upon them, and saying to them, as to the disciples of old, "Peace be unto you."

After Mr. Aitken left Newport for his own parish, in compliance with the earnest desire of many, special services were continued during the five following days, and the Lord did not stay His hand or withhold His blessing. Every night many penitents were led to the cross, and found peace and joy in believing. Friday was a day long to be remembered. It was the commemoration of the crucifixion. A vast congregation assembled, and about five-and-thirty souls cast themselves upon the finished work of Jesus, and realized pardon and deliverance.

Thus closed the second week of the special services. Altogether six hundred souls had been brought to the Lord. Among the converts were persons connected with nearly all the congregations of the town. No attempt was made to proselytize; on the contrary, the converts were urged ordinarily to remain in connection with the communions to which they had formerly been attached. Many congregations were stirred up to pray for the outpouring of the Holy Spirit upon themselves, and a reviving work began to make itself felt among the people. Special services were commenced at several churches of the neighborhood; and the power of the Lord was present to heal and to save.

In May, Lord Radstock delivered evangelistic addresses at Newport. Two halls were secured, each accommodating at least a thousand persons. Two addresses were given daily, and each evening the hall was densely crowded. His expositions and appeals—so scriptural, clear, earnest, and persuasive—were listened to with deep attention. The Spirit of God graciously applied the word, and again the Lord brought many souls "out of darkness and the shadow of death, and brake their bands in sunder."

In June, Mr. Aitken paid a second visit to Newport, accompanied by his two sons, the Rev. R. W. Aitken, and the Rev. W. Hay Aitken. It pleased God to give His blessing to the Gospel message at each of the assemblies, conversions taking place every night.

The congregations were extremely large. On one night, nearly or quite two thousand persons were crowded into the church, while hundreds thronged the approaches, unable to obtain admission. The services were prolonged to a very late hour, in consequence of the large number of anxious ones seeking direction. The result of this second mission was that three hundred souls were brought to the Lord, in connection with St. Paul's church alone.

Surely no one can speak of an aggregate of *one thousand professed conversions* in a single parish within four months, without feelings of fervent gratitude to Him who alone can turn one sinner "from darkness to light, and from the power of Satan unto God." Many hundreds besides were awakened and led to Jesus, in connection with other communions, in the same period of time, and the work of the Lord rapidly spread to several parishes adjacent. But yet further testimony has to be borne to the goodness of God in His dealings with the people of Newport. He did not withdraw His hand, and cease to manifest His power to save, but on the contrary, proved, in the six remaining months of the memorable year 1871, that He was always ready to respond graciously to His peoples' prayers, and to own their efforts for His glory in the conversion of souls. His disciples were stirred up to multiply and extend the means heretofore employed—nothing doubting as to the result. The Young Men's Christian Association commenced a daily midday prayer-meeting at their rooms, which proved a means of spiritual refreshment and strengthening to many. They engaged the large Victoria Hall, for

special Sunday evening services, the London Evangelization Society sending down, week by week, experienced evangelists. From twelve to fifteen hundred persons were thus gathered on each occasion, a large proportion being not in the habit of frequenting any place of Divine worship. The Lord caused His blessing to rest upon this additional effort, and every Sunday souls were won to Christ.

Most marked and evident was the result of God's work upon a large portion of the Newport population. The Churches of Christ were revived. Christians were not contented with a bare spiritual existence. The surpassing blessedness of the "higher Christian life" was sought and realized by very many. The old condition, so far removed from that to which believers should attain, became distasteful, and from the heart—gladly, gratefully, lovingly—proceeded the cry, "*All for Jesus!*" Nor could they who had received so much at the hands of the Lord remain inactive. "Lord, what wilt thou have me to do?" was the cry of many a willing worker; and, in a variety of ways, the desire to be useful found welcome exercise. And more than, perhaps, at any time before, Christians discovered that, notwithstanding all minor differences, they could "love one another, with a pure heart, fervently."

The people of the world were, at the first, evidently perplexed by what they witnessed. The confession was again and again made, "I can not understand it." In some instances utter incredulity was expressed; while not a few attributed it to a sort of fanatical excitement, the effects of which would soon pass away. The people of the world could not be expected to form a right judgment upon such a subject. It lay beyond them altogether; and their opinion of it could not possibly possess any value. To the unconverted, the operations of God's Spirit must ever be an enigma which they can not explain. The Inspired Word tells us, "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned." That is decisive.

But what a solemn season is it to a congregation—to an entire community—when God thus wondrously makes bare His arm and manifests His saving power!

In concluding this narrative of God's great work at Newport, to what shall we trace it, so far as man is concerned? Shall it not be, first, to *earnest, believing persevering prayer* "for this very thing;" and secondly, to the *real preaching of a real Gospel*? Our Lord's words are: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Surely, this assurance ought to be sufficient. And as to the preaching, of what avail is it unless a *real Gospel* be preached? It is to be feared there is much *unreality* in the preaching of the present day. If men are really sinners—perishing sinners—then away with theorizing, with speculating, with mere "opinions" and "views." Away, too, with all dead "sermonizing," be it never so correctly and artistically done. The need of men's souls is awfully real: let them hear of a God really waiting to be gracious;—of a Jesus really able to save to the uttermost and as willing as he is able;—of an all-sufficient atonement really made and accepted;—of the precious blood of Christ, that can really cleanse from all sin;—of a Holy Spirit really given to regenerate, guide, comfort, teach, and sanctify men's souls. Let them hear of a real heaven—a real hell—a real eternity; of real pardon for the guilty—real peace—real joy—real life; of a real approach of the sinner to the feet of a present Savior—of a real acceptance of Jesus, and a real surrender to Him, and then a real and most blessed discipleship. Away with mere ideas! with mere "hopes" and "trusts!" with all uncertainty and unreality!

This *reality* of praying, preaching, and hearing was at Newport, the secret of the conversion of so large a number of souls to Christ—through the power of the Holy Ghost.

Why may not such a result be brought to pass, wherever sinners are found? Doubtless, the fear of the world's frown, prejudice, routine, dead formalism, a dread of "irregularities" and of "excitement" may hinder; but should not all hindrances be surmounted for Christ's sake, and that souls may be saved?

O for *reality* in the *praying* of God's people, reality in the *preaching* of God's ministers! O for men to preach, and people to pray, who have themselves been brought into a condition of conscious acceptance—pardon—life; who themselves are "*in Christ*," and who know, in their own daily experience, the sweetness of that "peace of God" which "passeth all understanding," and of that "joy" which is "unspeakable and full of glory." O for *reality*! A real lifting up of Jesus in the midst of perishing sinners—not that "doctrines" or "views" (be they ever so correct) may be set forth, discusst, demonstrated,—but that the guilty may draw near—may look—may live! O for the "real presence" of Jesus in our assemblies,—the real coming of the sin-burdened to Him there and then,—and the real reception from His willing hands of a most real salvation!

So writes substantially, the original narrator of God's work at Newport. And, in thus perpetuating and extending this testimony to one of the most deep-reaching and remarkable spiritual movements of the last half century, we are confident that God means the whole church to learn a lesson.

What is that lesson? It is manifold in instruction altho it all bears in one direction. No one who carefully reads this solemn story of divine dealing can escape the conviction that a peculiar stress is laid by these events upon *united prayer, a pure Gospel, hand to hand contact with souls, and simple faith in God's present power to save*. Here was no grand array of unusual and striking combinations. No far-famed evangelist was sent for to inaugurate a revival, there was no appeal to novelty, nothing dramatic, spectacular, sensational. The whole work began in the prayers of a few fervent believers for the church with which they were connected, and particularly their own minister. Their prayers first brought to him new blessing and new power in preaching; then, as souls were won, the work spread to other congregations; the circle of prayer expanded and became more inclusive; differences of doctrine and polity were forgotten in the bond of unity; variety of congregational life was merged into community of work for souls. As help was needed, the most spirit-filled helpers were sought—and dependence was never transferred from God to man, but the power of a God-given Gospel and of a God-given Spirit was constantly and reverently recognized.

Contrast all this with modern efforts to secure revival. We read some time ago with a shock of awful surprise a private pamphlet prepared by a noted evangelist as a guide to committees who were making ready for his coming. It was full of dependence on "business methods," advertising—striking announcements, big posters, etc., etc.—everything must be done to create a public *furor* in advance. This is the way of the world, and it is now the way of the church. Boston

wants a revival; and Mr. Moody must be at Tremont Temple, and Sam. Jones and Francis Murphy at other "temples"—and the men whom the people will flock to hear must be got—so says Dr. Chapell, as he contrasts the revivals of fifty years ago with those of to-day. We have no design, as he had none, of reflecting on either of the above-named evangelists, but what we would emphasize is, that for a true revival whose results are to be lasting, our dependence is to be first of all on God, not on man. We must emphasize the preacher less, and the message and the Spirit more. The most wide-reaching revivals of this century have been associated with the most unexpected times and methods and men; they have been a surprise to those through whom they were wrought. They have been preceded by fasting and prayer, have begun often in a union of prayer between two or three burdened souls. We knew, for instance, a case where a few young men, who could find no better place wherein to meet, actually went into a church belfry, unwarmed, in winter, and there sought blessing for the congregation; their numbers slowly increast until the unfinished room was too strait for them; and when their meeting was scarce known to the congregation, a mighty flood of blessing was already upon the community. Another case is known to the writer where a very ordinary preacher, speaking to his own people about parental duty and responsibility, felt moved to call on parents who were imprest with their own unfaithfulness, to come from their seats and stand in the aisle in token of repentance and earnest seeking for blessing. Out of the pews moved fathers and mothers, until the aisles were filled and they crowded about the communion table—and the place was turned in a Bochim. We are getting away from dependence on *ordinary means of grace*. We do not expect any widespread blessing on the preaching of the simple Gospel and on prayer, and on personal contact with souls, and must have several churches united, and great meetings, with distinguished evangelists and great choirs with far-famed Gospel singers, or we look for no divine outpourings. All this is unscriptural, unspiritual, abnormal. The Gospel would be a failure if it were not. And because our churches, and pastors, and the people at large have lost confidence in the ordinary use of Gospel means, and depend on extraordinary efforts alone, every interest of the churches is in peril. Even for missions we must have colossal meetings—some president or ex-president, or governor, or other celebrity must preside—some gigantic crowd be got together in some way; no matter if the speakers are not spirit-filled men, if they are only attractive—no matter if the assemblies are not composed of the more devout, if the numbers are large and the *élite* are there! These are the unspoken sentiments which have too often guided the arrangements, and repelled the Spirit of God and forfeited blessing. At risk of being accounted pessimistic and hypercritical, we repeat that, if the church wants greater prosperity in

the life of her members, and in the abundance and constancy of her benevolent offerings, the Holy Spirit must be more honored; there must be believing prayer and faith in God's promises. God's arm is not shortened nor His ear heavy, but there are modes of doing and attitudes of being which He will never own with the sanction of His blessing.

Let any pastor undertake in his own congregation and parish work to follow a few simple rules, and see the result:

1. Get himself thoroughly *right with God*, by abandoning every known sin or doubtful indulgence, and seeking first of all for himself the very type of life and character which he craves for his people.

2. Trust himself absolutely to the Gospel as the power of God and the wisdom of God unto salvation, and expect that God's word, faithfully preached, will not return to Him void, in a single instance.

3. Give himself to prayer—giving time enough to get the sense of God in the closet; and never leaving the place of supplication until he gets a divine vision—a new impartation of life and power.

4. Go himself to seek individuals—not depending on mere pulpit exhortations—but remembering that souls are won by individual approach, and that all such contact will make his preaching more personal and effective.

5. Keep himself from all direct or indirect dependence on man; avoid seeking men's applause, or looking to man's patronage for support and encouragement. Let him study the Acts of the Apostles and aim at an apostolic church life.

6. Live himself a life of faith, depending on God for his support, daring to cut loose from the pew system and take his support from voluntary offerings; and sedulously cultivate in his people the same spirit of direct leaning upon God.

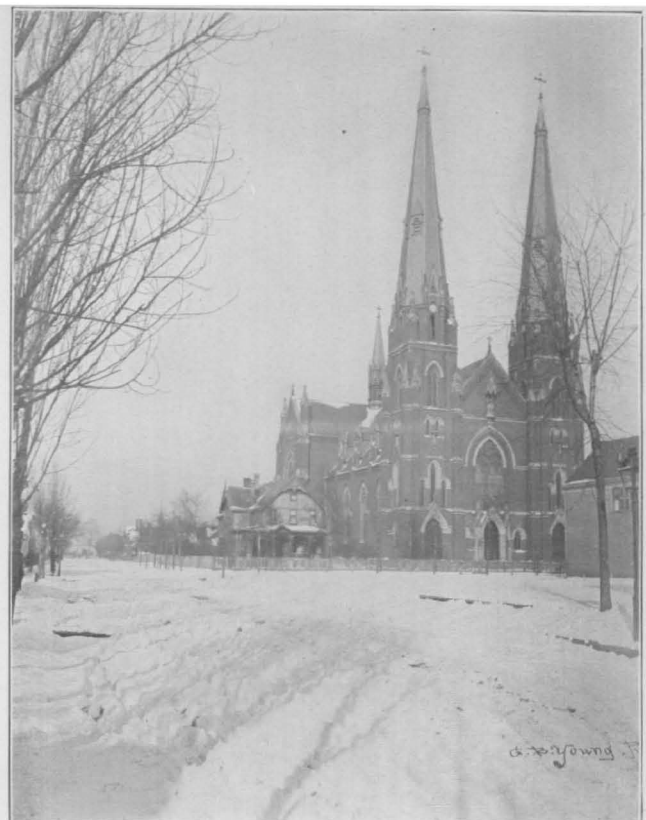
7. Yearn himself over a lost world—cherishing a missionary spirit, and claiming the entrance into the holiest as the intercessor's place and privilege; and educating his people to regard missions as the indispensable proof and fruit of all spiritual life.

No man could follow seven such simple rules and patiently wait, without seeing a mighty work of God in his own life and sphere of labor. And it is only in such a new level of spiritual life and character and conduct of God's work that the permanent revival of missions is to be found. The stream needs a source more abundant and elevated—then the channel will be full and the current rapid. God is speaking, and it is not in this case, out of the cloud—no mystery attends His utterance. All the great spiritual movements of the century have hinged on supernatural interposition in answer to believing prayer. If we are to have other such divine interpositions, other intercessors must be found, mighty through the same means which were used by Daniel and Job, Elijah and Samuel.



MIZPAH CHAPEL OF CONGREGATIONAL SLAVIC MISSION,
CLEVELAND, O.

In this "Polyglot" chapel four languages are constantly used: Polish, Bohemian, German, and English.



ST. STANISLAUS ROMAN CATHOLIC POLISH CHURCH,
CLEVELAND, O.

TAKING STRONGHOLDS.

CHRISTIAN WORK FOR OUR FOREIGN POPULATION.

BY REV. A. F. SCHAUFFLER, CLEVELAND, O.

When, during our Civil War, Vicksburg, strongly fortified and held by the Confederates, was a tourniquet fastened on the great main artery of this country's circulation, it became absolutely necessary to capture it. No cost of means or men was considered too great, for was not the lasting welfare, even the life of our nation, at stake? The more difficult the task, the more stubborn and fierce the resistance, the more determined, carefully planned, and courageously executed were the efforts made to take that stronghold. And when it was won and the stars and stripes waved over it, a thrill of joy went through the Northern States, and every patriot thanked God, took courage, and looked more confidently for the final and lasting victory of freedom and loyalty. We have some Vicksburgs still.

It is little more than a decade since American Christians began to realize certain very serious dangers that threatened the stability of our free Christian institutions and the welfare of our country, — dangers arising from the character and influence of some parts of the immense immigration of later years. Americans are naturally optimistic, and have fondly hoped that the very atmosphere of "the freest country on earth" and our vaunted free-school system would not fail to transform all classes of foreigners into loyal and useful American citizens. But such unexpected and terrible events as the bloody Cincinnati riot of March, 1884, started by a mob of second-generation young Germans, who raised the cry, "On to the jail," and which resulted in the destruction of valuable property, the death of forty-five men and wounding of one hundred and thirty-eight, and the awful Chicago Haymarket bomb tragedy in May, 1886, whose perpetrators were chiefly foreigners, rudely waked us from our pleasing dreams and shocked us into something of a true sense of the situation. The Mafia in New Orleans, the more recent Chicago Pullman strike riots, the bad eminence and dangerous power attained by Gov. Altgeld, and many other less marked but not less really significant proofs of the activity of anarchic and revolutionary forces, have so emphasized the danger that threatens this nation from the presence in it of mischievous foreign elements, that of late strenuous efforts are being made to restrict emigration and to exclude undesirable foreigners. But whether such attempts are successful or not, the fact remains that there are immense portions of our foreign population, which, whatever possibilities they may present of future development into true American citizens, are very far from being now in sympathy with the

principles and institutions which we most prize as the foundation of our nation's character and the condition of its prosperity. They are Vicksburgs, hard to win, but all the more necessary to gain for true freedom and genuine Christianity. Left to themselves, they will be a serious menace to our country's welfare; won for the Bible idea of Christian citizenship, they will help to make our nation that happy people whose God is the Lord, and which rejoices in peace and righteousness as the conditions of genuine and lasting prosperity. Perhaps we can best gain some adequate idea of the difficulty, urgent importance, and practicability of the great task which God in His providence has set His people in the whole northern and western part of our land by sending into our very midst such armies of foreigners, if we consider one of the nationalities thus providentially brought close to our doors and hearts. One element in our foreign population which does not naturally accept our conception of Christianity or readily adapt itself to our social, educational, and religious order of things, is the Polish. It is an important part of our immigrant population. Of our Slavic elements it is by far the largest, much outnumbering Bohemians and Slovaks (Hungarian Slavs) taken together, and constantly increasing in size and political influence. "Poland in America" is a Vicksburg which must be taken for Christ. It is a stronghold of Rome, that old and determined enemy of the Bible and of all true freedom and progress.

A glance at the tragic history of Poland, at the religious condition of the Poles in America, and at the efforts being made to reach them with the Gospel, will show how great and urgent is the duty to do the very best of missionary work for that interesting people.

I. HISTORY.—The early history of the Polish people is shrouded in the mists of myth and mystery. In his "Story of Poland" Morfill, says: "The first undoubted historical event in which Poland is concerned relates to the year 963 A.D., when the Markgraf Geron conquered the heathen prince Mieczyslav, who ruled over the Poles from the Oder to the Vistula, and made him pay tribute to the German Emperor Otho I." In 965 Mieczyslav became a Christian, as condition of marrying the daughter of the King of Bohemia. Under Boleslas the Great Poland became a kingdom, and made great progress, building many new cities, and increasing trade, while Christianity was more widely spread and firmly established among the people, and schools were founded. There were no popular assemblies, society being organized entirely on a military basis. By the beginning of the 11th century Poland had absorbed nearly all the Western Slavic States, including Bohemia.

Poland gradually became the great power of Eastern Europe, which it continued to be till near the close of the 17th century. From 1541 to 1606 was the golden age of Poland, which saw the rise of

Polish literature, and during which Stephen Batory, Prince of Transylvania, a vigorous ruler, became King of Poland. He renounced Protestantism for the Roman Catholic faith. During his reign the Jesuits were introduced into Poland, and a great contest took place between Protestants and Catholics, in which the latter gained control, by aid of the Jesuits, who had in their hands the education of the country. The country was rent by adverse factions, and from that time began the decline of Poland.

In 1674 John Sobieski was made King of Poland, and earned the title of "Savior of Europe" by hastening with his splendid army to the relief of Vienna, besieged by an immense and victorious Turkish host, which he utterly routed in one battle, saying: "Not unto us, not unto us, O Lord of Hosts, but to Thy name give glory." Sobieski's valor changed the course of European history, but could not arrest the internal dissensions of unfortunate Poland, or save it from the envy and enmity of other European powers, which combined to bring on the final catastrophe. The first partition of Poland between Russia, Prussia, and Austria occurred in 1772, the second partition in 1793, and the third in 1795. The noble patriotism and magnificent bravery of Thaddeus Kosciusko, who fought against tremendous odds, availed not to stem the tide of ruin that overwhelmed Poland. The Poles lost their independence and their country, and Siberian mines and prisons attested the terrible severity of the punishment meted out to them by the victors.*

The causes of Poland's misfortunes are not far to seek. The chief ones are: 1st. The abnormal social conditions. The nobles, jealous of each other, and united in jealousy of their king, reduced the serfs to a state of practical slavery, with power over them of life and death, and then finally bound them to the soil. 2nd. There was no Polish middle class. The burghers were Germans and Jews governed by special laws. They could own no land, which was wholly the property of the nobles. 3rd. The influence of Protestantism was fiercely combatted and overcome by Papal power. 4th. All education was in the hands of Roman Catholic ecclesiastics. 5th. Poland had no natural frontiers, and was surrounded by powerful enemies ever ready to despoil her. These conditions promoted internal dissensions, decay, wasting wars with neighbors, disintegration, poverty, and ruin. It has been truly said that Poland was "the heaven of the nobles, the paradise of the clergy, the gold-mine of foreigners, and the hell of rustics." We may add that it became the grave of true liberty.

* We owe a debt of gratitude to Poland,—for Kosciusko, like Lafayette, came to our aid during our Revolutionary War. "He joined the American Army as a volunteer, and was conspicuous for his bravery at the battles of Saratoga and Yellow Springs. Washington made him a Brigadier and afterwards Governor of West Point." He helped us win the freedom he could not conquer for his own country.

II. RELIGIOUS CONDITION IN AMERICA. It will surprise none who know anything of Poland's sad history and present opprest condition, that Poles are anxious to leave the land they may no longer call their own, in a large part of which government is systematically suppressing Polish nationality and language, and to found new homes in this country of freedom and opportunity. But with most of them it is true, "change the place and keep the pain"—or rather "the chief cause of the pain," which in their case is the tyranny of their Roman Catholic priests with the resulting ignorance, ghostly fear, bigotry, and violence. This makes their presence in large numbers a very serious matter.

It is impossible to obtain reliable statistics of the number of Poles in the United States, for many of them tell the Census official that they are from Russia, or Germany, or Austria, and are set down as Russians, Germans, or Austrians. But it is safe to say that there are between one and two millions of Poles in the United States. Chicago has about 70,000, Pittsburg 65,000, New York and Brooklyn 45,000, Buffalo, N. Y., 30,000, Detroit 25,000, Cleveland 8,000 to 10,000. I have before me a list of 79 Polish colonies in 14 States.

What an important social and political factor these compact Polish colonies are becoming, was pointed out by the *New York Evening Post* in its issue of April 13, 1892. The *Post* said: "In Milwaukee, Wis., there is a Polish population of 25,000 in a total of 200,000, and, as they are exceedingly clannish in politics, as in everything else, the Polish vote is cast almost solidly in a block, and this nationality already holds the balance of power in city elections."

The Pole is as much under the control of his priest as is the Irishman. For him the priest is God's representative, the priest's word is law, and the priest's anger most dangerous. A young Pole, who afterwards joined our Bohemian Mission Church in Cleveland, unable to pay the priest's assessment towards building a fine new church, was summarily excommunicated, and thereupon thought himself lost forever, and he was much more intelligent than the majority of our Poles, mostly the descendants of the enslaved serfs.

Polish priests are very strong and even fierce in opposing not only all Protestant influences brought to bear on their people, but also the Americanizing influence of the public school. They have kept their people secluded in Polish colonies and Polish quarters of the cities, where the butcher and baker and grocer are Poles, and have made it an unpardonable sin to send children to our public schools.

A priest told one of our colporteurs that he had burned seventeen Bibles sold to his people. And when one of our Polish missionaries called on him to ask why he refused his people permission to read the Word of God, the priest became so angry that he set his dog on his visitor; fortunately the dog had wound his chain around the priest's

legs, and could not reach our brother. Another priest drove away a young Pole, now a member of a Protestant church, by charging him \$4 for absolution, which the young man was unwilling to pay. One of our female missionaries who worked among the Poles in Toledo, O., reported that the priest had roused the people very much against her, and forbidden them to buy any books from her, or to send their children to her sewing-school, and ordered that if she visited any of their houses, they should take a broomstick to her. But with all their fear of the priest and servile submission to him, there is a spirit of growing independence and revolt abroad amongst Catholic Poles in the United States. Hence the frequent reports of mobs, riots, violence, and bloodshed in Polish parishes. Hence also the new movement to form independent Catholic Polish churches, of which there are quite a number already started in several large cities. Quite a large church of this kind was founded in Cleveland about two years ago. I have before me a copy of a Cleveland paper of December 8, 1894, in which there is a very remarkable account by a Polish editor of his efforts to start this new movement. He says, that as the Polish people are very earnestly and patriotically devoted to their religion, the only way to lift them up is to reach their hearts through their devotion to the church. After he came to this country, eleven years before, he found out that "the Roman Catholic Church keeps the Poles in the worst kind of slavery for its own shallow and egotistical purposes." He asserts that for a Pole the priest is "almost a personification of God on earth," so that every Polish priest exercises a tremendous influence over his flock. But, "instead of trying to ennoble them, to lift them up morally and mentally, every priest is trying to make them even more ignorant, more fanatical, more superstitious than they are." This is the reason, says the editor, "that they are so far away from the spirit of American institutions, that they are regarded almost as a blot on the civilization of the 19th century, as well as on the glorious Constitution of the United States." This editor started to spread the ideas of religious freedom eight years before by means of a paper published in New York. The paper was put under the ban by the Polish clergy over all the country. He made two other attempts, one in Chicago and another in New York, but "in each case the Romish priest won the battle." When he started this movement again in Cleveland, he determined to put a priest at the head of it. He picked out one who had been driven away from the largest Polish church in Cleveland by his people on account of his alleged immorality and dishonesty.

But later the editor thought himself mistaken, and expressed the conviction that the priest had made his peace with Rome. This led to their parting company. But it seems that the priest had not been reconciled with Rome, and his church continues to the present independent of Rome. On one occasion, when celebrating the anniversary

of the giving of a Polish Constitution, he invited one of our missionaries to make an address to his church, crowded full of Poles. It was an admirable opportunity to speak to them of the true liberty with which Christ makes us free. This priest has circulated Bibles and Protestant tracts among his people. This contest between the new church and the old has opened the eyes of many Poles, and led them to look upon Protestants and Protestant missionaries with much more favor.

As I write, a terrible conflict is progressing in the Polish colony of Bay City, Mich., where there are 6,000 Poles. An elderly priest was accused by his people of gross immorality and dishonesty in the handling of church funds. A riot ensued. The priest was driven away and the church closed. When the Sheriff appeared with the Bishop to reopen the church by force, they found a body of 400 Polish women massed against the church doors, and the Sheriff turned to the Bishop and asked whether he would command him to charge upon those women. The Bishop's heart failed, and the attempt was abandoned. Polish women routed the Bishop. All the twelve or fifteen Roman Catholic priests of Bay City stood by the Polish priest, but he had to go, so strong was the feeling against him. Another priest was secured in his place, but having refused to let the opponents of his predecessor see the church accounts, he involved himself in a fierce conflict, which has just resulted in his shooting two men and being under bonds for trial. The church is closed again, and excitement runs high. In the meantime Congregationalists and Presbyterians have united to commence missionary work for the people shut out of their own church and fighting for a purer priesthood. Quite a large number of Polish children attend sewing-school on Saturday and Sunday-school on Sunday, and the missionary finds open doors into many families and many hearts.

There is much such dissatisfaction with priestly abuses among Poles over all this country. The spirit of American liberty and the influence of Protestantism is having its effect. This leads to our third topic.

III. MISSIONARY EFFORTS FOR THE EVANGELIZATION OF OUR POLISH POPULATION.—Missionary work for the Poles in this country is yet in its infancy. Our Poles are mostly the descendants of the serfs whom the Polish nobility enslaved while fighting for their own freedom, and on whom the church of Rome has fastened the fetters of ignorance, bigotry, and fear. It is hard to conceive the difficulties which at every step beset the missionary who wants to reach the Pole with the Word of God. The common Pole is afraid of the priest, afraid of excommunication, afraid of consequent loss of his soul, afraid of losing his livelihood, afraid of violence from his fellow Poles. The latter fear is well grounded, for many of the Poles are ever ready for a fray. And

yet patient and persistent efforts, prompted by genuine love for Christ and for misguided souls, have not been without their reward. There are grand possibilities in the Polish people. A people that has produced a great poet like Mickiewicz, a great astronomer like Copernicus, a great composer like Chopin, and many great patriots and heroes like Sobieski and Kosciusko, is a people well worth winning for Gospel truth and freedom.

The first Polish convert I ever saw, a man given to drink and gambling, and moved to attend Y. M. C. A. meetings and church services by a faithful German fellow-worker in the factory, and who subsequently went through a course of preparation for the ministry in the Slavic department of Oberlin, O., Theological Seminary, has been laboring patiently and faithfully for years in Detroit, Mich. Many a one looking through the reports of his early years of labor, would have said that he would be justified in giving up the work, so great was the prejudice against him, and so small the apparent hope of success. In Detroit there had been the same sort of a split as later in Cleveland, and a priest who had been driven from the great Polish church on account of alleged immorality, succeeded in founding an independent Catholic church, which still exists. At first it seemed as tho this would facilitate Protestant missionary work. But the missionary found himself accused by both parties of being the spy of the other.

Latterly infidelity has begun to appear amongst the Poles. This new tendency among the Poles, a very old one amongst the Bohemians, illustrates the fact that the church of Rome is not only the mother of bigotry, but the promoter of infidelity. But in spite of all the difficulties and trials he has had to meet, this faithful missionary has lived to see blessed results of his labors. The First Congregational Church of Detroit, which opened its beautiful new building for Polish services, has received thirty-six Poles into its membership. This forms virtually a branch church ministered to by the Polish missionary. No one who has not lived in a Roman Catholic community, and who does not know the Poles from close contact and long observation, can imagine what true courage, strong faith, and genuine heroism it takes on the part of this people to come out from their church and expose themselves to the taunts and fierce opposition, often threatening personal violence, of their former coreligionists.

A Polish woman in Cleveland, who has for some years attended our services, was visited by our American lady missionary who has learned Polish, to whom she related her recent experience when, with her husband in the Roman Catholic church, she heard the priest declare that no one could be saved but Roman Catholics. The wife shook her head so hard in dissent, that her husband, a bigoted Catholic, wanted to put her out of the church. The missionary said to her, "I have long wondered why you still go to the Catholic church, since you do not

believe what they teach." To which the woman answered: "I go only because my husband compels me. I will not pray to the Virgin or to pictures. I believe only those can be saved who trust in Christ and serve Him."

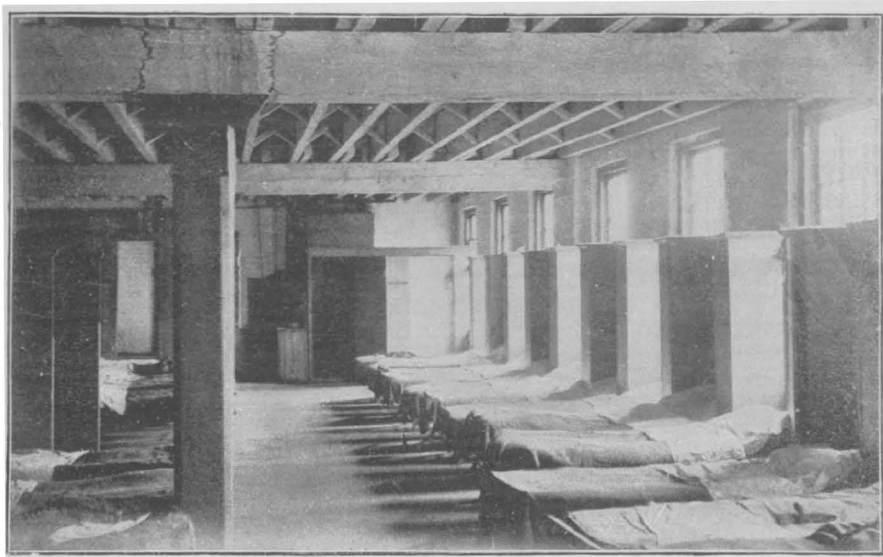
The Christian churches of America have only begun to make their approaches to this stronghold of Rome in our midst. As the loyal patriots of our Civil War cherish no hatred of those who were fighting for slavery, so we harbor no ill-will toward our Polish brethren. On the contrary, it is because we love "the stranger that dwelleth with us," that we long to make him free "with the liberty wherewith Christ has made us free," and save both him and our beloved land. Let us be up and doing, and remember that this difficult and important work requires not only self-sacrificing love and overcoming faith, but great wisdom in the study of the people, their language, history, and characteristics, and the careful adaptation of means to accomplish the great end sought, the deliverance of our Polish brethren from the thralldom of Rome, and the winning of them as allies in the greater work of making our whole nation that "happy people whose God is the Lord."

THE GOSPEL FOR THE DESTITUTE.

THE STORY OF THE NEW YORK CITY MISSION.

BY REV. W. T. ELSING, NEW YORK CITY.

A few weeks ago a New England farmer came to New York on a visit. He had read the accounts of murder, robbery, arson, divorce, suicide, and many other crimes in our sensational newspapers, and looked upon New York as but little better than Sodom. When he heard that Mr. Moody was holding services in Cooper Union, the man left his farm, and set out for the Metropolis, that he might by his presence encourage Mr. Moody, whom he pitied as a solitary Jonah in our great modern Nineveh. At the Cooper Union meetings he came in contact with other Christian workers, who were carrying on a quiet, but effective warfare against sin. The farmer became interested in city evangelization, and appointed himself a committee of one to visit the various mission stations. I found him in a Christie Street mission, which is conducted by a converted anarchist, who had also been a drunken butcher. The room in which the mission held its meetings had been a low drinking saloon. The pulpit consisted of a stand, on which beer-barrels formerly rested. On the wall were arranged, in fantastic fashion, pipes, cigar-holders, plugs and bags of tobacco, packs



INTERIOR OF A TEN-CENT LODGING HOUSE, NEW YORK.



THE "LIGHT HOUSE MISSION," JACKSON STREET, NEW YORK CITY.

of cards, daggers, revolvers, and a rosary. "This is the devil's face," said the leader, "and the old fellow's head is fast swelling, for every man who is converted brings his idol to be hung upon the wall." The room was crowded with tramps, drunkards, and anarchists. Some spoke in German, others in English. Some were in rags, workless and homeless; others were provided with every apparent comfort, but all told the same story. The uplifting power of Jesus Christ had come into their lives, and they had become new men. At the close of the service the farmer said, "I had always heard that New York was a dreadful place, but I have not seen so many good things in all my life as I have found in New York during the past two weeks. I wish the good people of New York would come out into the country and stir us up a little."

There is no city in the world, except London, where more is being done to point the lost to the Son of God than in New York; to give even a brief summary of its Christian activity, would fill a large volume. It is our purpose, in this article, to give a short account of one of the oldest and most potent agencies at work in the evangelization of New York City, and to say something which may be helpful and stimulating to those who are interested in the religious welfare of our American cities. We are more in need of accurate knowledge of what has actually been accomplished in city evangelization, than of the elaboration of new schemes and untried theories.

The New York City Mission and Tract Society has a history of seventy years' experience in Christian work among the masses, and even a partial knowledge of that history, on the part of those undertaking similar work in other places, might save both money and time. The City Mission was organized in 1827, on a broad evangelical, but undenominational basis. The original purpose was to promote sound morals and evangelical religion by means of tract distribution and personal visitation of prisons and hospitals. When the Society commenced its work, the city was almost entirely composed of English-speaking people. In 1835, the visitors connected with the City Mission distributed over 35,000 English tracts and books, while only 265 foreign publications were called for. The workers were all volunteers, who gave their Sunday afternoons and an occasional day during the week to this work. The entire city was divided into districts, each of which was in charge of a visitor. Over the district visitors was placed a ward superintendent, to whom monthly reports were rendered. Over the ward superintendents there was a general superintendent, to whom the ward superintendents made their reports. This arrangement, now impracticable for New York, would probably be the best way in which to reach every family in the smaller cities of our land. It was soon found that it was impossible to secure efficient work without having a superintendent who could give all his time to oversee and direct the district

visitors. In this way arose the office of Superintendent of the City Missions, a position now so ably filled by Rev. A. F. Schaffler, D. D. It also became necessary to have permanent ward superintendents, these corresponding to the city missionaries of the present time. The ward missionaries commenced to hold neighborhood prayer-meetings, and, as the congregations grew too large to be accommodated in private houses, halls were rented as first meeting places. Experience taught those in charge of the work that permanent places of worship were necessary, and in 1866 the City Mission and Tract Society became an incorporated body, which now owns real estate to the value of \$450,000. The cottage prayer-meetings have developed into institutional churches, in which from 40 to 50 weekly services are held. Women's organizations have become numerous in recent years, but as early as 1829 the woman's branch of the City Mission was formed. The power of this organization lies in the fact that it does not seek to work on independent lines, but is closely connected with the older society. The woman's branch has a separate board of directors, a separate superintendent and treasurer, but in the practical work of evangelization the two societies have always been one. The spirit of the two bodies is beautifully illustrated by the fact that Mr. Morris K. Jesup is president of the male branch, and his wife president of the woman's branch of the society. Mr. and Mrs. Jesup through their zeal, perseverance, and generosity have been a great power in city evangelization, one evidence of their interest with neglected masses being their gift of the De Witt Memorial Church. The older society has charge of the erection of church buildings occupying new fields, and under its care the male missionaries work; while the woman's branch employs all the trained nurses and Bible women, who work in connection with the chapels and churches, as well as in the prisons and public institutions on Blackwell's Island and other places. The support of a trained nurse or Bible reader costs from \$500 to \$600 per year. These women are frequently supported by ladies of wealth. In addition to four commodious church buildings, the City Mission has a fine house at 129 East 10th Street, where the Bible women and nurses find a pleasant home. A training school has been opened for missionaries, and all young women who are added to the missionary force must first spend a year in this training institute. At present there are about sixty persons employed by the City Mission Society.

Methods of work.—The City Mission seeks to touch the whole man—body, mind, and soul. It meets the man at every stage of life, from the little tots in the kindergarten to the decrepid old people, unable to enter the churches, but who are sought out in their homes. There is not a need which the City Mission does not seek to alleviate, and everyone in distress may find a measure of help and sympathy in the City Mission churches. The greatest stress is laid on the spiritual

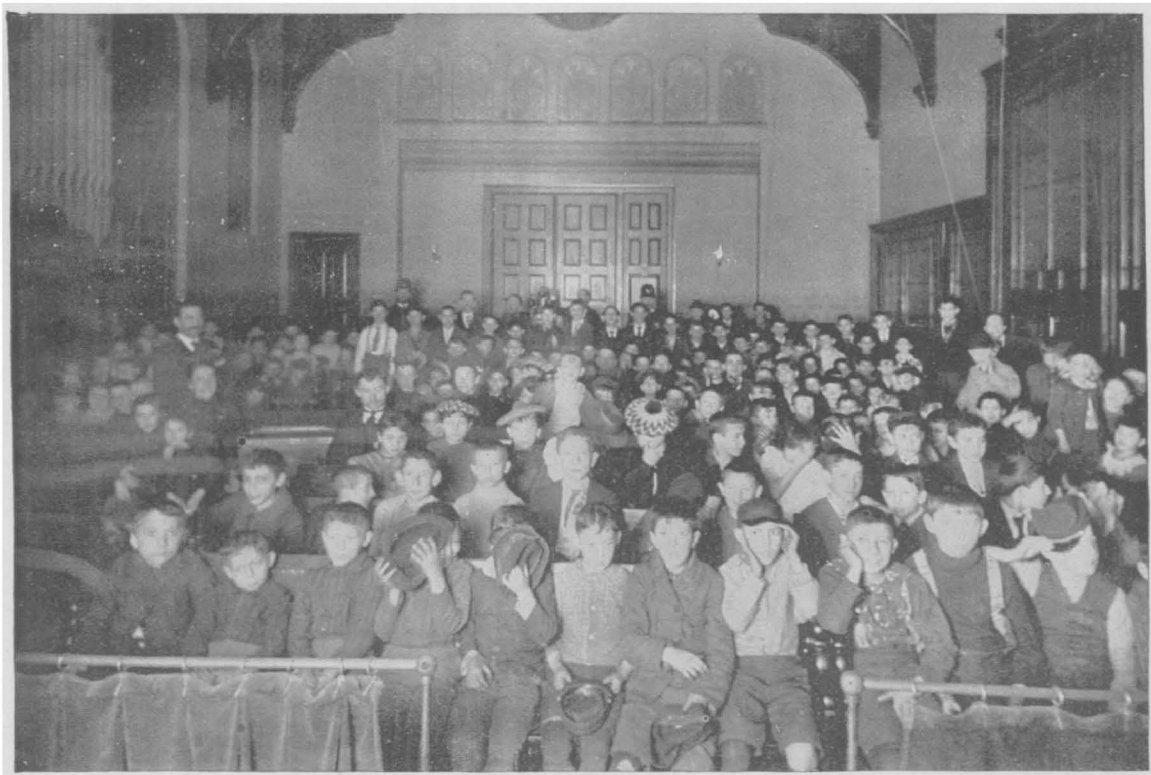
work, because sin is at the bottom of most of the evils with which we come in contact. If we can bring people into right relations with God, they soon come into right relations with themselves and their fellow men. When there has been no soul improvement, all outward aid usually goes for nothing. Conversion of men to God is our chief aim and constant endeavor. We preach the Gospel in English, German, Italian, and Armenian languages, and carry on a successful work for the Chinese and the Jews. We do, however, a great deal of purely social and educational work. It is commonly believed that in the degraded and neglected parts of our cities social and educational work can not be carried on successfully in connection with church buildings. Experience convinces us that this is a mistake. The Jews and Roman Catholics patronize our penny provident banks, our reading rooms, libraries, gymnasiums, sewing schools, cooking classes, kindergartens and day nurseries in great numbers. Our social and educational work could not be better conducted in a secular building. All of our City Mission churches are educational institutions as well as churches. One of these churches has sent out, during the past eight years, three public school, two kindergarten, and three music teachers, three trained nurses, two city missionaries, two foreign missionaries, two ministers, and three physicians. Three young men are also now studying for the ministry. These young people were all converted through the instrumentality of the City Mission, and through the uplifting power of Christ in their lives became desirous to improve themselves, that they may be more helpful to others. All our churches could show similar records. These facts are encouraging, when we so frequently hear that the poor are oppressed and down-trodden, and that in our day there is no possibility of their rising.

The Government of the City Mission Churches.—Our doctrinal basis is the Apostles' Creed. A few simple rules have been prepared for the government of the churches. The pastor, with a number of workingmen, administer the affairs in each individual church. The greatest freedom is allowed, and the churches are practically self-governing. The executive committee of the City Mission appoints the pastors, but no man is ever placed in charge of a City Mission church who is not acceptable to the people. In case differences arise between the pastor and his official board, and the board attempts to pass measures, which are in the pastor's judgment unwise, he has the veto power, and the matter is then referred for settlement to the executive committee of the City Mission. Mr. Moody has recently criticized the whole system of mission churches, and there is, no doubt, a good deal of wisdom in his words, but if the wealthy churches, who now support mission chapels, were to follow the simple method of this society, there would be no force in his criticism. It is undoubtedly

true that the ideal condition is one in which the rich and the poor meet together before their Maker in the same house of prayer, but we do not live in an ideal world, and we must strive to use the means best adapted to existing conditions.

The majority of working people in New York live in a kitchen and two dark bedrooms. They have no facilities for bathing, and in damp weather little opportunity to air their clothing. It would be impossible to keep people who are accustomed to refined surroundings, and who have not an over-abundant supply of missionary zeal, in churches largely composed of people from the tenement houses. The self-respecting and better class of working people in one of our City Mission churches complained when the men in the Bowery lodging-houses, who were ragged and unwasht, began to fill the church, and we felt that they were justified, and made special provision for the lodging-house men. The working people will be most at home in a church largely composed of their own class. Their churches should have an air of refinement about them, and be adapted for institutional work. An absolutely perfect system of ventilation is indispensable. The mission chapels should be manned with an efficient force of workers, and should be practically self-governed. If the church building is provided with ten or twelve Sunday-school class-rooms, each capable of seating fifty scholars, self-denying men and women will be found, who will esteem it an honor to identify themselves with the chapel work as leaders of these important classes.

Rescue Agencies.—There is in the minds of the most degraded people a certain veneration for a building set apart to the worship of God. People will go to a dime museum in their rags and dirt, but very few, who are sober, will enter a place of worship unless they are decently attired. The surroundings of even our City Mission churches become too refined for those most in need of spiritual quickening. The City Mission acted most wisely when, instead of lowering the tone and respectability of its churches, it planted out-stations in the most degraded courts and alleys. We had some most interesting experiences in these out-stations. Our aim was to reach those who would not enter our church buildings, either because they had no clothing, or because there was absolutely no desire for spiritual things. We devised a system of movable missions. A degraded court was selected, in which forty-six families resided. We quietly rented two rooms, such as the tenants occupied as living-rooms. We had an understanding with the landlord for what purpose we desired to use the rooms, but there was no advertising whatever. The day before we opened the mission, we sent a wagon-load of chairs and a small organ to the court. The news that a whole wagon-load of chairs had been sent to one of the rooms was sufficient to fill every woman's head in the court with interrogation points. "What in the world is coming to this



A JEWISH CHILDREN'S SERVICE, NEW YORK CITY MISSION.

court, a wagon-load of chairs and an organ, but no pots, beds, or wash-boiler?" The women advertised our coming effectively, and the next day, when we hung up a red sign, decorated with a white rose, on the door, and sent a pretty card of invitation to every woman in the court to come to the "White Rose," the excitement and curiosity was sufficiently great to crowd our rooms to their utmost capacity. We commenced the service with coffee and cake, because no saloon in our neighborhood is ever opened without some free refreshments. One woman, who had left her children upstairs, started to leave when she had dispatched the refreshments, but we asked her to wait a little while we read from "the Good Book." As we began to read, a woman, who was sitting by my side, put her hand on my arm and said: "Look here, Mister, do you think it is right for that woman to black-guard me?" I said, "please do not disturb me until I have finished reading the Bible." I read the story of the rich man and Lazarus, and talkt to them about the two lives, two deaths, and the two eternities of these men. Oh! what a luxury to preach Christ to those who have never heard the message of mercy! Soon a death-like stillness fell upon the audience. The big tears ran down the faces of these weary mothers. I finally said, "before we close, I would like to know if any of you women desire to turn over a new leaf? Will any of you start for heaven to-day and try to bring your husband with you? If there are any such, will you raise your hands and we will pray for you." Reverently, but spontaneously, and as if moved by the Spirit of God, every woman raised her hand and we poured out our hearts to God in prayer. It was a wonderful meeting, and the power of God was present to save. I turned to the woman who had interrupted me and said, "My good woman, what did you want to say to me?" The anger in her face was gone, the tears were running down her cheeks, and with a choking voice she said, "Never mind, I have as bad a tongue in my head as any woman in this house. It was my fault as much as hers." For six months our rooms were filled every afternoon with children, and with adults in the evening. At the approach of hot weather we gave up the mission, and urged those who had become interested to attend our church. The next Fall we started in an entirely new locality, and passed through the same experiences. There were stormy times occasionally, the rougher elements frequently seeking to break up the services, but soon the moral sense of the community was with us, and we were left undisturbed. The value of these movable missions lies in the fact that it brings the converts into the church, with which the mission is connected, to be trained in Christian life and work. The best place to convert a man or woman is the rescue mission, and the worst place to leave them in permanently after conversion is the rescue mission. The church is the spiritual home of converted men and women, and the great defect

of the Salvation Army and other rescue agencies is that they do not lay more stress in transplanting their converts into the churches. The great cities of America will be the storm-centers of the future. The Gospel of Christ will be the most potent remedy for the evils which now afflict us, and the greater evils which may come upon us. The permanent remedy will come not through acts of congress or the legislature, but through the moral and spiritual elevation of the individual. Two years ago I saw a man whose eyes were closed, and whose face was horribly disfigured from cruel blows received in a drunken brawl. His wife and children were about to be evicted. The starving little ones were piteously crying for food. To-day this man is a volunteer care-taker in the infant class of one of our large City Mission schools. He came to me just before the presidential election, his face beaming with honest pride and pleasure, as he said, "I have been nominated for assemblyman by the Prohibition Party!" Multiply such cases by the thousands, and the red flag will never be flaunted successfully in the faces of American citizens.

The Cross of Light.—A few years ago a poor woman, with breaking heart, was sitting in her desolate rooms on the top floor of a tenement house. Comfort and happiness, and a home which she once owned had all been destroyed through drink. She said to her husband, "George, I hope I will be dead next Christmas, because when Christmas comes, and everybody is happy, you will make my life doubly wretched by your drunken conduct." He uttered a curse, slammed the door, and left her. She said, "Why should I wait till next Christmas, I can be out of all my trouble to-night, and I can bear it no longer." She went to the window, raised the sash, and was about to throw herself on the stone pavement five stories below, when suddenly her eyes caught sight of a fiery cross, and she gave a shriek, "What is that, look, children, look!" The woman and her children gazed in wonder upon the cross of fire, and then called to their neighbors. The neighbors said, "Oh, that is nothing, that is only the cross on the top of the City Mission church. They are holding their Christmas festival, and they have lighted the cross." "Oh, no," said the woman, "that cross is the vision and voice of God to me. I was about to do an awful thing, and that cross stopt me." The symbol of redeeming love stood for an hour against the dark outline of the sky and vanished, but hope did not die out in the woman's heart. She was present at the City Mission church on the following Sunday. She began to pray for her husband, and he also was converted. The saving power of the cross of Christ must be made known to all who are ready to perish in the dark places of our great city; in this blessed work the New York City Mission and Tract Society has been successfully engaged for seventy years.

"THESE FROM THE LAND OF SINIM."

WORK AMONG THE CHINESE IN NEW YORK.

BY MISS CHARLOTTE CHAMBERS HALL, NEW YORK.

CHRISTIAN work for the Chinese in America is unique. The young men come from the opposite side of the world. They are opposite to us also in customs and in manner of thought, so that even the Chinese idea has to be transposed before it is translated into our language. Methods to suit their need must therefore be opposite in many respects to those used in other missionary work in this country, and even methods usually successful in China do not always avail for the Chinese in America; and further, in San Francisco different circumstances require different methods from those in use in New York City. To look at Orientals and oriental work from an occidental point of view is usually to see the reverse of what is true. Hence the many adverse statements which Christian workers know to be false. To any thus misinformed, and in the spirit of Nathaniel would ask: "Can any good thing come out of China?" the reply is, as Philip's was, "*Come and see.*"

We see first a stronghold for God; a stronghold for Satan. This characteristic of Greater New York marks its Chinese population. The righteousness of its two hundred or more communicants in evangelical churches is in contrast to their heathen kinsmen. It is said that China has no darker spot than Chinatown in New York.

There are about five hundred Chinese Sunday-school scholars, principally laundrymen, who form a distinct class among the many grades in New York and vicinity. "*Come and see*" a Chinese Sunday-school in session. A Chinese prayer-meeting, attended by all the scholars, is held half an hour before the opening of school. This prepares the Christians to lead in evangelistic meetings, and brings the Gospel to those who can not yet understand it in English.

"I see a number of the teachers are women," you say. "I do not approve of women teaching the Chinese," and add, with a smile, "I would not mind having an attractive woman teach me."

Truly, an American man's view of it, applicable, doubtless, to his own but not the Mongolian race. The little Chinese boy is taught reverence to mother as well as to father, and the village school-teacher in China is a highly respected man of authority. It is a sorry day for the boy if he disobeys, for when he gets home his parents punish him again. Thus early taught diligence and respect at home and school in China, we find him a deferential, appreciative scholar in the Sunday-school here. I do not believe a Chinese ever acted in other than a proper and courteous manner to his lady teacher.

You see most of the teachers have one scholar, and ask, "Why this waste of time on *one* man?" Experience has shown it the best method, especially with beginners. Given: Several Chinese, kinsmen, of about the same age, ability, knowledge of Chinese and English, willing to set aside the custom of other Chinese Sunday-schools and be taught together. Given: A teacher of such tact as to hold the reins of instruction so that all the scholars keep pace and mutually increase progress, then the results may be satisfactory. There are several such classes.

Yonder see that Chinese group. The older man, a typical Christian, his face aglow, his suited gesture, his rapid words in the mother tongue, show his earnestness. The younger men follow every motion, listen absorbed; now and then ask a question; he answers, glances around to see if all understood, and continues. The teacher who taught him is teaching that circle of Chinese through him. Was it waste of time? It is evident that one scholar, having the whole attention of the teacher, must make better progress. The teacher is a Christian friend that makes their hardworking lives more endurable; one to whom they turn for comfort in their sorrow, and sympathy in their joy.

An earnest young scholar profest his faith and was baptized. He was the first of the nineteen converts whom Dr. John Hall has since received into the church. This young Chinaman was soon after called home by his mother's illness. After some years stay he returned. He had so faithfully taught and lived the religion of Jesus that his whole family became Christians. Our Christians in China have a cemetery of their own. All the vast province of Kwangtung, from whence all the Chinese come, is being permeated with Christianity. The young men, as they visit China and return, tell of the wonderful changes the Jesus religion is making in their native villages. Truly *one*, even "a little one," prayerfully taught, becomes in time "a thousand." Is it waste of time to teach that *one* for God?

"Come and see." Come nearer. Hear what is being taught. Here is a beginner learning A, B, C. "Ah! all that these Chinese come for is to learn English!" you exclaim. That is the reason, doubtless, that attracts most of the Chinese, at first. They know that their success here largely depends on acquiring the language. If any are so kind as to teach them, why shouldn't they come? *But*, I never knew an instance where, if the teaching continued, the prayerful teacher failed to bring that scholar to Christ. That one man saved, offsets all the failure, is worth all the energy and expense put into the work.

There came to Sunday-school a middle-aged Chinese, with so sad a countenance that it occasioned remark. He had large, deep set eyes, fine forehead and evidently a refined nature. Tenaciously he held to the religion of his ancestors. He despised our religion. The very

name of Jesus was hateful to him. In his laundry he never allowed it to be spoken in his presence. In vain his cousins had urged him to come to Chinese Sunday-school. One day his brother came from St. Louis, where he had been a regular attendant in Chinese Sunday-school. "See," they said, "your brother he read, he write English, you older, you know nothing!"

Then he made up his mind that he would go and learn English. A new teacher came that Sabbath, and he became her scholar. With contempt he pusht the Bible away, but eagerly poured over the alphabet. There had been a fall of snow, she called his attention to its whiteness and purity, and made him understand that our God, for Jesus' sake, could make our souls "whiter than snow." When the man heard that, he bowed his head, and seemed to think deeply. He was so earnest to learn English, that she invited him to come to her home and study on Monday afternoons. She was a young woman of rare tact and deep spirituality. Long before he could read English, he was reading this "living Epistle of Christ." After a time, he reacht for a Bible and askt to read it, then he would read no other book. "Small words in Bible," he said. Now, he came, that through English, he might learn the Way of Life. The arrogant Confucianist became humble as a little child, at the feet of Jesus, and after two years of further study, he was received into the Church. At that solemn service we sang his favorite hymn, "Whiter than Snow." Many spoke of his radiant face, not at all like the man who came that snowy day, to learn English. Knowing how timid he was, his cousins asked him, if he was not afraid to stand so long before so many. "No," he answered emphatically, "I not afraid, I stand up for Jesus one whole hour. In my heart I say, 'fear not, for I am with thee. Be not dismayed, for I am thy God!'" For several years the illumined face of that transformed man has been shining in his Chinese home.

At another table the scholar is memorizing the Lord's Prayer. He points to the words, "Our Father." "What that mean?" His teacher, an elegant man of wide culture, explains. Still the cloud of mystery rests on the Chinese face. Suddenly there is a rift in the cloud. "*My Fader, and your Fader?*" "Yes." It is too wonderful, again he asks, "*God your Fader and God my Fader, too?*" "Yes." A burst of soul-light radiates from every feature, he has graspt the revelation. The Fatherhood of God, the brotherhood of Man.

"Yes," you say, as the session closes, "it is very interesting, but do these Chinese really become Christians?" "By their fruits ye shall know them." When a man loves his enemies, prays for those who persecute him, denies himself that he may help the more needy; when his upright, industrious life is in harmony with what he professes, when the calm, genial face tells of the love, joy, and peace within, we say, that man is a Christian indeed. Such are our Chinese com-

municants. Of all Christians, I know of none under such strict surveillance—from friend and foe as they, and none better stand the test.

"But," says one, "does not hope of gain influence them to join the Church?" It may, in some instances, but it is the exception. The Christians find much to bear; much to give of time, energy, and means. They bear and give rejoicingly for Jesus' sake. Most of them have regularly attended, at the same time, schools of different denominations, and circumstances have led to their choice. No ancient wall of Church differences divides these workers, but Christ is all and in all.

Let their works show the reality of their faith.

The Chinese Christian Union has met monthly for years, holding evangelistic services in each school in turn. The power of the Holy Spirit has manifestly been with them, and much good done, which only such zealous Christians could do. Their headquarters is at 8 Pell Street. Mr. Gong Yu is their newly elected president.

The Evangelical Band, composed of about thirty young Chinese, of different denominations, does aggressive work in Chinatown. They rent rooms at 8 Pell Street. With the help of Mrs. Blanchard and other Christian friends, they have a Sabbath-school every Sabbath evening at eight o'clock; at nine thirty they hold a Chinese Gospel meeting. Many who would otherwise know nothing of Christ, are attracted, in the first instance, by curiosity to hear the singing or to learn English. This is the nucleus of the Chinese Union Church. Already they have raised five hundred dollars toward the building fund. Mr. K. F. Pang is now president.

The Chinese Young Men's Association of the Methodist Church found that comparatively few of their people in the city had the Word of God in their own language. They have, therefore, personally distributed seven hundred and thirty-five Chinese New Testaments, and their work continues. Their headquarters, and those of the M. E. Chinese Mission, are at 150 Fifth Avenue, in the M. E. Mission Board rooms (2.30 p. m. every Sabbath). Rev. Dr. S. L. Baldwin and Miss M. A. Lathbury are their efficient friends. Mr. C. Soule Bok, now a law student, is their able and spiritual leader and interpreter.

The Chinese Young Men's Association of St. Bartholomew Guild, of the Episcopal Church, meets at 23 St. Mark's Place every Sabbath at six o'clock. Two Sabbath services, afternoon and evening, and Monday evening school, are held. The Guild has between two and three hundred members. Of one member, Mr. Lee Lea, recently returned to China, they hear that he devotes all his time to traveling from village to village, preaching the Gospel. Mr. Guy Maine, at whose eloquent appeal in behalf of the temporal and spiritual needs of his people the Guild was founded, has returned from China, and resumed his place as superintendent. He is planning a Chinese campaign in Chinatown.

The Baptists are foremost in zeal. They have had large and powerful Christian Associations, and done much missionary service. Mr. Fung Yuk Mow is the leader of the Morning Star Mission, founded by Miss Helen F. Clark, at 17 Doyer Street, and Miss E. C. Potter, secretary. The Christian Sunday-school of the Calvary Baptist Chinese Sunday-school has united forces with them, and they hold the school there every Sabbath evening. The Tabernacle Baptist Chinese

Sunday-school, Second Avenue and 10th Street, under Dr. W. H. Bell, have long done faithful work.

The Chinese of the Three Congregational Churches unite in supporting three missionaries in China. The Rev. Sydney L. Gulick, now on the field, imprest his own spirit, "rabid for missions," upon the Broadway Tabernacle Chinese Sunday-school, which he founded (Broadway and 34th Street, 2.30 P.M., Sabbath). The Superintendent, Dr. C. E. Bruce, 456 Lexington Avenue, is one of the "Beloved Physicians," to whom the Chinese are deeply grateful. Mr. K. F. Pang is the genial interpreter. The Chinese Sunday-school of Dr. Behrend's Church, in Brooklyn, is one of this missionary trio.

Besides these, they send one of their own number as missionary. Mr. Yung Park, a member of the Pilgrim Congregational Church, (121st Street and Madison Avenue, 2.30 P.M., Sabbath, of which Rev. Dr. Virgin is pastor, and Mrs. E. R. Solomon, superintendent). Mr. Young Park is an orator by nature, a deeply spiritual man, who, by the grace of God must accomplish much.

The Chinese Missionary Association of the Presbyterian Mission, superintendent Rev. Huie Kin, 14 University Place, have raised \$2,000 (gold), to build a church that is to be self-supporting at San Ning City, China. They also regularly support two day-schools in that vicinity. These are Sabbath-schools on the Lord's day, and centers of influence. In the schools there are forty-two boys and eighteen little girls. The fact that the girls have the privilege of education, and are taught in the same room with the boys, is eloquent tribute to the influence of the Christians of the Chinese Sunday-school here, on the ancient customs of China. There is a prosperous and most interesting day-school for Chinese boys at 14 University Place, thirty of whom came from China last summer. When the Christians were asked to help rent a summer home for these boys, the 14th Street and 2nd Avenue Presbyterian Chinese Sunday-school, (2.30 P.M.), where Mrs. Heath has labored so long, and is so beloved, and the Chinese Sunday-school of the Fifth Avenue Presbyterian Church, Mr. William Campbell, Superintendent, (7.15-9 P.M., at 9 East 59th Street), responded generously, and took much interest in these young kinsmen. The Presbyterian Chinese Mission has also a large school at 53 5th Avenue (2.30 P.M., Sabbath), and a Monday evening school at 14 University Place. When the Rev. Mr. Huie Kin was in China last summer, he was called upon to visit the homes and baptize the mothers, wives, children of those whom he had converted in America, and who had brought the Gospel home.

The Chinese Evangelist, a Chinese and English Christian monthly, ably edited by Mr. J. S. Happer and Mr. Guy Maine, of Canton, China, did effective work for three years—arousing interest, organizing Sunday-schools, etc. Mr. Yung Kwai (1327 Fifth Ave.), a scholarly, Christian Chinese, edits the *New York Chinese News*, which exerts a wide influence for Christianity.

These and other Chinese Christian Associations show something of the results of the Chinese Sunday-school work. With the united effort of about forty Sunday-schools, however, only about one-twentieth of the Chinese population is reached. From every school the cry goes forth—tell it again and again, until some one hears and responds, "Oh for teachers! More teachers!" Nine thousand five hundred heathens

at our door, waiting to be taught the way to heaven. The red signs of the laundries cry out, as we pass, "Oh for schools! More schools!" Who can estimate the value of a soul saved! A Chinese soul saved here, means the salvation of many yonder, the beginning of the undermining of the "Gibraltar of heathenism." Oh, that God would speak, and listening souls reply, "Here am I, send me."

POLYGAMOUS APPLICANTS.—II.*

WHAT MISSIONARIES THINK SHOULD BE DONE WITH THEM.

BY REV. DANIEL L. GIFFORD, SEOUL, KOREA.

REPLIES RECOMMENDING ADMISSION OR FAVORING LENIENCY.

China.—*Rev. Paul D. Bergen* (N. Presbyterian), of Chinan-fu, thinks that "we have no right to make a man put away his extra wives. It is gross injustice to those put away, and also to the children, and also to the man, because all entered into the compact innocently. We have no mission rule, but I think without exception we would take what seemed a Christian man into the Church and let him keep his wives. Same in regard to wives who ought to continue to live with their husband."

Rev. Y. K. Yen (a native Chinese of the American Church Mission, Shanghai), says:

My own opinion is that a polygamist ought not to be excluded, because: (1) He married in ignorance of Gospel law. (2) Concubinage is legal, and she married him in good faith. To be put away would be cruel to her, especially if she has children, which generally is the case. (3) If put away, she would have no home to go to, and thus be exposed to great perils. (4) During the infancy of the Church she ought not to have burdens greater than she could bear. "God will have mercy." I need not add that no convert could marry a concubine. I have had such in my church and they have been forbidden Holy Communion.

Rev. Timothy Richard (formerly of Eng. Baptist Mission, but now connected with the "Society for Diffusion of Christian and General Knowledge among the Chinese"), Shanghai.

(1) Never heard of such a practise in China as a "perpetual catechumen" in regard to any subject. (2) Would allow a man with plural wives to enter the

* We regret our inability to print the whole of this important discussion in one or even two issues. The subject is one which can only be thoroughly understood and intelligently discuss in all its aspects by one who has resided for years among polygamous people, who are being brought by slow stages from the darkness of heathenism into the true light of the Gospel. Hence it is of especial importance to consider in detail the opinions of missionaries, who have studied the question for many years on the field.—EDITOR.

Church, "but not to hold any office." (3) In answer to the question whether such a man should be required to put away all but one wife, he replies: "No, no. Unless the extra wife or wives are willing for the new arrangement and proper compensation be rendered to them and their children; otherwise compulsory divorce would be cruel injustice and, of course, contrary to the whole tenor of scripture." (4) Receive her also into the Church on the same condition as No. 2. My opinion coincides with the general practise of our mission.

Rev. A. G. Jones (Eng. Baptist), Choup'ing, says, that their mission baptizes polygamists; but meets very little of it and has had only a few cases. The converts may "retain their 'ch'ieh' (concubines), and must support their children, but can not take or hold office in the Church outside of their own congregation."

D. B. McCartee, M. D. (N. Presbyterian, of Tokyo, Japan, but formerly of Ning-po, China), narrates an experience with such a man, in China, some forty years ago. While stationed at Ning-po, he made the acquaintance in a shop, of a Chinese gentleman, of the name of Kun. In a subsequent interview at the doctor's house, he gave him a Bible and some tracts. Ten years later they met again. Mr. Kun had become an applicant for baptism. Dr. McCartee says:

We found on conversing with him that he had carefully studied both the Old and New Testaments, and showed such evidence of acquaintance with the plan of salvation and of his having taken Christ as his Savior, and of his endeavor to do whatsoever He had commanded, that after a suitable length of time, the session of the Yu-yao Church (some forty miles from Ning-po) wisht that he might be received into their church by baptism. But we then for the first time learned that some years before having reacht the age of forty-five or thereabouts, and his wife not having born him a child, he had taken to himself a second wife (or concubine). . . . Mr. Kun's concubine had borne him a son, and Mr. Kun had no idea that he had done anything contrary to the rules and requirements of the Christian religion, but supposed that he was following the example of Abraham, the father of the faithful and of other Old Testament saints. The mission was for some time uncertain as to the proper course to be followed. My own view was that Mr. Kun had acted in good faith according to the laws and customs of his own country, and with no intention or consciousness of disobeying any of the commands of Christ. He could not legally put away his wife without cause and to make him put away his second wife, for no fault of her own, would not only be inflicting a penalty upon her which she had not merited, but would separate a mother from her own child, which would be cruelty. The matter was finally settled in that way. The church were advised that altho any one who had been admitted into church fellowship, if he afterwards took another wife (or a concubine) while his first wife was still living, should be cut off from communion, two wrongs would not make one right, and that Mr. Kun should not be required to send away his second wife. And so the church acted and admitted him to baptism.

Rev. H. H. Lowry (Methodist North) Peking, doubts whether any rule can be laid down to cover all cases. Each case should be settled on its merits. Should not hesitate to receive such a man if otherwise perfectly satisfied with his sincerity. If one wife can be put away

and supported without hardship to herself, he should insist on it. But nearly always it is the second wife who has the children, and is probably the favored one. In that case he sees no reason why the other could not be comfortably provided for by the husband. Of course, such a man should never be given office in the Church; and thinks the man must *support* both wives and the children. Would receive the female applicant in such relations. It is a relation into which she entered without her consent, or perhaps any thought of wrong. Speaking of the actions of "Synods or Councils, etc., in the home land," he says, "They simply can not appreciate the situation. It is easy to formulate a very clear theoretical course of action, but in practise we find difficulties that they can not understand at home."

Rev. J. C. Gibson (Eng. Presbyterian), Swatow.

The practise in our mission, . . . both here and in Amoy is to refuse baptism to men who have more wives than one. We have kept them in the position of unbaptized worshipers. . . . As to the wives in such cases, I do not remember that the matter of their being baptized or not has ever come before us. My impression is that if it did, we should receive them if otherwise suitable. . . . Cases of this kind have not been numerous with us. The people among whom we work are for the most part a poor farming class, and in the cities our membership is comparatively limited. Among the agricultural and small trader class the practise of polygamy is rare. . . . If the cases were more frequent, I think we should all feel it to be necessary to give the matter more thorough consideration than we have done, very probably with the result of a change in our practise. . . . I think we [in this mission] all occupy much the same position of provisional assent to the present practise, with a feeling that it may require reconsideration.

Of course, it is to be assumed, that the taking of a second wife by a church member would be treated as matter for discipline. . . . Should he be required to put away all but one wife? . . . (1) As Christian teachers we can not admit that the man has a right to dispose of the women without their own consent, and in cases where they did not consent, what could be done? I am quite clear that the man is bound to provide for these women for life. If he is to put them away he must do either of two things; (a) He may give them a separate establishment, and provide for their maintenance, while remaining himself quite apart from them. In this case they would remain under his control, and however good his intentions might be, no one who knows the Chinese would think that to be a safe permanent arrangement. . . . Or (b) he may arrange marriages for all but one of his wives. . . . Here there are many difficulties. As a Christian must he not seek Christian husbands for the wives whom he is marrying out? On the other hand, would we feel free to recommend these women as wives to Christian men who are not yet trammelled? Would they not do much better to take for their wives women who have not gone through any such painful experience? Also will it be possible for him in all cases to find suitable husbands for these women? . . . Again, he has put himself into a very close relation, rightly or wrongly, to these women; has he a right, as himself a saved man, to put them once for all beyond his own influence and give up all opportunity of leading them to the Savior? . . . I can not think that it is in the spirit of the Gospel to outcast in this way these women, who by no fault of their own, prob-

ably without their consent having been asked, have been put by this man in the days of his ignorance into this false position.

Now as to which wife he is to choose [in case he puts away all but one]. . . . He has absolutely no right to put away his first and legal wife. . . . To my mind the putting her away, with no fault alleged against her, would far more disqualify him from receiving Christian baptism than would the possession of two or more wives. . . . But may he retain her, and put away the others? If the other wives have no children, if they are willing to go, and if he finds a suitable Christian marriage for them which is acceptable to them, then I think he may put them away. But is it likely that these conditions could be carried out? I think not. From what I have said it seems clear that it is not open to him simply to divorce any of his wives. To do so would be adding sin to sin, and the sin is the more grievous that he is now a Christian man.

The existence of children still further complicates the situation. Whether they are the children of the first wife or of the others, he is their father, and their claim on him, not merely for support, but for a Christian training, is not affected by the sinfulness of his relation to his secondary wives. In many cases the children are likely to be the children of the secondary wife or wives, because the reason for taking a second wife very often is that there are no children by the first. For this reason the retaining of the first wife and the putting away of all the others will raise at once the very difficult question of the rights of the children. Are they to follow the father? Then they will be separated from their own mother. Are they to follow the mother? Then they will be separated from their own father, and moreover the father is by supposition a Christian, while the mother may not be. On the other hand, where one man has several wives, the mother of each child has a stronger claim to the possession of it than the father, who by taking several wives, has made a Christian home and the concentrated exercise of parental love impossible. In short, when there are children, there is no possible extrication of the situation by the rough and ready method of putting away.

Whatever the solution to be adopted may be, it seems to me that we are shut up to contemplate as unavoidable the continuance of the old relationship. It was a wrong relationship at first, and the man sinned in entering upon it; it is a wrong relationship still, its moral character being unaltered by the lapse of time. But the wrong done is in its nature permanent in its results. It is not a wrong which can be righted by an act of repentance and reformation. To change the status now would only be a fresh act of sin. The penitence must be that of the heart, but the wrong done can not now be put right.

If this be so, what attitude is the Church to assume? Is a man in this position to be baptized or not? . . . If a case came before us in which the Christian character of the man was very plainly that of a renewed man, . . . I think I should feel inclined to admit them to baptism. But there are reasons of weight for refusing baptism. The church is in its formative stage; . . . their admission may tend to lower the tone of spiritual morality which we wish to keep as high as possible. You may fairly say to such a man that by refusing baptism you do not imperil his salvation, and that for the sake of warning, and for the common good of the whole Church you feel bound to keep him at the door. After a time, when the Church has made some growth and its moral tone is better established, it might become safer to risk the admission of such men. But at an early stage one such man might by his influence do a world of harm to the spiritual tone of the Church. . . .

On the other hand, it seems to be very much in the spirit of the Gospel, and in accordance with apostolic practise, to admit into the Church very imperfect

elements, trusting to the working of the spiritual life present in it to eliminate the elements of evil. So slavery was dealt with. There must have been not a few slave-owners in the early Church. And one can not help feeling, that 1 Tim. 3:2 distinctly hints that there were in the early Church some that had more wives than one. If a man is kept out of the outward church because of his having more than one wife, many dangers may arise in his family life. He worships under a stigma that lowers his self-respect. His wives and children may very likely feel it so much as to be deterred thereby from coming to worship at all. If, on the other hand, his wives and children should follow him in making a Christian profession, and are baptized while he is not, the man will feel that an injustice is done him by which his rightful influence as a Christian man over his own household is greatly weakened, just at the time when he has begun to desire to use it for good.

The one condition that I would impose would be the one suggested by 1 Tim. 3:2, that he should not be appointed to hold any office in the Church. I would explain the principles acted upon to the man himself, to his family, and to the congregation, protest against the wrong done, so that the Church's attitude may be unmistakable, and then in the exercise of the charity which believeth all things I would baptize him.

Rev. J. R. Goddard (Am. Baptist), Ning-po, believes that when such a man applies for admission, if he gives good evidence of conversion, he should be received. If he can put away all but the first wife without injustice, should be encouraged to do so. But having married them *legally*, while a heathen, it would be doing a wrong and injustice to put them away against their consent, or without making adequate provision for their needs. If they have children it would bring a stain against their legitimacy. He would, therefore, fully explain to such a man, and also to the native church, the Bible doctrine of marriage, and as the lesser of two evils, would receive him to church membership with his plural wives.

Rev. J. Wherry (Am. Presbyterian), Peking, says neither the Presbytery of Peking nor Synod of China have a rule on the subject. He knows of three cases: In one case the man put away one of the women and subsequently was elected an elder; the other two were admitted, keeping their wives.

(1.) Inclined to think he would admit a man who had taken two wives in days of ignorance, if truly regenerate.

(2.) The only condition he would require in admitting is that the man satisfy his conscience in retaining or putting away one of the wives. Still, if young, and second wife had no children, and could be restored to her father's household, or put in some safe retreat, might advise to put away if it could be done with her consent and quietly.

(3.) If he wishes to put away and can peaceably, should as a rule retain the first wife. If the second wife *only* has children, and the first wife is willing and has a suitable home to go to, it might be wise for her to separate from her husband. Wives sent away should be supported or divorced only with their own consent freely given. "Whether the first wife should, even with her own consent, be absolutely divorced would, in my opinion, depend to a certain extent on the nature of the marriage contract and the circumstances connected with it, and the laws of the country under which the man lives." The divorced woman, if

she so desires, should retain the children. He believes in admitting a female candidate in such relations. He believes that a weighty principle bearing upon this question is, "The right of every true believer in Christ to baptism."

Rev. J. L. Stuart (S. Presbyterian), Hangchow:—

I would say that if he recognizes the sin and would like to restore what he has taken unlawfully, but can not do so without injury to others, let him be baptized. Let him understand, however, that he should make all amends that are possible: *e. g.* living apart if the woman be willing. . . . Invariably the first wife should be retained as the only legal wife. . . . He should see that they are supported, or that they or their families can support them. She may marry another man. The children always belong to the father. The female applicant, if a concubine, may be baptized when the man, who is practically owner and master, refuses to give her up. I put her in the same category with minors, servants, slaves, apprentices, etc.; persons who are bound to others and can not act freely. Always try to change the relation when it is not in accord with the principles of the Bible, but when this can not be done without violating some other Bible principle, let it stand, and treat the person bound by it as not a free agent and not morally responsible in that particular respect. Receive him on condition that when he becomes free he or she will use his or her freedom and conform to the law of God. The Gospel teaches men to do right, but not right in one direction at the expense of right in another direction.

Rev. R. Lechler (Basel Mission), Hongkong, sends a copy of their church rules in Chinese. Commenting upon these, he remarks:

He should not be required to put away all his wives but one unless he sees his way plain that no injustice nor injury be done to the innocent. . . . The first wife must be retained in China, otherwise his social standing would be ruined. Of the second wives, he can retain those who have borne children; mere concubines should not come into consideration. . . . The wives sent away must be supported by the former husband if they can not find a new husband. The children, at least all boys, go to the father by Chinese right. . . . I had a case in Hongkong where the second wife of a heathen husband was converted. The husband did not wish to part with her, but allowed her free exercise of the Christian religion. So I baptized the woman and had no occasion to regret it. Dr. Ashmore, in the *Chinese Recorder* of 1883, related an incident which was as follows: "An applicant had two wives, and was told that he must put one away. Which one? The one last married. But the first wife had no children, while the second had several. Was the mother to be separated from her children? The discarded wife said to the missionary, 'Teacher, he is my husband; I am his wife. You say that he ought not to have taken me, but he *did* take me before he knew your new religion. He is the father of my children. I have a right to look to him for companionship and for protection. You make my children illegitimate. You should not do that. You have no right to injure my children that way. You have no right to put me in the position of a disreputable woman, for he lawfully married me according to the usage of China. I had a husband; now I have no husband. I had a home; now I have no home. If I go and marry another man I shall break the law. I had one to whom I could go as the father of my children; now I can go to my children's father no longer, nor may I dare to speak to him.'" When a man marries a second wife after he became a church member the course of a missionary is plain. But when Christianity finds a man living according to the custom of the country and the sanction of its laws with two

or more wives, can not be accepted under protest rather than do irremediable injustice and injury to the innocent?

Rev. James Carson (Irish Presbyterian), Moukden:—

This question came up and was discussed and settled by us as a Presbytery [Manchuria] a few years ago. We decided that the fact of a Chinaman having two wives should not be a bar to his receiving baptism; moreover, that he should not be required to repudiate or put away either, but at the same time that he should not be eligible for any office in the church. Of course it is not permitted under any circumstances for a man, once he becomes a member, to take to himself a secondary wife or concubine. It was my painful duty last year to excommunicate a man for this grave offense against the law of the church. He persisted in contracting the second marriage, altho he knew that he was infringing the said law and knew the consequences that it would entail. The members at the station (Fa Kúh Mên) entirely approved of my action. . . . I remember we felt, when the question was under discussion, that a great wrong would be done to the unoffending wife if she were to be divorced from her husband, inasmuch as the marriage was contracted during the days of his ignorance. What would become of the divorced wife? What would be her status in native society, and how would the outside heathen world regard the action of the Christian church in thus separating husband and wife? By tolerating the evil under the above limitations we believe we are acting in the spirit of the Gospel, that the relationship may be sanctified and the whole household saved.

Rev. John Macintyre (United Presbyterian Church of Scotland), New-chwang:—

We did not make a clean start. There were no women in those days to tell us who was who in the family, and some were baptized who would not have been if we had known all. . . . Thus I have been gradually educated into the belief that after all it is better in China to baptize as we now do, with the proviso that no fresh relationships be entered into, and that none compromised by the question of concubinage should ever, under any circumstances, hold office in the church. I have a friend in South Africa who has had rare success among the Kaffirs. He has one rule: "Break up the pack; scatter the concubines." His story is a thrilling one. But I could not follow him. A glance into the story of Hagar is enough for me. I would leave them *all* out of the church together or accept them together. . . .

Rev. John Ross (United Presbyterian Church of Scotland), Moukden:—

A few years ago the United Mission in Manchuria had the matter before them for final settlement. It was unanimously agreed that on account of the conditions of family life in China a man proved to be otherwise conducting himself as a believer should, could be baptized, tho he had a plurality of wives, but that he be not eligible for any office in the church; and that one of several wives be similarly admitted into the church. But that any member taking a second wife while his first was living would at once be put out of the church. This law has had to be enforced in the cases of three useful men who became inveigled into this forbidden relationship. We always consult our senior Christians in regard to every measure connected with church life, and the native eldership in the Presbytery were cordially at one with the Europeans there.

(To be Continued.)

CHRISTIANITY IN THE WEST INDIES.

BY REV. DAVID W. BLAND, JAMAICA, W. I.

When we speak of the West Indies, we mean not only the numerous islands of the Caribbean Sea, but also the colonies of Guiana on the northeast coast of South America. This, together with the diocese of British Honduras, is what constitutes the Church of England Ecclesiastical Province of the West Indies, of which the Bishop of Jamaica is now the Primate.

A study of the map will show this province to be one of vast extent, with a great variety of races and nationalities, and with different forms of government. Throughout the majority of the inhabitants are either of pure or of mixt African blood, freed from slavery a little more than sixty years ago, and speaking more than one European language—Dutch, Portuguese, French, Spanish, Danish, English. Everywhere the pure whites are, numerically, in the minority. There are, also, principally in Jamaica, Trinidad, and British Guiana, large numbers of natives of India and of China, brought hither, since the cessation of slavery, as immigrants indentured to labor on the sugar plantations. To these must further be added the tribes of aboriginal Indians living in the forests of the Guianas, far from these aboard and difficult of access.

Prior to the abolition of slavery, whatever Christian work was done in these West Indies was, from the nature of circumstances, very meager. Missionaries labored under tremendous difficulties. The planters with, perhaps, here and there a noble exception, were bitterly opposed to any enlightenment of the negroes, and either absolutely forbade the preaching of the Gospel to them on the plantations, or else placed such restrictions on the missionary as made his work hard and even perilous. And yet his work, hindered as it was, was not fruitless. Many an enslaved one, amid the cruel surroundings of those dark days, found peace and true liberty in the name of Jesus.

In 1834 freedom came in the British colonies, and with it a new era dawned, opening out great opportunities for Christian work, which the various Christian bodies have not neglected. Everywhere now they are faithfully and earnestly laboring to win these islands for Christ.

It is impossible to attempt, here, anything like an adequate account of what is being done in every island and on the mainland. A glance over the field, selecting such portions as may be considered centers of organization and work, must suffice. Everywhere the problems and difficulties, the conditions of life and work, are very similar.

Beginning on the mainland, omitting French Guiana, we find in Dutch Guiana, or Surinam, the Moravians doing an exemplary missionary work. Their labors there, particularly among the bush negroes, have been heroic and full of much worthy, without a doubt, of a place in miracles of missions. It is a matter of deep regret to hear of the financial difficulties threatening to hinder the progress of these zealous brethren here and in other fields, and all friends of missions will be anxious to see them removed. Next in order comes the colony of British Guiana with its three divisions of Berbice, Demerara, and Essequibo,—a magnificent country of immense resources and full of

promise of a bright future. Here Christian activities abound. Among the Portuguese, who form a large section of the population, the Roman Church has a considerable mission under the Jesuit Fathers, aided by a body of nuns doing chiefly educational work; and among the general population the Anglican Church, the Wesleyans, Moravians, and Presbyterians are energetically laboring. The Anglican Church, besides her regular parochial work in towns and villages, has also missions among the aboriginal Indians in the depths of the primeval forests extending to the frontiers of Brazil, among the Chinese in Georgetown and on the river settlements, and among the East Indians, or coolies, as they are called, scattered through the sugar plantations. This last work, for a long time neglected, is of deep interest, and by every branch of the Church is now being recognized as extremely important in its bearings on the evangelization of India and China. Very many of these people, after their terms of indenture are expired, return to the East, and among them often are Christian converts bearing the precious seed of Divine Truth, which they have learned in these lands, back to their old heathen homes. There their lives and testimony, as recorded instances witness, are a powerful influence in aiding the spread of Christianity. In Trinidad, the island nearest the mainland, are also considerable numbers of these eastern immigrants, and here, perhaps, the best work done for them in the West Indies is to be seen, the Presbyterians of England taking the foremost place. The bulk of the population are of French and Spanish descent, and are adherents of the Roman Church; but there is good Protestant work being done by the Church of England and other bodies.

The other West Indian islands, with the exception of Puerto Rico, Haiti, Cuba, and Jamaica, fall under two great divisions, formed by numerous small islands and termed the Windward and the Leeward Groups. Of the former, Barbados, and of the latter, Antigua, is each the center of considerable Christian enterprise.

The Spanish island of Puerto Rico may be said to be entirely under Roman influence, altho I believe there is some effort being made from Antigua by the Anglican Church to meet the needs of the small English-speaking community.

Eastward of Puerto Rico lies the great island of Hispaniola, divided into the two black republics of Santo Domingo and Haiti, the former Spanish, and the latter French-speaking. Romanism is in both republics the prevailing form of Christianity, but in neither has it done much to raise the people morally or intellectually. The degradation of Haiti is very great, the most barbarous practises, even sometimes cannibalism, being said to be prevalent. The Protestant Episcopal Church of America has a mission here under the care of a resident bishop of African descent; and there are also missions of the Wesleyans and of the Baptists.

Passing by Cuba, where, so long as the revolution continues, all efforts of evangelization must be at a standstill, we reach Jamaica, the most beautiful, most prosperous, and most advanced island in the whole archipelago, and the scene of extensive Christian labors. There is scarcely a Christian denomination of any importance that has not its representatives in Jamaica; but the largest and most influential are the Baptists, Presbyterians, Wesleyans, and the Anglican Church. Everywhere the churches, chapels, mission-stations, and schools of these bodies are to be found; and, from Kingston as a base,

Christian Endeavor Societies and the Anglican St. Andrew's Cross are spreading their operations. In almost all the towns Young Men's Christian Associations are organized.

A noteworthy feature of Christian work here is that the whole of the elementary education of the people is looked after by the churches under a system of government grants, by which, under certain conditions, the building and repairing of schoolrooms is assisted, and the payment of teachers, graduated by results at inspection, assured. These annual grants amount to about \$300,000. This denominational system of education is, however, very unsatisfactory, and is fruitful cause of much lamentable friction between the different Christian bodies. There is a fast spreading feeling that the time is come for it to be replaced by a national system.

From this survey of the field, cursory as it has been, it will be gathered that there are considerable Christian forces at work in these West Indies; that there is a variety and mixture of races producing peculiar problems and difficulties; and that the bulk of those among whom the churches labor are the descendants of quondam African slaves.

We have now to meet important questions:—what, with all this vast machinery, have been the results? Are the people being elevated morally and intellectually in a manner proportionate to the outlay? Is the Christianity seen in the lives of those to whom the Gospel is being unceasingly and faithfully preached, and on whose education such large expenditure is made, of a satisfactory type? Taking Jamaica as typical of the whole province, we are forced to answer in the negative. There is, undoubtedly, much for which we have to thank God; there are many lives that are consistent, pure, and exemplary, of whom, indeed, it may be said that their conversation is in heaven; but, looking at the mass of our people, results are very disappointing, and there is a wide-spread anxiety concerning the future in the minds of all who desire to see something better than a mere superficial Christianity.

One great evil which Christianity has to combat here is the sin of sexual immorality, the fearful prevalence of which is seen in the distressing fact that, for years, official returns of the registration department have given over 60 per cent. of our population as of illegitimate birth. Nor do I think that any other of these Islands can show anything better than this.

Another distressing evil is the presence of gross superstitions, particularly of the dreadful *obi*, brought from Africa in the old slave-days. The Christian teaching of so long years has not yet eradicated this; it still lingers, and is a gigantic hindrance to the growth of a pure Christianity.

In an article which appeared a few months ago in one of our leading journals, attention was drawn to these two evils, and, from their presence and that of other things complained of, the conclusion was drawn that the churches in the island are "a failure." This conclusion was extremely unjust, as it omitted to fairly consider the difficulties around the churches in their struggle against these things. With regard to sexual immorality, some kind of legislation is sadly needed to assist the churches' efforts. More than one attempt has been made to obtain this; the evils threatening the whole community from this vice have been pointed out with no uncertain voice, but all without success. This year a letter on this subject, and others of a pressing

nature, was jointly prepared by nearly all the Protestant bodies, read simultaneously from our pulpits, and distributed among the people. It pointed out the degrading tendencies of this sin, and advised, among other things, the building of larger and better homes, in which decency and modesty would be inculcated in the minds of children from their earliest years. It is a sad fact that very many of the homes in which our children are born and bred are so wretched, so saturated with moral corruption, that the wonder is, not that so many fall away from virtue, but that any are able to resist the temptations to immoral lives. And with regard to the superstitions, it must not be forgotten that it takes a long time to completely remove the old ancestral beliefs from the minds of any people. I firmly believe, in spite of all appearances to the contrary, that their hold on our West Indian people is gradually weakening, and that, in the course of time, as the dark ignorance which in many regions yet prevails is removed by education, they will eventually entirely disappear.

But, disappointed as many of us may be, yet we are not discouraged. In confidence that the long-wished-for results are only tarrying, we still go on preparing the way of the Lord, believing in the power of the Gospel of Jesus Christ to regenerate all men, waiting for that outpouring of the spirit which, some day, is sure to come, and looking for a time when righteousness and purity will be the character of our people. That happy time may be far in the future; generations, perhaps, will pass away before it comes; meanwhile the Church works on in faith, and prayer, and hope.

THE WAR AND THE GOSPEL IN CUBA.*

BY REV. ALBERTO J. DIAZ, HAVANA, CUBA.

The Roman Catholic Church is largely a political church and in Cuba all politics are settled by the Catholics. When I first returned to Cuba as a citizen of the United States, and began to try to establish an independent church, many Cubans, who were hungering and thirsting for liberty, came to join the church, thinking that by being baptized they would become free American citizens. I explained that this was not so, and the result is that only twenty-seven hundred have been baptized, but they thoroughly understand regeneration.

There are now seventeen hundred members in my little church, and they are spreading their influence all over that island. They visit a certain number of homes in Havana every week, and do missionary work among them. This is the secret of so large a church. Our place of worship was intended for a theater, but has been converted into a church. It seats 3,000, and there is room for 3,000 more seats. We can have no sign outside of the church, as it is against the law. We can not tell openly that we have a church even; it is against the law. So you see all the missionary work is done quietly by the members. I would be put in jail for telling people where the church was located.

I have been in jail six times just for preaching the Gospel, but I am ready to go twenty times more for the same reason. I must tell my people all about the Lord Jesus, as it is in the Bible. I have been

* Abridged from an address in the Calvary Baptist Church, Dec. 20, 1896.

doing it for years and am not tired yet. At one time the Roman Catholic Church wanted to make Columbus a saint and canonized him. I went to my church and said: "I know history; I know Columbus discovered Cuba and America, but ought that to make him a saint?" The result was I was taken to jail for preaching against a saint. I was eventually let go because Columbus had not yet been canonized.

It is sometimes hard to get a man or woman to accept Jesus Christ as He is represented in the Bible. My father was a doctor. I asked him to read the Bible, but he refused, saying it was an old book; he wanted something newer and more scientific. I took it to the Lord in prayer with my little sister, a child of ten, who finally said: "Why do you worry so about father? I will get him to read the Bible." Sunday came and she found father and said: "Father, will you read just these two or three verses to me? I am in such a hurry and want to know them by heart." He read them, but she kept asking him to repeat them until she knew them thoroughly. She went to school, and returning said to me: "Father has read the Bible, and if you will tell me what verses to get him to read I will have him read them." I marked some, and that night she said again to father: "Father, I am so tired, and I always read my Bible before going to bed. Won't you read it to me to-night?" And so every night he would read to her. One night about 4 o'clock I saw a light in my sister's room, and thinking the child was sick went to see her. The child was sleeping and my father was reading the Bible. I rushed in and kissed him and we knelt down together and he gave his heart to the Lord Jesus Christ, and the next time we went to church he was baptized.

We have to be very particular about those we admit to membership, but when they are converted they quit dancing and other harmful habits and never go back to them; if they did, they would be excluded from the church, but we are glad to say that we never have to exclude any. We have persecutions, but we do not mind them, because every time our church is persecuted the membership increases and the old members are more fully consecrated to the Lord; so every time we pray, we say: "Lord, send us persecutions that we may be more faithful disciples of the Master."

The war was not unexpected. When it commenced nearly a thousand members of my church called for a meeting. They said: "You have been preaching to us about our liberty and freedom in Christ Jesus and these men are fighting for civil liberty and we, who have been so persecuted, feel we must fight for religious liberty." They are all in one regiment fighting for religious freedom. I could take no part in the war myself, so I organized a society, not only for the relief of our men, but for the sick and the wounded, the Spanish as well as the Cubans.

The war has been expected for seventeen years. Cuba has a population of one and a half millions, and Spain taxes them \$29,000,000 every year. They tax everything. A doctor has to pay ten or fifteen thousand dollars to complete his education. Nor is that all. After he completes his education he has to pay \$300 every year for the privilege of practising. If he has a horse, a tax of \$25 is imposed, if a carriage, \$50. If he puts a sign outside his door he is taxed 10 cents for each letter that is an inch long, and if the letters are two or three inches long, the tax is from 50 cents to \$1.00 each letter. The taxation averages \$25 a head for every man, woman, and child. I have

from twenty-five to thirty pages of manuscript in my possession, proving the shooting of women and of children from six months to two years of age. I am well posted as to the horrible crimes that the Spaniards are committing every day, and that is why they put me out of the island. I knew too much and talkt too much. We are fond of the United States and would like to deal with her, but if we want to buy a barrel of flour from you, Spain has so arranged it down in Cuba, that it would cost us \$24. Spain secures her flour from here and sends it from Europe to Cuba, making us pay \$15 a barrel. We are allowed to have no trade of our own. A few years ago, if we sent our children to be educated in the United States, the father of that child could hold no official position, for his terrible crime. We have been praying and working to be free in Cuba, as you are in the United States, and we know that God will hear our prayer and will protect and help us as he helped you. We are alone; we have no Lafayette. We have rung our Liberty Bell, but none has heard, and oh! how we pray they will hear and come to our help.

I have been banisht. At four o'clock one morning policemen came to arrest me and my brother. They spent seven hours reading my papers and sermons and everything I had and then wanted to take us to jail. I said: "I have been sitting here very patiently, have not opened my mouth, but I want some breakfast first." The Spanish people are the slowest people you ever met. If you make a business appointment with them they will meet you and say "To-morrow." For instance, I have \$20,000 in my hand, the first payment on our church in Cuba, and have been waiting a year to pay it. The man always says "I will sign the paper to-morrow." While we were eating, my brother entertained the policemen; they were our guests, and I wrote a telegram and slipt it under my plate without attracting their notice. My wife took it and sent it, and I was saved by that telegram. For eight days we were kept in jail, unable to read, write, or talk to anybody. After eight days they brought us to trial. I was an American citizen and refused to answer their questions. My brother answered their questions and laughed about it. We were taken back and had the sentence of death read to us, but to this I protested, saying I wanted to hear nothing about it. I knew I was to be executed the next day; I knew everything was ready. A soldier stayed by my bed all the time, every two hours a new one coming. I knelt down and prayed: "Lord, send me an angel and save me if you will." In the middle of the night the angel came. It was one of my church members who was sent in to keep watch. He askt me what he could do for me. I wrote several telegrams and letters, and he sent them for me. The telegrams were sent to the United States. The next day the jail door was opened. My brother and I said farewell, and sang "God Be With You Till We Meet Again," with tears. It was natural; we were to leave wives and children, but instead of execution we were free. It is always my custom on leaving the jail to go to my church and finish the sermon I have been preaching, so this time I went. My people were all very much surprised. The papers had announced that we were to be executed that day, but I said to my people: "Don't be afraid; the same Lord Jesus Christ who opened the jail for Paul and Silas and Peter is the same Lord Jesus who opened the jail for us," and we had a revival lasting until half past one in the morning.

We went home, and the next day two policemen came with an

order from Gen. Weyler that my brother and I and my family should leave Cuba immediately, at six o'clock, the time the next steamer left. I said that was too quick. Nevertheless, I signed the paper and commenced to dress. I wanted two or three days to put the work into the hands of the mission board. We had a church, a school, and a cemetery in which were buried 17,000 Catholics, and which brought us five or six thousand dollars a year for the work. I went out and no one knew where I was. I stayed until half past six, after the steamer had sailed, and then came back. I arranged about the property and came here as an exile, but I have been treated better here than in Cuba. Pray for Cuba, and pray for the women who carry on the work of the church, and pray for your humble servant.

THE WANING INTEREST IN FOREIGN MISSIONS.*

BY REV. RICHARD S. STORRS, D.D., BROOKLYN, N. Y.

It would be superfluous to argue for the blessing which comes with foreign missions; for everything which we have as individuals, in the way of character or culture, or of prosperity and happiness, by which we are differentiated from our savage ancestors in the woods and on the seas, has come to us from foreign missions, from the messages of the Gospel carried from Rome to the British Isles, from the subsequent messages sent under Augustine and his monks at the end of the sixth century, to the crude and fighting English people. Every happy home in which there is a Christian influence rests upon foreign missions. Every school in which instruction is truly and effectively given, every seminary of learning of whatever rank, every great university, the great libraries, all these, with all pleasant, happy, social customs, all just laws, prosperity, commerce, industry, power in the world—have come as the effect of foreign missions reaching our ancestors, and building them to a nobler and lovelier manhood than they otherwise could have attained. Every asylum of charity, every institute of beneficence rests upon foreign missions. It is not the Anglo-Saxon spirit, as we sometimes say, it is not the confluence of life at this center from all peoples of the earth, which constitutes the basis for these great educational, charitable, beneficent institutions and influences. They come from foreign missions. And if we are ever blind to the value and glory of foreign missions it will be the worst example of civic ingratitude in the history of the world. Our just and humane legislation, our courts of justice, our republican institutions, our literatures, so far as they are enlightened and purified and purifying in effect, our hopes for the future, as well as our present prosperity and tranquillity, likewise come from foreign missions. These have been the builder by whom has been erected the entire personal, public, civic, and national development in which we rejoice to-day. And so it is natural that there should be an interest in foreign missions throughout the country—an interest in them not merely, tho primarily and supremely, because they reach individual souls and lead them toward the celestial and

* An address delivered at the Interdenominational Rally for Foreign Missions held in Carnegie Hall, New York, on Friday evening, January 15, 1897. Reprinted with some abbreviations from the *New York Independent*.

immortal life; that would be an impulse to preach in the next village, to preach in any neighborhood. Souls are there needing the Gospel as precious as the souls at Benares or Bombay, in Japan or China, or anywhere else.

Now there seems to be a diminution of the intense enthusiasm for foreign missions, which has been a characteristic and a glory in our national thought and life; and it comes, you observe, at the very point where we should expect just the opposite. Our means for promoting foreign missions were never so great as to-day. There have been added to our churches millions of profest Christian converts within the last twenty or thirty years. Wealth was never so abounding as now, in spite of the occasional alternating reverses in commercial affairs. In five years, before 1896, there were produced in America alone, beating all the rest of the world out of sight, nearly one hundred and ninety millions of gold, more than three hundred and seventy millions of silver; the products of manufactures have been immense beyond computation; the harvests of immeasurable abundance and bounty; the commerce of the country has been drawing to it the tribute of the seas from every ocean and every shore, wealth never so great as at this present time, and these millions of Christian disciples have their reasonable share of it and of its increase; and it might be expected that they would give more freely than ever before to this sublime work which God has put partly into their hands. And then the missions themselves have never been so prosperous as they were three or five years ago, until these reductions began to cripple and almost imperil them. And these terrific outrages in the Ottoman Empire, at which we shudder and before which our blood stands still, are only the signs of the power which the Ottoman Government finds in foreign missions—the power to educate, the power to elevate; and they come from the fear that by the onward working of these foreign missions, the Empire itself, the Mohammedan Government, will be overwhelmed or displaced. Missions were never so prosperous as recently; conversions never so frequent; the aggregate of church members in the missions never so great; the instruments for furthering missions within their own bounds—churches, schools, presses, individual labors, never so numerous and powerful as now. Everything has been looking apparently toward greater success soon to come; and yet at this precise point comes in this strange diminution of enthusiasm in our own land and churches for this sublime enterprise of God on the earth.

The question is one that faces us directly and must be answered. To what is this diminution of enthusiasm owing? Well, no doubt, it is owing primarily to the increasingly secularized temper of the Church itself, which does not grasp spiritual things with the old vividness and vigor, which is more impressed by the temporal things which are beautiful and sublimely so in the sense, but which are transient and passing away. Unquestionably there is such a decline in the spiritual energy and intuition of the Church in this land as in others, and so comes diminution in the revenue of our treasury, a diminution not peculiar to one organization nor perhaps in the same measure to all, but as a general fact, common to all Christian denominations. And, for this lowering of the standard of Christian thought and Christian impulse and energy there are obvious causes; the increase of wealth in the community is one, and the eagerness for wealth and the power rapidly to acquire it, never equaled before in the history of the world. Then

life is more fascinating, more entrancing with the younger and with those in middle age than it used to be. The machinery of life is more complex and intricate, and requires more expenditure of mental and moral force upon it to make it work, than it did in the earlier and simpler day in which we were, most of us, trained. Literature is more fascinating than ever before. The secular news of all the world comes upon us every day and almost every hour. And the result is that this great, solid, splendid earth pulls us to itself, holds us on the lower levels of aspiration and purpose and from the thought of God and his truth.

The Church becomes ornate and sumptuous, but wanting in aggressive vigor. It walks in embroidered slippers and not iron-shod. It goes to what it calls its combat, in Sunday-morning dressing-gown and not in mail, and corselet, and battle mantle. It becomes very much like the petrified wood, agate, beautiful to look at, but all the pores of the living wood have been filled with substances foreign to itself, so that you can not melt it nor burn it, it will bring forth no fruit, and it will not ignite, altho beautiful to look upon. Sometimes that seems to me a fair image of the Church in our time, with all its splendor, with all its consciousness of power, but without the power to kindle others or almost to be kindled within itself. So it is that there comes this diminution of enthusiasm for foreign missions; that the great unseen and stupendous things hold us less vigorously and continuously than do the transient things of the earth to which our earthly nature gravitates.

And then, of course, it is to be recognized that there come in, in this comparatively chilled and torpid state of the Christian mind and life, a multitude of things that have to be met, of calls that have to be answered and which more or less interfere, no doubt, with the former enthusiasm for foreign missions. This great work of home missions—its treasures suffer also, and yet to a mind that thinks of the greatness of the interests involved, it might almost properly take the place for the time of the work of foreign missions. Here we have seventy millions of people on this continent planted on the apex of the earth and reaching with its commerce around the whole globe. The work continually grows on our hands. It is a work of patriotism as well as of Christianity. It is a work that becomes more complex and more costly as it reaches out further—to New Mexico and Alaska—as it reaches different races, colored people, Chinese, Japanese, the Hungarians and Bohemians, and Russian Jews, who pour in such immense numbers into our country. Foreign missions and home missions interlock among us as never before, and we work upon these masses of foreigners that we may affect those from whom they come, to whom they return, and on whom their influence in the interval is exerted.

And then city missions absorb an attention never before given to them, and they do it directly; for the city is the center of the nation and one of the centers of the earth; and one of these great American cities with its enormous heterogeneous population reaching out to touch all lands of the earth through its affiliations with them, is a field for missionary work never surpassed, one might almost say never equaled in history. Then there come in all the other institutions—every college, every seminary of learning has a trumpet-shaped mouth, like the mouth of the trumpet in the temple, calling for and receiving

gifts all the time, from mites up to millions. Every institute of charity needs help for the sick, for the blind, for the deaf, for those who are in ignorance, and want, and poverty; and the very stones of the streets would cry out against us if we did not meet those demands upon us. So it is that there are multitudes of things which come in before the American Christian mind in this comparatively tepid and torpid state of which I have spoken, which distract and arrest its attention and which hinder it from taking hold with the old energy on this sublime work of foreign missions. The foreign missions seem to be in danger of being left to take care simply of what is left after everything else has been attended to; and instead of leading the march of all Christian benevolence in a Christian land like this, it seems to be remitted to the rear. Now this is sad; not altogether unnatural, as I have said: and the question for us is what can we do to arrest the tendency and to turn the current again to the nobler direction, in which it moved so steadily and strongly in the earlier times?

One thing we can do is to take our stand by the side of Christ himself when he said, "The field is the world." What a magnificent conception, when he said, "all power is given unto me in heaven and in earth!" How they must have paused to know what his direction then would be for the use of that power? Would he sweep the Roman Empire from the earth? Would he set back the tides of the Mediterranean and overwhelm Italy? Would he chastise with his divine vengeance the barbarous and cruel nations and tribes? "All power is given unto me in heaven and in earth." Never person trod the earth who could say that—say it truly, emphatically, without stirring fear in the minds of all who heard him. "All power is given unto me; . . . therefore, go make disciples of all nations." What an extraordinary sequence of precept to declaration! If there were no other point in the work of Christ to mark him divine, that would show the divinity in him, not of power merely, but of wisdom, and tenderness, and love; with God to stand beside him and enter into his conception of a world to be reacht by his truth, renewed, purified, uplifted, glorified, transfigured into the likeness of the heaven come down upon the earth. And until we do that we never can arrest this current from foreign missions toward other things of importance, but not taking their place in the supremacy of their nature and of their effect.

And then we need to cherish in our own hearts, every one of us, the enthusiasm which the early missionaries and martyrs felt for the Gospel of Christ in its relation to individual souls as well as to communities; the enthusiasm which has been a great power in the Church, out of which came the revivals, now so infrequent and far from being spontaneous; that are now excited, if at all, only or chiefly by the impact of individual minds thoroughly concentrated on those they address. We need to have this enthusiasm in ourselves. It is only fire that kindles fire. It is only life that propagates life. It is only spiritual energy that stirs spiritual energy in other accessible and responsive souls. We need to be "prest in the spirit," as Paul was; or, if any prefer the later reading and rendering, "impelled by the Word," before he went to preach at Corinth; to have these fires burning in our hearts for the salvation of men, and their conversion unto Him who came from the heaven to the earth to uplift and redeem

them. We need to feel for ourselves and to impress upon others that sublime part of the plan of God in human history which no man ever saw and graspt without being exalted and dilated in spirit by the vision of it. The plan of a campaign, the long preparation for the advent, the coming and childhood, and work and death of the Divine Master; His glorious ascension and the gift of the Holy Spirit—all parts of a plan that contemplates the absolute supremacy of the divine kingdom in the earth. That day when the lion and the lamb will lie down together—predicted, as we think, by the alliance of the lion and the eagle in our own time; that day when holiness shall be inscribed on the bells of the horses; that day when righteousness and peace shall fill the whole earth—that is the aim and is to be the consummation of God's great plan for the world.

Sometimes there seem to be pauses in its progress; sometimes, perhaps, setbacks to its advance. But all the while, on broad, general scale it is moving onward to its climax and ultimate achievement. And when we see that, we know that the power of God is behind us and that we are keeping step with omnipotence when we are working in this sublime and divine cause; and we need to feel and to make others feel what is the relation of this nation of ours, what part it has in this stupendous work of God for the world. That is the only key to its history—the history of its early colonization by the English and the Dutch—Protestant people—the history of its early salvation from the Spanish and French domination and from the Roman Catholic power which at first seemed destined to overspread the land. That is the key to the successful prosecution of the long and wasting French and Indian war. That is the key to the Revolution, giving us a separate life, largely derived from and modified by English life, but under our own separate development in our own separate line of direction. That is the key to the providential men that came to us at that time and have come to us at every time when they were needed. That is the key to every event which has occurred in and since the overthrow of slavery in this country, in the tremendous crash of the Civil War.

Men talk of the logic of events. Here is the logic of events. They talk of the Nemesis. Here is the Nemesis in history. Everything which falls in with God's design in the earth is furthered and forwarded and leads on to other and nobler issues, and everything that stands against those plans goes down under their impact, either in silent decay, or in the swift and awful crash of ruin. That is the Nemesis of history. And God is all the while working forward through this and other nations of the earth, to bring about that which is already present to His supreme mind, already embraced in that vision which searches through the eternity.

And then we are to remember that we are living in the dispensation of the Spirit, and that this may be only the temporary interval before the coming of that period in which His power will be advanced for all of the Church. How wonderful it was that Christ put in that bar to the immediate advance of the Apostles; when the entire Gospel had been completed—everything from the advent to the ascension, when every precept was in its place and every doctrine and every promise, and all the beauty of His example was before the minds and hearts of His disciples, and they had been commissioned to teach the Gospel, and they were eager to go forth on that great work, the further issues of which they themselves could hardly foresee, but which they

knew was to be a work for the glory of God in Christ and the welfare of mankind, and when they were eager for the service, almost like hounds straining against the leash, that they might enter it, comes that voice: "*Tarry ye* at Jerusalem"—at the city where the Lord had been hated and killed, at the city whose neighboring hill is already red with His blood, at the city where passions are fiercer because they have had this initial success. "*Tarry ye* in the city until ye be endued with power from on high." Ten days they waited, and then came Pentecost, and then they went forth with the power of the Spirit to proclaim the glad tidings of great joy to Scythian and barbarian, to Greek and Jew. Then Paul could say afterward, looking at Rome, center of power, adoring power, making its emperor a god because he had power: "I am not ashamed to preach the Gospel of Christ to you that are at Rome, for it is the *power of God* unto salvation to all them that believe." It is the only omnipotent force, the only power to which His almightiness is pledged. That came with the coming of the Holy Spirit.

Now I have sometimes thought, looking on the depression of these times and the hindrances to missionary success, that God was saying to us in the same voice with which Christ spoke to the Apostles: "*Tarry ye* till the Spirit comes. *Tarry ye* and pray." And when that Spirit comes He will come suddenly, as He came at Pentecost, as came the angelic song, as the Lord's second coming will come—suddenly. But when He, the Spirit, comes ye will have power for the conquest of the earth. Let us remember that we are in the dispensation of the Spirit. Let us wait, and wait in prayer, for the coming of that divine energy which shall make the Gospel vital, energetic, divine, overwhelming to those who hear it, and shall carry it swiftly forward to the ends of the earth.

One thing more. Let us wait and work and pray in undaunted and exultant confidence, knowing that the end is to come. Christ did not die in vain. He shed his blood upon the earth, he dropt his tears upon the earth, that it might be in all its regions baptized unto God with water and with blood. He breathed his spirit into the air, that it might fill the atmosphere of the earth. He gave himself for the earth, and his desire for its salvation in himself is not less intense than when he died for it, than when he rose over Olivet with his hands lifted in benediction as he went. God is not dead; his arm is not shortened. The swing of the universe to-night proves that. The Spirit is not dead. His power is shown in individual minds and hearts as lustroously as ever; and if we pray it will be shown in great communities, in vast revivals, in turning the hearts of the children of men in every land unto the Lord Christ; and we are to walk and work, as well as wait and pray, in the knowledge, in the assurance, in the absolute certainty that the end is coming in the age of glory and of peace. So let us not be discouraged by any temporary drawback or hindrances. Let us set ourselves to overcome the hindrances in our own hearts and in the hearts of others till the Church glows with the heavenly light, till it is animated and nourisht by the heavenly temper, till the Church on earth, quickened by Christ and illuminated by His truth, can at last take the world of mankind and present it before God as its tribute to him, who sent the Son, who loved the world, and who gave His Son unto the death for it, and who accepts it at last as the jewel in His infinite crown.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Missionary Economics; The Scribes in Council.

The returned missionaries of the various missionary societies in the United States and Canada, have held thirteen annual sessions, of a week each, for the purpose of discussing questions pertaining to the foreign missions of the world, with most signal advantage to them and to the cause of evangelization of the non-Christian world. In 1893 the representatives of the several Foreign Mission Boards of the United States and Canada met in council for a like purpose, and have assembled annually since. They have just concluded their Fifth Conference, in New York city, with a large number—some sixty-seven in all—officials in attendance, with a dozen foreign missionaries added. January 12, the treasurers held a special conference, for comparison of methods of receiving and forwarding moneys with safety, expedition, and economy. During the next two days, the following topics were presented in papers specially prepared for the conference, in each case a free discussion following: *Self-support*, Dr. Judson Smith; *Uniform Statistical Blanks*, Dr. Samuel W. Duncan; *Gifts for Special Objects—Should they be encouraged?* Dr. E. E. Strong; *Form and Practical Use of Annual Reports*, Rev. A. Woodruff Halsey; *The Economic Distribution of Missionary Force*, Dr. S. L. Baldwin; *Furloughs, their frequency, length, and profitable use to missionaries and the work*, Dr. W. W. Barr; *Unmarried Missionaries*, Dr. Ellinwood; *Ecumenical Missionary Conference in 1900 in America*, Dr. Judson Smith; *The Student Volunteer Movement*, Dr. Henry N. Cobb; *Independent Missions*, Dr. A. B. Leonard; *Chinese Indemnities*, Dr. Ellinwood. It will be seen from this that the conference is designed to be of a most practical nature. The papers were worthy of their eminent

authors, and tho in most cases there were unnecessarily long prefaces considering the character of the men who were to listen to them, who were, or ought to be, experts in the subjects treated; yet, once the discussion was entered upon, they all became concise, well-digested, instructive, and suggestive treatises. They were not intended for the general public, yet it is our opinion that the great advance in intelligence of the churches on missionary matters, not only justifies the presentation of such discussions to the public, but calls for it. A very large number of the pamphlets containing the reports of the proceedings of this conference judiciously furnish to the patrons of missions, would greatly augment confidence in missionary administration, and enable the patrons of the societies to intelligently defend them against the criticisms freely current in many quarters. The meeting itself marks an advance. That these several representatives have determined to sit in such council annually, to find how to improve the methods of their administration will tend to increase confidence. There is one danger to which their attention is already attracted, to wit—there might be too great centralization of policy, if they undertake to formulate their general conclusions with a view to a binding effect on the several Boards. Legislation is beyond their province; but they know it and are hence free from the criticism of attempting it. The smaller societies are, however, in some danger of being dominated by the consensus of opinion, and may miss, for themselves and for others, the great good of making new ventures, under new conditions. Where everything is so fraternal, however, as here, none will welcome the results of new experience more than the older of these representatives. There was a marked absence of the “we-know-it-all” spirit. Everybody seemed on a school-form

eager to learn of anybody else. A very much larger representation of the laymen of the several Boards would be a decided advantage to the meeting and to the general interests of missions.

The ladies of many of the Women's Boards met on January 15, and organized a similar conference, to meet annually for like mutual benefit. As it was strictly *pardanishin* we cannot report what they did or said. Both these conferences will meet next year, the guests of the Methodist Episcopal Board, as they were this year the guests of the Presbyterian Board.

The Conference has already reached practical unanimity on several questions, such as the following:—That one mission should not receive into its membership those dismissed on account of improper conduct from any other church; that native converts should be discouraged from coming to Europe or America for education; that natives of the mission fields educated in America should not be appointed on the same basis as regular missionaries; that direct preaching of the Gospel should have precedence over all other forms of missionary effort; that they do not favor the organization of a National Church in India; that the study of missions in theological seminaries should be promoted, and professorships and lectures on missions should be urged; that gifts outside the regular appropriations should not be encouraged; within the appropriations however, while sometimes open to objections, on the whole, would be welcomed; that all competition for the services of native agents on foreign fields between the agents of the several societies should be discouraged; that frequent visitations of official representatives of the Boards to the foreign fields is of imperative importance.

The subject of most popular interest was the paper on the holding of an Ecumenical Missionary Conference. The London Conference in 1888 recommended a decennial conference, which would bring the next conference in 1898, but on all hands it was conceded that

being so near the end of the century, it would be better to extend the time till 1900. The mission representatives in Great Britain and on the Continent of Europe had been generally heard from, and all responded with hearty approval of the proposal to hold such a World's Missionary Conference at the opening of the twentieth century in the city of New York, tho the precise date could not be agreed upon with equal unanimity. The Churches of America will hail with great pleasure the holding of such conference here. It ought to be the subject of much devout thought. It may well be asked what measures can be instituted to prepare for a great meeting. Nothing short of a greater spirituality in the churches, with deeper consecration to the work of the world's redemption, will furnish the fitting environment for that great assembly. The world will then be full of wonder and exaltation at the material advancement of the present century, and the presentation of that class of themes will divide the attention of the churches. That need not be deprecated, but it will require a profound spiritual energy to concentrate attention on spiritual affairs. We ought to get ready to march into the twentieth century with the greatest spiritual force, intensity, and consecration. The holding of such a meeting here should be accepted in the light of a great trust, as well as in that of a great privilege.

For all this, a conference like that whose proceedings we are reviewing, must needs be one measure of preparation. It will be well for all the Christian agencies of the land to find how they can, more and more, cooperate; and to this end they should cultivate a fuller acquaintance with each other's methods and achievements. The whole forces of Christendom in this western continent ought to come up solidly intelligent, as to their successes, their failures, and their needs. A special feature of the proceedings of the Officers' Conference, which looks to the holding of simultaneous union mission-

ary meetings in all the great centers, will contribute to this. Eight divisional meetings were held in New York city, one evening during the time of the conference, and a great pan-denominational meeting was provided for in Carnegie Hall on the 15th of January which theoretically was the center of a great number of similar mass-meetings to have been held simultaneously in other great cities. This was realized in part, Chicago and a few other cities having arranged for such assemblies. But the meeting in New York itself was not what it might have been, and other cities which would have responded to the call for simultaneous meetings were debarred from the same through the shortness of the notice received. But all this can be overcome, if the Officers' Conference will fix the date long enough in advance to allow the churches to make suitable preparation. They must remember that this is a big country, and a few weeks' notice is not enough. They might better advise the churches at once of the date for 1898.

The papers of this conference are worthy of a far wider reading than they will receive through the pamphlet form, and yet as they were prepared chiefly for members, it might interfere with the desirable freedom of these discussions, were the press to invade their meetings and publish all the discussions. One paper, however, that was read by Dr. Cobb on the Student Movement, was requested for use in this magazine, with the privilege of selecting such portions of it as our space would allow us to use. It will be found in the following pages.

The Student Volunteer Movement.

BY REV. HENRY N. COBB, D.D., NEW YORK.

[Dr. Cobb presented a paper in the form of a report to the Fifth Conference of Representatives of Mission Boards, January last, which at our solicitation was placed at our disposal so far as practicable. Dr. Cobb is not respon-

sible for the selection of the portions herewith presented.—J. T. G.]

A circular letter was sent to twenty of the various Boards here represented, embracing the following inquiries as to the results of the Movement as shown in their experience:

"1. Can you trace any *increase* in the *number* of applicants for appointment to the existence and influence of the Movement?

"2. Are you able to detect any improvement in the *quality* of 'Volunteer' applicants, or of those actually appointed? If so, in what respects?

"3. Have you noticed any quickening of missionary zeal in your churches through the instrumentality of the S. V. M., and have the Volunteers aided, to any extent, in the raising of funds for their own support or for the other work of your board?

"4. Would you suggest any changes in the methods of working adopted by the leaders of the Movement?"

To our surprise and gratification, nineteen replies have been received. Of these *one* only answers every inquiry in the negative; *three* may be styled as "non-committal," through insufficient opportunity for observation and acquaintance; *five* give a qualified, and the remaining *ten* an almost unqualified affirmative reply.

In reviewing the aims of the Movement in connection with these replies we unhesitatingly offer the following conclusions:

1. The steadfast effort to bring students to "a thorough consideration of the claims of foreign missions upon them as a life-work," and "to foster this purpose," should be followed by a perceptible increase in the number of those applying for appointment. And such has been the result. To this the testimony of some of our largest societies is emphatic. Thus one writes, "There has been a marked increase in the number of our candidates since the Movement was more thoroughly organized, and notably since the Detroit Convention. So far as we can judge, the

majority of our candidates have been given their early impulses toward the foreign field by the Movement." Another says, "The number of applicants perceptibly increased from 1886 to 1894; and this increase, while doubtless due to several causes, was due in part to the Student Volunteer Movement." Another answers, "Yes. And what is more, a majority of the men whom we have sent to the foreign field, in the last four years, have been Student Volunteers." "Yes, very clearly," writes another. "In answer to a recent call for an additional missionary, we received the applications of sixteen. Most, if not all of them, were led to the step by their connection with the Volunteer Movement." Another still, "Decidedly. Quite a number of men and women, in writing to us, have stated that their first impulse in the direction of foreign missions was received from the Volunteer Movement." And yet one more, "I think I am safe in saying that we have had *ten* offers for service in the foreign work, where we had *one* previous to the organization of the Movement."

2. What, then, is the *quality* of these applicants? The object of the "missionary study" proposed and guided by the movement is, as it should be, to produce a better class of candidates. Has it done so? Again let the Secretaries speak. "We are under the conviction," writes one, "that there has been a decided improvement in the quality of Volunteer candidates. We have noticed this in respect to two lines of equipment; first, in the intelligence of such candidates concerning the heathen field at large and our own in particular, and second, in the stability of their zeal and the positiveness of their determination to serve in the foreign field." Another, "There has been a steady improvement in an intelligent appreciation of the principle and motive underlying the missionary cause." "Better in the matter of education and equipment and general fitness for the work." "A better conception of the

work and a better mental equipment." "We have one very promising young physician under appointment, who is an ardent member of the S. V. M. I think his course of preparatory studies has been a great benefit to him, and he has pursued it along the lines laid down in the *Student Volunteer*."

So far as the educational work of the Movement is concerned, we feel the force of the official statement respecting it: "A common preparation, aside from the regular studies of the curriculum, is needed for the work of the foreign missionary. The Volunteers need to know what special preparation is necessary. They need to understand the relative importance of the different lines of preparation. They need to learn how to economize to the best advantage the time at their disposal for this preparation." Especially is this true of our Theological Seminaries, which are in general the immediate sources of supply. If the testimony of the Movement is to be received they offer a peculiarly hard field. "Another problem confronts us in some quarters, and that is the *difficulty of holding Volunteers after they enter the Theological Seminaries*.* If they leave college with a strong purpose and are thoroughly grounded in missions, the question of holding them does not present insuperable difficulties. But even in such cases it is a real problem to preserve the faith and enthusiasm of Volunteers who enter institutions where, to quote a prominent Board Secretary, 'from the beginning to the end of the course the whole presumption in the teaching and attitude of the faculty is that the men are all going to stay at home.' Add to this the constant pressure brought to bear upon them by home churches, and the solution of the problem is not simplified."

This is a sad statement and full of ominous suggestions. May not a partial explanation of the difficulty be found in the condition of missionary instruction in these seminaries so for-

* Italics ours.—J. T. G.

cibly set forth in one of the papers of the Conference of a year ago and in the book on the same subject by Mr. Adams? And if this be so, should we not welcome, and esteem of special value, an agency which aims specifically "to provide systematic, comprehensive and progressive courses of study on foreign missions for the use of students," and to inform them by intelligent study, intelligently guided and aided, as to their principles, history, methods, needs and obligations? The courses of study outlined should not, nor are we able to believe they do, make too serious a draft upon the time or strength of the average student in the average Theological Seminary, nor needlessly and injuriously conflict with his proper duties in the institution. . .

3. There is another aspect of the question as to *quality*, which demands and deserves special consideration. The fear has been expressed that, through the enthusiasm created by the Movement, and the too wide circulation and too ready or too early acceptance of the "Volunteer Declaration," those students who are rather emotional than intellectual, impulsive rather than sober-minded, are led to volunteer; that, by the methods in use, the *best* minds are not only not reached but are tempted to hold themselves aloof from volunteering and in the end from missionary service. This would be most deplorable, if true. On this point the views of the brethren are more conflicting than on any other. One writes, "Under the influence of this Movement men of positive mark in our Seminaries have been impressed with a sense of responsibility for the heathen, and have thus been led to offer themselves for service, who would not have otherwise seriously considered the subject. Some of the best men who have gone to our fields in these latter days are the direct fruits of the Student Volunteer Movement." On the other hand, another says, while stating that the number of applicants has been increased, "I have had the impression that the Volunteer Movement has not im-

proved the *quality* of the missionaries who have been available or who have been appointed. The volunteering has been usually done at an age when young men have been most impressible, and the most emotional of the young men are usually the ones who volunteer. Hence I would express the opinion, not without hesitation, that the *quality* of missionaries has not been, and is not likely to be, improved by the Movement." Except in the somewhat despairing conclusion of the last quotation, the truth probably comprehends both these statements. The Volunteer Movement—and many others with it, even the Kingdom of Heaven—"is like unto a net that was cast into the sea and gathered of every kind." It could hardly be otherwise. It is for the Boards to sift the "catch," or such portions of it as are brought to them, and, with such wisdom and insight as God may bestow, select the best. . . .

4. The fear has been expressed lest the work of the Volunteer Bands should tend to create a broad line of demarcation between the members of those Bands, all having the missionary work in view, and other students, as tho the latter might feel themselves absolved from all interest in and all concern about the great cause of missions. This danger appears to have been clearly apprehended in the statement of the main objects of the Movement before referred to. On it is said, "Essentially involved in all this is the further object of the Movement to create and maintain an intelligent, sympathetic, active interest in foreign missions, among the students who are to remain on the home field, in order to secure the strong backing of this great enterprise by prayer and money." In our opinion this is quite as important as any other object of the Movement, especially in view of the growing demands of the great work, the backwardness of the Churches, and the deficient resources of all our Boards and Societies. The Boards may possibly receive, as some have received, many more applications than they can

accept. But the Churches can never have too many nor too active and ardent missionary pastors and teachers, men and women of learning and influence, who abide at home. The multiplication of these will be the surest way to increase the ability of the Boards to accept all applicants who ought to be accepted, and to send to the field all who ought to be sent. . . .

5. The avowed disposition and purpose of the movement to make its work subserve the interests of the existing Boards and Societies, deserves the cordial recognition of the Conference. Its endeavor is to secure to them an increase not only of "missionaries with the right qualifications," but also of available funds for their maintenance, and of intelligent missionary zeal in the churches to which they look for the support of all their work. This purpose clearly appears from the following statements in the report of 1894:

"The responsibility of the Movement does not cease until the Volunteers are brought into direct communication with their respective Boards. Nor does it cease entirely then." . . .

We believe there is an agency here of which the Boards might make far greater and more effective use than they now do. It is no doubt true in general, that "returned missionaries have a stronger influence in both directions." Yet the supply of these is necessarily limited. And there is much in the sight and words of consecrated young men and women, whose hearts the Lord has touched, and *who have studied up the subject and are full of it*, to waken interest and move to conviction. Properly introduced and commended, experience shows that they are welcomed by pastors and acceptable to the people.

Such influences can not be too greatly multiplied if the churches at large are generally to be awakened not only to the significance of the Volunteer Movement itself, but also to that of the still greater movement and enterprise of which it forms a part, the bringing of

this lost world to the knowledge of the truth and love of our Redeemer.

In bringing this report, already far too long, to a close, we can find no better expression of our own feeling in this regard than that which comes from one of our correspondents, a member of this conference.

"It is my matured conviction that in this movement we may plainly discern one of the signal interpositions of our God on behalf of world evangelization. It has failed, if at all, in accomplishing all that was possible, because the Church of Christ at home has been slow to discern the signs of the times. In other words, had our Churches throughout the land promptly accepted this movement as a call of God to them for enlarged offerings to missions, I am confident that the achievements of the Gospel in all our fields would have been greatly multiplied. In this uprising among the students of our institutions of learning, leading to the consecration of so many of them to the foreign field, I can not fail to see the faithfulness of a covenant-keeping God, in answering the prayers of His people for laborers. It seems to me, however, that brought face to face with the demands and the sacrifices which these very answers to prayer have involved, our Churches have shrunk back and failed to meet their part of the responsibility. It seems to me no better service could be rendered than the calling the attention of Christians over all the land, who desire to obey the great commission, to the divine significance of the Volunteer Movement."

The Countess of Dufferin's Fund.

BY REV. A. MCLEAN, D.D., CINCINNATI,
OHIO, SECRETARY FOREIGN CHRISTIAN MISSIONARY SOCIETY.

In India one hears much about this "Fund," and of the great and good work it has accomplished. One sees the spacious hospitals and dispensaries that have been erected and opened under its auspices. The origin of this enterprise is both interesting and pathetic.

Tho the story has been told many times, it is so good that it will bear repetition.

The wife of the Maharajah of Punna was the victim of a painful and lingering sickness. She suffered much from native doctors and received no benefit. Her case was deemed hopeless. The prince heard of Miss Beilby, a medical missionary in Lucknow, and besought her to come and heal his wife. She came and spent several weeks with her and so treated her that she recovered her health. Soon after Miss Beilby was leaving for home to take her degree. When she called to bid farewell the Maharani said, "You are going to England and I want you to tell the Queen, and the Prince and Princess of Wales, and the men and women of England, what the women of India suffer when they are sick." She begged her to see the Queen in person and ask her for medical assistance. Miss Beilby told her of the great difficulty of seeing the Queen and presenting the message in person. The princess said, "Did you not tell me that our Queen was good and gracious, and that she never heard of suffering without sending a message to say how sorry she was, and trying to help?" Miss Beilby expressed her willingness to do what she could. The princess asked her to write the message at once, "Write it small, Doctor Miss Sahib, for I want to put it into a locket, and you are to wear this locket around your neck until you see our great Empress and give it to her yourself. You are not to send it through another." In some way the Queen heard of this message and sent for Miss Beilby. On reading the message she said, "We had no idea it was as bad as this. Something must be done for these poor creatures. We wish it generally known that we sympathize with every effort made to relieve the suffering state of the women of India."

About this time the Earl of Dufferin was appointed Viceroy of India. The Queen sent for Lady Dufferin and urged her to do what she could to bring medical help to the women of

that vast empire. In her account of this interview Lady Dufferin said: "When I was leaving England, Her Majesty the Queen-Empress drew my attention to the subject, and said she thought it was one in which I might take a practical interest. From that time I took pains to learn all I could of the medical question in India as regards women. I found, that altho certain great efforts were being made in a few places to provide female attendants, hospitals, training-schools, and dispensaries for women; and altho missionary effort has done much, and for years had been sending out pioneers into the field, yet, taking India as a whole, its medical women were without that medical aid which their European sisters are accustomed to consider as absolutely necessary." After studying the field and its needs and conferring with the chief men and women in the country, she organized *The National Association for Supplying Female Medical Aid to the Women of India*. This Association is commonly spoken of as "The Countess of Dufferin's Fund."

The objects of this organization are as follows: 1. *Medical tuition*, including the teaching and training of women as doctors, hospital assistants, nurses, and midwives. 2. *Medical relief*, including the establishment, under female superintendence, of dispensaries and cottage hospitals for the treatment of women and children; the opening of female wards under female superintendence in existing hospitals and dispensaries; the provision of female medical officers and attendants for existing female wards; and the founding of hospitals for women where special funds or endowments are forthcoming. 3. *The supply of trained female nurses and midwives* for women and children in hospitals and private houses. It is eleven years since the Association began its work. There are now sixty-two lady doctors and forty-four hospital assistants at work. Over a million patients were treated last year. The annual increase of patients numbers

about one-hundred thousand. There are sixty-five hospitals and dispensaries. These cost seventeen lakhs of rupees. Ten of these are entirely supported by native princes. Two princes in Rajputana gave \$190,000. Seven other hospitals are in course of construction. There are two hundred and forty-three students in medical colleges or in training classes. Scholarships have been given women in the schools in Calcutta, Madras, Lahore, Bombay, and Agra. There are training classes in Cuttack, Lucknow, Allahabad, Rangoon, Nagpur, and Benares. Students are encouraged to go through these schools and then to go to England or Germany for their degrees. There has been much prejudice in the way of the work. Sickness is regarded by many as a visitation for sin and can be cured only by expiations and incantations and other religious remedies. Others think women are unworthy of the medical treatment provided for men. It has been found difficult to get women of the higher castes to leave their seclusion and prepare themselves for this service. Gradually, however, prejudice is giving way, and the work of the Association is growing in public favor.

It will be noted that this is work conducted by woman in the interest of women. A masculine physician is not allowed to enter a woman's apartments. If he is called in as a last resource he may speak to her through a screen, but he cannot see her and make a thorough examination. Many women would die rather than to have a man come near them. For this reason women must be trained as physicians and nurses. They must be qualified to treat all diseases that their sex is heir to. This means much for the elevation of the women of India. If the minds of a considerable number are developed, if they take some worthy part in the work of the world, and live no longer like a frog in a well, others will profit thereby. It should be noted, furthermore, that this is a benevolent work simply; in no sense is it missionary or Christian. It aims

to be unsectarian and national, and therefore neutral as respects religion. No employé is allowed to proselyte or interfere in any way with the religious beliefs of any section of the people. Lady Dufferin and her associates sought to arouse the conscience and imagination of the public at large, and to reach all parts of the Empire and all classes of the community. They sought to enlist and benefit the Hindu, the Mohammedan, and the Buddhist. At the same time they were careful not to antagonize or interfere with the medical work of the missionaries. There is work enough for all.

This National Association has been called one of the greatest charities in existence. It is one of the direct results of missionary enterprise. The annual reports do not refer to Miss Beilby and the Maharani of Punna. They prefer to say that the Association owes its existence to the direct initiative of Her Majesty the Queen-Empress. That sounds better in some ears than to say that it owes its birth and being to a medical missionary. Nevertheless, the truth is known, and it can not be hid. Recently the *London Times* referred to Lord Dufferin as an orator, a statesman, and a diplomat, and added that the work that would live longest and be most beneficent, was the work he did in connection with this Association for supplying Medical Aid to the women of India.

Some Recent Innovations at Cheung Mai, Lao Mission.

BY REV. W. C. DODD.

Most of them you in the home-land would not call innovations, but developments. But to the Lao people they come as something very new; and we will not quarrel about names.

One innovation was the observation, this year, of Children's Day in the Cheung Mai Church. The word got out that there was to be something unusual, and something very enjoyable. People put their own construction on it.

Some conjectured that it was to be like the native New Year—a time for throwing water on everybody. Rev. Nan Tah, Associate Pastor of the Church, even sent me a note, saying that he had heard that there was to be some kind of doings, he did not know what. He hoped it would be appropriate to the day and the place. But after it was finished, he turned to me and said: "Can't we have it every Sabbath?" And no wonder. Surely nothing so enjoyable had ever before been witnessed by these sober-minded Christians. There was marching into the church; there was singing in concert, reading in concert, the Lord's Prayer in concert; one class recited the Fourth Commandment in concert; more than a dozen other classes recited selected portions of Scripture in concert, beginning with the two infant classes, and ending with the Bible Class of Rev. Punyah; there was a motion song by another class, and an English hymn by the children of the missionaries. The only exercises which were not in concert were two prayers, two addresses, and the benediction; and it is by no means certain that the people did not wish that these had been in concert, too.

It was a great day. And Rev. Nan Tah, who knows a good thing when he sees it, wrote me a poem on the subject, extolling the patience and the ability of those who had trained the classes, and had planned and managed this whole affair. He and others have said that if we can not have it every Sabbath, they would like to have it at least once a month.

Another innovation this year is in the social realm. We are beginning to have a second generation of Christians now, after thirty years of mission work. There are young men and women coming from our schools who are not content to spend their time in idleness or frivolous gabble. Their minds must have some employment, especially in the evenings, after their work is finished. As yet we have only a limited stock of Christian literature. This people are

almost passionately fond of games. Hence it has been put on the hearts and consciences of the missionaries that we are bound to lead our young people into innocent amusements, or they will drift into questionable ones. We have tried to meet this new duty by inaugurating several social features, none of them at all new to you, but all of them innovations to this people.

One has been the translation of a set of Bible-History cards, which can be played as authors' cards are played. These are not all finished yet, but a few trials of them have seemed to indicate that among the better educated they will be popular, not only as a pastime, but also as a course in Bible History.

Another social feature has been that individual missionary families have, from time to time, invited the Lao ministers, or the members of one of the schools, or the members of a Sabbath-school class, to the missionary homes, and have entertained them with pictures, games, microscopic views and refreshments. These entertainments have seemed to be very popular. Gradually foreign games are being introduced and adopted, sometimes with amusing modifications.

But, after all, most of our innovations are quite distinctly religious, not only in tendency, but in actual form. One which the people at first resented as a most decided and unwarrantable innovation, was well begun last year, namely, the matter of urging systematic, scriptural giving. Sporadic example and teaching on this subject had been given before, but last year a movement was begun all along the line. It is bearing fruit. One church, Lampoon First Presbyterian, at a congregational meeting held after a most thorough ventilation and discussion of the subject had already been had, decided without a dissenting vote to tithe as a Church. And if they live up to that action, it *will* be an innovation of a most welcome sort.

Another most welcome inroad into Christian-heathen ignorance is the or-

ganization of a Woman's Missionary Society. It now has over thirty members, holds monthly meetings, and always takes up a collection, or rather a voluntary contribution. Some consecrated missionary effort, some consecrated native zeal, and some consecrated tithe-money is going into that Society; and we know what will come out. Angels are rejoicing over that Society already.

One of the best innovations, and one which might prove a real innovation if introduced into some home churches, is what we may call the organizing of the church into a night-school to study the Word, village by village, community by community. It is something after the plan outlined in "Methods of Mission Work," by Rev. J. L. Nevius, late of China. Each community is organized into a school, a leader is appointed, the members are put into classes, according to their advancement in study, and a record of attendance is kept. Also, the completion of any one course of study by any class is noted. The courses consist of learning to read, reading in course, committing to memory certain designated portions of the Word, explanation of Scripture passages, committing of the Child's Catechism, and now that the Shorter Catechism is just translated, it also will be committed by the more advanced classes. This work was suggested to the people by the missionaries, but in many places it has been taken up by the people themselves, and is being sustained in a very gratifying manner. Surely the Spirit who inspired the Word will richly bless the study of it.

May the time soon come when all these things shall cease to be novelties and innovations, and shall become fixtures of the Lao Church.

A New Conference in China.

BY REV. W. N. BREWSTER.

On the morning of Nov. 26th, Bishop Joyce opened the first session of the Hing-hua Mission Conference, composed of the three southern districts of the Foochow Conference of the Methodist Episcopal Church. The Hing-hua Prefecture lies on the coast half way between Foochow and Amoy. It has

a distinct dialect of its own. The work of the Methodist Episcopal Mission began here over thirty years ago. During the period from the early sixties to 1890, no foreigner lived in Hing-hua. There was generally a native Presiding Elder, and the missionary in charge, living in Foochow, made more or less extended and frequent trips over the work, as time and other duties would permit.

But it became manifest that the work needed a more thorough supervision than it could receive in this way. The dialect being different from that of Foochow, few of the missionaries could use it effectively. In 1890 the writer was transferred from Singapore, and appointed to Hing-hua, with his wife, being the first foreign residents there.

We began to hold short camp-meetings at the various village centers, beginning generally on Thursday evening and closing Sunday evening, holding four services a day, beginning with a before breakfast prayer-meeting. Nearly a score of such meetings have been held. Many hundreds have been clearly converted in these meetings, and the spiritual life of the whole Church has been greatly quickened.

That the work in this line has been deep and genuine is manifest from the marked advance in self-support.

Last year the three districts now forming the Hing-hua Mission Conference raised for pastoral support \$1283.74 (Mexican); this year, \$2,432.12, or an advance of \$1,148.38; being an increase of nearly 100 per cent.

In addition to this, a Home Missionary Society has been organized. It was begun by some of our most zealous native helpers toward the close of the last Conference year. Nearly \$300 was given in 1895. This year there has been great enthusiasm about this collection, and the sum of \$1,431.78 has been raised.

The aggregate increase of money raised for pastoral support, including the Home Missions collection, reaches \$2,233.00. Another such advance this year, and our native preachers will be entirely supported by the native church. There has also been a healthy increase in membership of 380 full members and 634 probationers, or a little over one thousand altogether. The year has been one of solidifying rather than expanding.

The Conference Session was memorable. Nearly one thousand people were crowded into the Jesse Lee Memorial Church, which is the largest Protestant Church in the Province.

III.—FIELD OF MONTHLY SURVEY.

Mexico,* Central America,† West Indies,‡ City Missions,§ Foreigners in America.¶

BY DELAVAN L. PIERSON.

MEXICO.

Mexico still sorely needs the pure and regenerating Gospel of Christ. The recent attack on one of the Protestant missions there gives evidence of this as do the teachings and lives of the Romanists who occupy the land, and the condition of the ignorant and degraded Indians and half-breeds. Much progress has been made since missionaries first went to labor in the land, but there is need that the people of the United States stretch every nerve to help raise these people to the true level of Christianity, before infidelity and paganism stamp out their life.

Mrs. James D. Eaton, of Chihuahua, gives the following reasons for sending missionaries to Mexico:

(1) Many souls are trying to satisfy themselves with the husks within their reach, while hungering for the Bread of Life. One poor woman feeling the need of something, she knew not what, ventured to ask a priest to explain the forms of the church, the mass, baptism, etc.; but he only replied that she was a fool, who could not understand. Now that she had received the Word, and feels that Jesus is her Savior, that longing is met, and she is daily satisfying her hunger and thirst by the Word of God and prayer.

(2) There is needed a Gospel of *holiness* in this land where religion and morals are divorced. A people that have been allowed to break the whole decalog, and obtain an easy absolution at the hands of the priests; yes, even gain pardon *in advance* for crime to be committed, realize that it is a new Gospel which says, "Thy sins be forgiven thee; go and sin no more."

* The article promist on this subject has failed to reach us in time for publication. See *Gospel in All Lands* (March) and *The Mission World* (monthly).

† An article promist on Central America has also failed to reach us. See *Moravian Periodical Accounts* (quarterly).

‡ See pp. 135, 138, (present issue).
New Books: "Cuba and the Cubans," Raimundo Cabrera; "The Island of Cuba," Prof. Ramsay.

§ See pp. 176, 183, (present issue).
Recent Articles: "Regeneration of the Slums," *Demorest's Family Magazine* (Oct.); "The Problems of the City," C. R. Woodruff, *American Magazine of Civics* (Dec.).

¶ See pp. 169, 183, (present issue).
Recent Articles: "Chinatown in New York," *Dem. Family Mag.*.

(3) There is need of the presentation of a *reasonable faith* to those who have revolted from the gross superstitions of the Roman Church in Mexico. Nothing sadder can be imagined than the funeral orations by prominent citizens at the graves of their departed comrades. No hope, no gleam of light for the future, only a troubled look into the great unknown, which has received another soul. Many men of the liberal party now declare that they have done with religion; yet numbers of these are in sympathy with the Protestant churches that encourage education, progress, and rational thinking.

(4) There is urgent need of Christians who know how to *pray*, with intelligence as well as faith; and the enlightened fervor of many in our evangelical churches is one of the most hopeful effects of the Gospel here.

(5) And there is need of the Gospel for the sake of our *own countrymen* here. Americans are coming more and more to Mexico, to engage in mining, railroad, agricultural, and manufacturing enterprises. There are said to be several thousand of them in this State, some 700 in this city and vicinity. If home missions are a necessity in the new settlements of the United States, there is similar need on this side of the line.

Pioneer mission-work in Mexico was begun in 1862. Rev. D. A. Wilson of Guadalajara writes:

It is doubtless quite true, as has often been said, that "Protestantism entered Mexico in 1847, between the covers of the Bibles carried in the knapsacks of American soldiers," but the first effort to propagate Protestantism in this country, so far as can be ascertained, from authentic sources was about the year 1862.* In the autumn of that year, Rev. James Hickey arrived at Monterey as an independent missionary, having previously labored for eighteen months as colporteur of the American Tract Society in Texas. In March, 1863, Mr. Hickey began to preach publicly in Monterey, both in English and in Spanish, and on Jan. 30, 1864, he organized the first evangelical church ever constituted in Northern Mexico, probably the first in the Re-

* It is a misstatement that pioneer work was begun by Miss Rankin, in 1865.

public. Thomas M. Westrup, one of the first converts, was ordained pastor, and has occupied that position almost continuously since that time. One year after its organization, the church had twenty members. In Feb., 1864, Mr. Hickey was appointed agent for Mexico of the American Bible Society, but did not receive the appointment until Aug. of that year, from which time forward the care of the church at Monterey devolved more entirely upon Mr. Westrup. Mr. Hickey worked continuously, and amid great trials and difficulties, but also with great success, throughout the country from Monterey to Brownsville, Texas, selling the Scriptures, preaching, and distributing tracts from house to house, from the time he first entered the country, until his death at Matamoras, Mexico, in 1866.

After the organization of the Baptist Church by Mr. Hickey, in the summer of 1865, Miss Melinda Rankin visited Monterey, and employing several of the members of the church in Monterey as colporteurs, left them under Mr. Hickey's direction, and returned to the United States to collect funds for the work. She returned in 1866, and it was through her influence, that the first Presbyterian Church in Mexico was organized at Monterey, in 1869. This church was composed of members from the Baptist Church, which had at that time received into membership 224 persons in nine different towns.

CENTRAL AMERICA.

—The Greater Republic has recently sent its representative to Washington, and he has been received by President Cleveland. This federation including all the republics except Costa Rica and Guatamala, is formed for mutual protection and influence in foreign relations; the autonomy of the several countries is in the main retained. Doubtless this greater Republic will soon include all the countries of Central America.

The Moravians are suffering many setbacks and hindrances from the Nicaraguan occupation of the Mosquito Coast. The government not only permits but fosters gambling, Sabbath-breaking, and the like. The officials are corrupt and no sympathy and little forbearance is shown to these missionaries who have so long and faithfully worked in this field.

"An earnest appeal was made recently to the committee of the Church Missionary Society, to open a new mission in Central America for the purpose of reaching the still unevangelized Indians of that section. After some discussion

it was declined on the ground that the burden of responsibilities already undertaken in other countries was too great. While we would not seek to prevent in any way the entrance of our English friends, so long as they can not come the American Churches ought to see that the need is filled."

—Not long ago the Roman Catholic Bishop in Jamaica issued a pastoral letter charging the Protestant people of that island with "lax ideas of morality," and adding: "Our Catholic population is, we are glad to say, singularly free from reproach in this matter." It might be well to make known some of the facts which have come under the personal observation of one who has lived in Costa Rica, facts which so clearly reveal the immoral tendencies of the boastful Romish Church. Mr. F. de P. Castells of San José writes: The Baptist Mission (supported from Jamaica), has planted churches in a number of places on the Atlantic coast. Some time since the Roman Catholic Bishop, alarmed at their success, set his mind on putting up rival churches in all those places. He obtained the money by holding raffles in several parishes, where cognac, beer, and playing cards were the principal articles raffled; and this on the Lord's day! Not long ago, on a Sunday, the priests of San José organized a concert in the Variety Theater for the purpose of obtaining funds with which to help in building some church. They used the most vulgar music ever sung in Spanish music-halls and public houses. Not many weeks ago a public writer of this country, a liberal, called attention to the fact that the festivals of the Romish Church are but so many opportunities offered to the people for the most flagrant debauchery.

Ah, the morality of Rome! It is easier for its emissaries to talk of it in a Protestant country than it would be if they were in any country where Romanism is the prevailing religion. Here, for instance, no one is surprised at hearing that Father So-and-So, tho a celibate, has so many children by so many women. The practise is far too general for even his Bishop to be astonished. Priests think nothing of going to a club to join a gambling party, or playing the usurer by lending money at 30 and 40 per cent. And somehow Sunday is the day when we see Romanism at its worst. On that day the railway, the clubs, the public-houses, the theaters, the women of ill-fame, do far better business than in the six preceeding days put together.

IV.—EDITORIAL DEPARTMENT.

In the January issue of this REVIEW, we felt constrained to call attention to the risk now confronting the work of foreign missions. In that connection it was stated as our deliberate judgment, that at no time during the half century now closing, have missions to the heathen been at greater peril of collapse. This has been characterized by some as an unwarranted and extravagant statement, and dismissed by that easy modern fashion of stigmatizing any discouraging presentation of facts, calling it *pessimism*. One of our exchanges seeks to make the editor inconsistent by contrasting with this "gloomy, if not hopeless view of the situation," the "glowing pictures of the missionary outlook," which the same editorial pen has furnished, etc.

Without any undue jealousy for consistency, the editor would simply say that he sees no incongruity in these two contrasted views of the situation. Even if consistency were at risk, it is better to be *true* than even to be *consistent*. But there is no contradiction. The outlook was never so hopeful; the risk was never greater than to-day. It is the hopeful and promising outlook which makes the risk so great. The world's doors are open, and in most countries we have reached the *middle stage* of missions—when the first stage of antagonism is past, but the third stage of self-support, and self government, and self-propagation is not reached. That middle stage—when the field is open and inviting, and the opportunity is great but short, when there is a clamor for more workmen and a need of greatly increased effort and expenditure—that middle stage is the existing condition in most mission fields. And it is just now that the church, *as a whole and on the whole, does not respond*. Everything calls for advance, yet, almost every organized Board is crying *Retrench*.

Dr. L. H. Cobb, himself a devoted mission secretary, evidently thinks the peril great. He says that "twelve mis-

sionary societies, representing five denominations, have a present debt of \$1,013,632, and would owe three quarters of a million dollars more, but for severe retrenchment."

It is true that never was there such an uprising of young men and women, offering for the field; but it is also alarmingly true that never was there so inadequate a provision for sending those who offer. Dr. H. C. Mabie, mournfully said, lately, that the A. B. M. U. had been compelled to refuse *five out of seven picked men*, and that over 100 volunteers had offered, whom the union had not funds to encourage. We shall only make the situation worse by stigmatizing as pessimists those who simply call loudly for attention to the crisis now upon us, and for much prayer and self-sacrifice, in order to meet it. It is a profound conviction with the Editor of this REVIEW that God is marching on, far more rapidly than his people are following, and that *to retrench now is to retreat*, and fall more and more hopelessly behind. The opportunity of the age is upon us, but we are not, as a Church of Christ, proving equal to it. And it is the duty of those who occupy an outlook which gives them a wider survey, and who see the danger, to peal out as with trumpet voice the warning cry to God's people. Let the Church arise, with greatly increased prayerfulness, and multiplied gifts, and ten years may see results never seen before in mission history.

On Friday evening, January 15, a Missionary Rally was held at Carnegie Hall, N. Y., representing all Christian denominations, both of the United States and Canada. It was designed to be a sort of climax to the week of prayer, and a starting point in aggressive missionary movement. The program was elaborately arranged, and all the preparations were on a scale of magnitude that befitted the occasion. General and ex-Governor James A.

Beaver was chosen to preside, Richard S. Storrs, D.D., the Cicero of the Congregational pulpit, and Bishop Fowler, whom the Methodists account one of their most attractive and effective speakers, being chosen to make the addresses. The evening was mild, and there was a very slight flurry of snow, but nothing to hinder people from attendance. And yet it was a disappointment which must have caused the committee of arrangements no little chagrin, that Carnegie Hall was not one-third full. By actual count there were less than 1,200 people present to greet such master orators, and exhibit interest in such a supreme theme. It is no depreciation of Governor Beaver's stirring speech, nor of the emphatic utterance of Bishop Fowler, to say that Dr. Storrs's address was imperial. We undertake to reproduce and perpetuate it in these pages, so far as the grand body of thought is concerned. But the subtle aroma, the indescribable quality, the *personnel*—evade the printed pages, and defy the reporters' art. There was a sweep and swing about it which were like the sway of a scepter in the hands of a giant. It was a speech that should have been heard by tens of thousands instead of a few hundreds. It showed, first, the immensity and intensity of the debt we owe to foreign missions in every department of our civilization. Then it surveyed the various causes of the diversion of the popular enthusiasm and energy into other channels, and in dignified, but candid and careful terms, described the secularized church, ornate and sumptuous, but unspiritual and selfish; and compared it to the wood agate which, however ornamental, has its pores filled with a substance foreign to itself and can neither be kindled, nor kindle anything else. How any one could hear that stately but stirring presentation of God's historic plan for this world, and be indifferent to his own cooperation with it, passes our comprehension. And yet it is abundant confirmation of Dr. Storrs's indirect arraignment of the church for apathy and lethargy in this

supreme work of the centuries, the evangelization of the world, that on such an occasion, at such a crisis in affairs, with such speakers discussing such a theme, the metropolis could furnish only about enough hearers to fill an ordinary church building! How self-evidencing Dr. Storrs's own words, that the church needs most of all to *tarry* again before God in prayer, to be endued with new power from on high!

Bishop Hartzell has left a very beautiful and touching "Christmas farewell," as he sailed for the field of his bishopric in Africa. In it he recounts the steps of surprise and surrender which preceded his formal acceptance of this trust—and all this reminds us that successful workers are like Omar, not those who want the place but whom the place wants. Somehow an unusual earnestness and hopefulness seem to characterize this new choice of a successor to Bishop William Taylor. A tinge of pathos has been added to this departure by the surgical operation it was found necessary for him to undergo before he left London. But God gave him an unexpectedly rapid recovery, and six days after he lay on the operating table, he was on his way to Liverpool to set sail, and his last words are like those of Paul to the Ephesians, "Pray for us."

George Müller, known to the whole Christian world as the profound believer in the power of prayer, is now ninety-two years old. He still makes use of the gracious instrument which he has wielded for so many years. The direct answers which have come to him in response to his petitions, he says, now amount to more than \$7,000,000 in money. They came in different ways, but were so connected with his special prayers that he believes they were tied together in the gracious counsels of God. It is a wonderful story.

It is a great but startling proof of the trend of unsanctified scientific thought that Mr. Darwin, who taught man's

evolution from brute ancestry, virtually encourages the cultivation of a brutal selfishness. Witness the following paragraph from the *Descent of Man* (vol i, page 161). He is referring to natural selection as affecting civilized nations, and he says :

"With savages, the weak in body or mind are soon eliminated (*i. e.*, they die or are killed off), and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the process of elimination. We build asylums for the imbecile, the maimed, and the sick; we institute poor-laws, and our medical men exert their utmost skill to save the life of every one to the last moment. There is reason to believe that vaccination has preserved thousands who, from a weak constitution, would formerly have succumbed to smallpox. Thus the weak members of civilized society propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but, excepting in the case of the man himself, hardly any one is so ignorant as to allow his worst animals to breed." *

The inference is plain: To build asylums, institute poor-laws, to vaccinate, to seek to prolong the lives of the weaker, lower, more degraded, to carry on missions among the outcasts at home, or the savages and brutal pagans abroad, is misdirected benevolence, and in fact no benevolence at all, for it is perpetuating a degenerate stock that should be left to the process of elimination by disease or other means of extermination!

In 2 Cor. viii.-ix. is the one discourse on *giving* that makes needless all other treatment of this great theme. And it is noticeable that the two chapters not

*Compare Morris' *Present Conflict of Science and Religion* (p. 266-67).

only present every grand principle and motive of consecrated giving, but present seven *paradoxes* that are very remarkable. These Macedonians seem to have furnished the most singular example of Christian benevolence to be found anywhere in Sacred Scripture; their giving was a sort of *reversal* of all ordinary experiences.

1. They gave out of the abundance of their *poverty*, not out of the plenitude of wealth.

2. Their *willingness* exceeded their *ability*, instead of their ability, their willingness.

3. They were *urgent* to be allowed to give rather than reluctant, while those who received the gift were reluctant to *take* it, knowing how deep was their poverty.

4. They made the *greater* gift first (of themselves), and the latter gift was the *less* (their money). Usually people give the least they can to begin with, and have to be educated up to giving themselves at the very last.

5. In these chapters *value* of gifts is reckoned, not by *amount* given, but by the degree of *willingness and cheerfulness* exhibited.

6. We are here taught that *increase* comes not by *keeping*, but by *giving*; that the way to get more is to give more, and the way to lose is to keep.

7. And the crowning lesson of all is that they regarded giving, not as a *privation* to be evaded and avoided, but a privilege and a blessing to be courted and cultivated.

Can we do better than to follow such a glorious example?

The Doshisha, the Japanese College, has drifted away from the moorings of its original Congregational evangelicalism. In a published letter the president of this institution tries to justify the trustees, in virtually assuming the ownership of property, through the necessities of legal procedure committed to them in trust, and in perverting it from the uses for which it was established by its founder, with the help of the gifts of Christians in America. Secretary Barton, of the American Board, has printed an open letter to President Hozaki in reply, showing that the Doshisha can not justify its departure. He enjoins plainly upon that body "not to think that by declining further subsidy from the board and dispensing with the services of the missionaries, they thereby release them-

selves from obligations to maintain the genuine Christian character of the institution." And he adds: "All the aid given by the Board and by American Christians has been contributed from the first for the purpose of establishing and supporting an institution positively and decidedly Christian and evangelical.

When the Iron Duke gave a very difficult position to one of his veterans, the reply was: "I go, sir, but first give me a grip of your conquering hand." What a privilege, when undertaking the arduous work of making disciples of all nations, to get courage, hope, and assurance of success in advance by a grasp of the victorious Hand of our great General-in-chief who says, "Lo, I am with you alway."

The Christian Endeavor Union, of New York City, has its *Tenth Legion*, which means, a body of Endeavorers who give not less than one-tenth of their income to the Lord's work, and who, in hopes to influence others to do the same, form themselves into an enrolled organization, with the understanding, however, that there is to be no publicity given to the names. There is none of the machinery of organization—constitution, by-laws, elected officers, and meetings. Those who undertake to give God at least the tithe fill out an enrollment blank and receive a certificate of membership. This is a movement in the right direction, and may the glory of Caesar's immortal "Tenth Legion" be eclipsed by the fidelity of these young people to the stewardship committed to them of God.

When Mr. Moody was challenged by the Manhattan Liberal Club to a public debate upon the merits of Christianity, he wisely replied in substance that his mind was made up in regard to the merits of Christ; he "knows what Jesus has done for him during the last forty years since he has trusted Him." "The time calls for action, not for discussion. Hundreds and thousands of men and women are dropping into drunkards' and harlots' graves every year right here in New York. Now, let us all join hands and try to save them. I will try to reach them with the Gospel. . . . If there is any merit in infidelity, let your members likewise put it into practise." There is no danger that liberalism will take up the gauntlet and undertake aggressive mission work. Infidelity is not a missionary force. It has indeed its

propaganda—but its main effort is to make faith impossible or destroy it where it exists. This is the damning fact about Liberalism that in proportion as it prevails, missions perish. In these days of want and woe, superstition and degradation, the liberal club has nothing better to propose than to take away, if possible, from Christ's disciples, their only real hope for this world or the next, and to interrupt a great work for the rescue of lost souls by trying to prove that there is nothing worth believing in the only system of religious faith that has ever been able to uplift and redeem!

The story of Uganda, which we hope soon to have summarized in these pages, is one of the most marvelous in all history.

Contrast the present condition of matters with the days of Hannington's cruel assassination! "One hundred thousand souls brought into close contact with the Gospel, 200 buildings for worship raised by native Christians, 200 evangelists and teachers entirely supported by the native church, 10,000 copies of the New Testament in circulation, 6,000 souls eagerly seeking daily instruction, and the power of God shown in changed lives; all this in the center of the thickest spiritual darkness in the world." In the great church at Mengo, there are over 200 trees to support the roof. Each of these trees took 100 men to drag it up the hill.

There has been a remarkable growth of Christianity in Uganda, since King Mwanga ordered the massacre of Bishop Hannington and so many Christian converts, less than eleven years ago. During Bishop Tucker's recent visit to the country he ordained five natives to the deaconate and three to the priesthood, licent twenty-two as lay readers, and confirmed more than two thousand converts. One of the natives recently ordained was Samwili Mukasa, who, in 1890, was one of the envoys sent to the coast by the king to see the consul-general with regard to the political situation. "His earnestness and devotion," the bishop writes, "are beyond all question." The ordination service was attended by from 3,000 to 4,000.

Rev. Dr. A. B. Simpson, leader of the Christian Alliance, is contemplating the foundation of a Christian Alliance settlement and camp meeting resort on the heights of the Hudson at Nyack, N. Y. He has recently purchased for the purpose twenty-eight acres of land high up on South mountain overlooking

the river, the property in question being bought from Rev. Ross Taylor and Charles H. Woerz. The Taylor house is to be utilized as an adjunct of the Berachah Home, now in West Forty-fourth street, and another building now on the site is to be turned into an orphan asylum. Other buildings will be erected, including a tabernacle, to accommodate 5,000 people.

Those who remember the small beginnings of sixteen years ago, must be led to exclaim: "What hath God wrought!"

Says the late A. J. Gordon, in his wonderful work "The Holy Spirit in Missions":

Do men gather grapes of thorns, or figs of thistles? asks Jesus. Yea, O Son of God, through the engrafting of Thine own Divine Life even this miracle is possible!

See the fruits of the Spirit hanging in rich clusters where once only the thorns of hate and cruelty abounded! Forgiveness, that rarest and divinest grace, springing up in the heart of the man-slayer and cannibal! This is indeed the crowning miracle of redemption.

It was this grace in lively exercise in the heart of a once savage New Zealander which explained his singular behavior in rushing away from the Communion table and then suddenly returning to receive the sacred emblems.

Mr. Taylor, the missionary, observing this action of his convert, asked an explanation. The islander replied, "When I approacht I did not know beside whom I should have to kneel, then I suddenly found myself close to the man who slew my father and drank his blood, and whom I swore to kill the first time I saw him. The old revenge seized me, and I rushed from the table. But just then I seemed to hear a voice saying, 'Hereby shall all men know that ye are My disciples if ye have love one to another.' At the same time I thought I saw another sight—a cross and a man nailed thereon—and I heard him say, 'Father forgive them, they know not what they do.' Then I went back to the altar."

The recent action of the New York Presbytery over Mr. Warsawiak's case seems to us to require further steps in justice to all parties. Without investigating charges against him, they declined to ordain him, which, of course, they were at liberty to do, as there is no obligation to ordain. But they

added: "All must admit that there is good ground for a charitable judgment in this instance, in view of the education, associations and general moral environments of one born of Jewish parents, and largely removed during the greater part of his life from the restraining and corrective influence of the Gospel of Christ." This declaration makes the matter worse, as it suggests grounds for distrust. We wish this case could be finally settled. Some time since a committee of which Dr. John Hall was a member, reported that all charges against him had been examined and found baseless. If Mr. Warsawiak is entitled to confidence, what ever be his errors of judgment, it would be well so to assure the public.

Apropos of the recent sesquicentennial at Princeton, of the four hundred and sixty-nine graduates belonging to the period of Dr. Witherspoon's administration, it is said that one hundred and fourteen were clergymen, thirteen of whom became presidents of colleges; of the remaining three hundred and fifty-five, one—James Madison—was for eight years President of the United States, one was Vice-President, six were members of the Continental Congress, twenty became Senators of the United States, twenty-three entered the House of Representatives, thirteen were Governors of States, three were Justices of the Supreme Court of the United States, and some twenty served as officers in the Revolutionary Army. And this, too, under the administration of a single president. We have hoped that some competent person would show Princeton's contribution to *foreign missions*, both in the way of direct work on the field and the creation of missionary literature, as well as prominent advocacy of the claims of the world-field, etc. Here is a department of Princeton's service to the church and the world which is as conspicuous, if the facts could be known generally, as any other. Who will write up this record?

The Growth of Missionary Literature.

The growth of missionary literature is one of the wonders of this century, and the field is widening. Yale University has a special missionary library of thousands of volumes, which would have been impossible a hundred years ago. This growth may be traced in different ways.

1. The material for a good missionary literature is now abundant. There is a mine of literary wealth in the life,

times, and labors of such men as Carey, Judson, Duff, Livingstone, Morrison, Nevius, etc. The task of shaping this material into good literary form has inspired the genius of scores of able writers.

2. The style of modern missionary writing is very much improved, and now demands and commands a high literary grade. Mere annals, dull and lifeless, are not tolerated. In recent missionary reviews, papers, and books, the arts of the printer, engraver, map-maker, bookmaker, and litterateur all combine.

3. The subjects treated now are specific, not so general as formerly. Dr. B. C. Henry does not write of the whole Celestial Empire, but of special work in and around Canton; Dr. J. L. Nevius, of specific work in the Shantung Province; Dr. John G. Paton, of the New Hebrides.

4. As a result, Christian people are reading missionary periodicals and books with a growing interest. The time has been when it was fashionable to know but little about missions. But times are changing. The Cross-Bearer's Missionary Reading Circle, a three years' course of systematic reading and study on missions in all lands, was inaugurated six years ago, as an educational movement among our thousands of Christians who remain in the home land. The literature chosen for 1896-7 is as follows: The "Life of John Williams," the "Life of Dr. J. L. Nevius," "Medical Missions," the "Life of Alexander Duff," and the "Missionary Review of the World." So writes Rev. Marcus L. Gray, President C. M. R. C., St. Louis, Mo., who will give further information to those who apply.

We have just learned the address of the author of the medical work to which reference is made in the February REVIEW, p. 140.—"Medical Hygiene, or cures for all diseases without drugs." W. Frank Ross, M. D., Rantoul, Illinois. Correspondents may thus communicate directly with him.

Donations have been received by the editors or publishers for the Missionary Volunteer Fund, and applied, as follows:

James Reid, Weinui, Akaroa,	
N. Zealand.....	\$ 1.86
S. A. Moffett, Pyeng Sang,	
Korea.....	3.50
Mrs. McEwan, of Italy (By	
Mrs. Bowie, Phila.).....	50.00
	<hr/>
	55.36

There is still about \$270.00 behind on the fund, which we would be glad to have made up.

No new charges have been added during the past year, as the subscriptions to volunteers are charged at a new and special rate.

For the Armenians we have received from W. M. Webb, for Anderson Baptist Sunday-school, Anderson, S. C., \$15.57, and \$5 from Miss L. M. Rood.

Eugene Stock, Esq., of the Church Missionary Society, has been released from editorial duties, for a time, to write up the history of the hundred years of that venerable organization, whose centenary is close at hand. The task is very heavy, but no man is more competent than Mr. Stock. He writes: "Our Secretary from 1802 to 1824, the Rev. Josiah Pratt, started in 1813 the *first missionary magazine ever brought out*. This was called 'The Missionary Register.' He carried it on for nearly thirty years, up to 1841, and it continued for a few years after that. It was from the first a record, not of C. M. S. only, but of all the societies and missions in all parts of the world. Your REVIEW, interesting as it is, does not, of course, profess to give a systematic history of all the societies and missions, which the Missionary Register did. Of course, missions were on a smaller scale in those days, but still they were extensive, and demanded the most skilful treatment to make their history clear. Gradually, of course, the different societies began to issue their own distinct periodicals, and in 1853 the Register was dropped. The earliest reports of the A. B. C. F. M., the Baptist and Presbyterian Boards, etc., appear, and in the year 1822 the two American missionaries in Bombay, Hall and Newell, issued a paper on the Evangelization of the whole world within a brief specified time. The words, 'in this generation,' are not there, otherwise the scheme is almost exactly like the present S. V. M. U. plan. It contains careful calculations of the number of heathen in the world, the number of Christians in the church, the number of missionaries necessary, and the cost of sending them out—very similar to the calculations made by Mr. Wishard in his recent book. Have you ever seen this remarkable paper? I suppose it must be in the archives of the A. B. C. F. M. The Missionary Register prints large extracts from it, which I have read with the deepest interest. Truly there is nothing new under the sun!"

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

MOHAMMEDANISM.

—The Rev. E. SELL, quoted in the Annual Report of the C. M. S. for 1895-96, remarks on "the great barrier which Islam sets up to hinder the Church's onward march in the Eastern world. Possessed of a highly dogmatic religion, the dogmas of which are sharp and well defined; accepting a law supposed to be divine, complete, and final; looking back to a history which records many former successful worldly conquests, with occasional gleams of borrowed splendor—the Moslem stands erect, proud to be such, and utterly scornful of all other creeds and men. Has the Church yet realized the greatness of this force thus arrayed against her, or estimated aright the difficulties to be overcome? Century after century past by, and the Church was silent. It is only within this century that any very real and continued effort—and that all too feeble—has been made to place the true faith of the Gospel of our Lord Jesus Christ before the Mohammedan world. When, then, we remember our past neglect, the points of contact in some matters of belief between us and them, the conscious groping after a higher light which some Moslems have shown, the repudiation of much that is narrow, superstitious, and immoral by a few Mohammedans now in India, whose ideas will doubtless effect more and more the educated classes;—when we remember all these things, are we not distinctly called upon to try to understand this great Islamic system, and then to seek to win the Moslem for his

rightful Lord and Master, and to set before him in all earnest love and patient sympathy, the grace, the glory, and the power of the Eternal Son of God?"

—The *Intelligencer*, some time back, commented very pertinently on Professor Max Müller's assertion, that the Mohammedans have a more elevated conception of Christ than Christians, inasmuch as they call Him the Word of God, but refuse to call Him the Son of God. Inasmuch as the Mohammedans have borrowed "Word of God" from the Christians, Max Müller's meaning can only be that it is an unworthy conception of God to view Him as capable of sustaining any relations of mutual affection, either within the Godhead, or beyond it. Such an abhorrence of love as a possibility to God is thoroughly Mohammedan. It seems strange, however, to hear a Christian declaring that He who, tho high, yet hath respect to the lowly, degrades Himself by a relation of such intimacy, affection, and reverence, as that expressed by Son and Father. Certainly Sonship and Fatherhood are as central to Christianity as they are abhorrent to the coldness, hardness, and unutterable uncleanness of Islam. We hope to bring the whole world yet to see that the ineffable pity and tenderness of Fatherhood, having its antecedent in the eternal bosom of the Godhead itself, is the very crown and summit of the Infinite Glory. Word addresses the mind, but Son, including Word, but bringing it out of its cold abstraction, addresses mind and heart, addresses the whole being of man. It seems much to be regretted that Professor Max Müller should have allowed his young Turkish friends to bring him to be ashamed of the Gospel of Christ.

—In the Annual Report, the Rev. F. F. Adeney, of Egypt, writes: "The casual visitor stops to wonder at the grave Eastern in his flowing robes bowing reverently at the time of prayer, even in the open street. But he does not consider that the very same man has very likely been cursing and swearing, and cheating, and quarrelling just before he began to pray, and will do so again when he has finished. He admires the stately intonation of the Koran, but he little thinks what historical absurdities, what sinful licenses, what cruel and bloodthirsty injunctions it contains.

"The Moslem sheikh who teaches me Arabic has been enlarging to-day on the superiority of Islam. He rejoices over the massacres of Christians in the Turkish Empire. So narrow-minded is he, that he declares that it is impossible to translate the Koran, and that all nations are bound to learn Arabic in order to participate in the revelation of God. And so ignorant is he of the power of Christian love, that he believes that were my wife to declare herself a Moslem, I should drive her from me. He would kill all idolaters who refused to become Moslems, and thoroughly recognizes the obligation to fight against unbelievers.

"Would that people at home understood how loveless the creed of Islam is. Of real unselfish love a Moslem has no notion, and the great and crowning Christian truth that God is love, is to him an enigma. Power is his only idea of greatness, and consequently the weak suffer terribly in a Moslem country."

MADAGASCAR.

—Altho the French government in a general way endeavors to maintain religious liberty in Madagascar, yet it is not to be supposed that it forgets the Protestant Guizot's declaration in the name of his government: "France abroad means Catholicism." Thus, as M. Escande, the new agent of the Paris Society, reports: at Tamatave, while

the London Society chapel has been for two years turned into a barrack, and also the missionaries' dwelling-house, and likewise the S. P. G. schoolhouse, the Jesuits have meanwhile enjoyed the undisturbed possession of their buildings, both of worship and instruction. It is true, this discrimination may have been not so much in favor of Catholics against Protestants, as in favor of Frenchmen against Englishmen.

All the English churches of the province of Tamatave, save one, have been burned by the insurgent heathens, and the missionaries compelled to take refuge on the coast, or at Antananarivo.

The French government, before taking possession of Madagascar, gave the English government assurances that it would maintain liberty of conscience, and would respect the work of the English missionaries. Of course, nobody put much faith in its promises, tho we have tried to hope against hope. France is mainly governed by atheists, but by atheists who always bear in mind the words which the Protestant Guizot was not ashamed to avow in his public capacity: "France abroad means Catholicism." The French despise and hate Protestantism as a Teutonic intrusion into the Latin world. English Protestants they hate with double hatred, national and religious. But the bitterest of all hatred is that which may be called the irreligiously religious. It is the hatred of those who remain Catholic, tho they have long ceased to be Christians. It is in the hands of such men, principally, that the government of France has long been, and it is in the hands of such men that it will probably long continue to be. Should the House of Orleans come once more to the throne (which seems hardly likely), a less fanatical temper would probably prevail, but not one less unscrupulous abroad, in the endeavor to suppress Protestantism, at least English Protestantism within the French territories. The policy of Louis Philip's government in Tahiti is sufficient proof of that.

Of course, where a pretext is wanted,

it is always to be found. This is what the *Journal des Missions* for December, 1896, says :

"The news brought by the last mail from Madagascar gives us to foresee evil days for the Protestant missions. The odious system of falsehoods and calumnies which persists in representing the Fahavalist movement as fused with Protestantism—altho the first victims have been Protestant missionaries, and altho of six hundred churches and chapels which have been destroyed, scarcely one hundred and twenty were Catholic—this system has already begun to bear fruit, and many indications give us the presentiment of a period whose dominant character will be to assume, in many particulars, an opposite position to the liberal and friendly administration to which M. Laroche has given his name.

"It is well to affirm it, in view of the inundation of falsehoods which has overflowed the press : up to this day, the attitude of the Protestant mission has been irreproachable. The engagements assumed before the minister by the directors of the societies which labor in Madagascar have been kept ; the missionaries, after having accepted with gratitude the new administration which promised to their churches religious liberty and to the country the security and all the advantages of a good government, have done all that lay within their own power to lend a cordial and unreserved support to this government. It has required all the bad faith of implacable adversaries to obscure as to this point the truth, to which the impartial administrators bear witness. Unhappily this testimony has not been able to make itself heard everywhere, and calumny pursues its work."

—The *Société des Missions Évangéliques* means to send out as many French laborers as possible, so as to give a Gallic tinge to the Protestant work, and to blunt as far as possible the edge both of Jesuit and of chauvinistic slander.

It does not appear that the French

government itself has as yet given any distinct intimation of an intention to expel the English missionaries from Madagascar, altho it may be doubted how long it will be either able or disposed to withstand the mingled flood of ultramontane and of atheistic hatred, which is thus availing itself of a hypocritical pretense of patriotism. Just now, it is true, there is said to be a good understanding between France and England, which may for a moment delay the accomplishment of the evil purpose. Good understandings between the European powers at present, however, are a mere fortuitous concurrence of atoms, likely to be followed in a few days by as violent a mutual repulsion. Certain it is that Mr. Harold Frederick, who is not apt to let his wishes take the place of facts, gleefully anticipates the speedy expulsion of all English missionaries from every severed part of the wide colonial empire of France. This gentleman is much too careful to have here made the wish the father of the thought. He avows that he could be equally eager for the expulsion from India of the Zenana nurses, whom, for some reason, he segregates from the mass of Indian missionaries, and honors with the full cordiality of his hatred. Yet he regretfully allows that it is out of all question to look for the banishment of these from India. His joyful alacrity of confidence, therefore, that the English Protestant missionaries within the French colonies are all to be sent packing, does not rest merely on his hatred of missionaries. It doubtless rests on some solid ground of expectation. Even Protestant Germany mutters against foreign Protestant missionaries within her bounds. Great Britain seems to be the only power that has completely surmounted all such miserable persecuting suspicions. Frenchmen or Germans, Americans or Danes, Catholics or Protestants, all are equally welcome to her wide dominions, if they can only do her subjects any good. This is one of the thousand proofs of her "inexhaustible vitality."

English Notes.

BY JAMES DOUGLAS.

The Presbyterian Church of England.—Rev. Dr. Dykes, in the *Presbyterian Messenger*, writes an article on "Christian Unity," setting forth, in the first place, the apparent disunion existing between the various sects in the Church of Christ. He then points out that the real unity is the individual relation of each believer to the Lord. "A living union to the Personal Lord with all that flows from this:—here is what is common to all true Christians and to all true Churchmen."

The Church at Chaowu has grown so large that the place of worship is no longer large enough to accommodate the number of people who gather from Sabbath to Sabbath. There is an opportunity just now of purchasing a house in a good and suitable position, near to the mission hospital and just inside the south gate of the city. The cost of purchasing and altering the new premises is about £500, about £200 of which has already been subscribed or promised. "It is of the utmost importance that this center should be worthily occupied, and it is hoped friends of the mission will respond quickly to this call."

The Church Missionary Society.—The ninety-seventh annual report of the above society shows an evident forward movement, both as regards the number of missionaries, and also the way in which these workers have been received and encouraged by the natives of the various countries and districts in which they have labored. The annual sermon preached at St. Bride's Church, by Rev. W. H. Barlow, D.D., put clearly before the listeners the opportunity for present active service for God in home and foreign fields of labor. The text was "Behold, I have set before thee an open door," and these words were taken as an incentive to immediate action. In briefly reviewing the work of the past, it divides itself naturally into two great divisions—first, the evan-

gelistic branch—the fishing for living souls, and secondly, the pastoral branch—the shepherding converts, and the now numerous bodies of hereditary Christians.

The Sunday-school Movement in India can not be called a recent one, as it was introduced for non-Christian children nearly a quarter of a century ago, but it gives promise of proving a valuable means for influencing the children of the poorer classes of the community. More than one-third of the total of schools and scholars are found in the north-west provinces and Oudh, where the Methodist Episcopal missionaries, by whom the first serious attempt to establish such a school was made in 1872, have largely developed the effort.

The Zenana Work has many encouragements. Some of the pupils can read English, and enjoy the "Life of Bishop Hannington," the "Schonberg Cotta Family," etc. There have recently been several baptisms among the women of the Zenanas, and the whole work shows mental and spiritual development which is most hopeful.

Work in Colombo.—Colombo is a large, prosperous city, as the immense growth and ever-increasing expansion of its trade indicates. The Rev. A. E. Dibben reports an increasing English congregation at Galle Face Church, and ever growing interest on their part in the missionary work carried on in Colombo and in the island generally. Miss Child visits the homes of the Mohammedan women, she writes:—One of the most interesting things that has taken place in connection with the house-visiting, is the reopening of a house that has been closed for two years, because a young girl confessed her faith in Christ. Her books were taken from her, and she was beaten by her father; but still she stood firm, and at last the father has relented, and allows her to be taught again. The girl's joy was unbounded, and she says, "I have forgotten nothing, it has all been kept in my heart. The last time I saw her

she said how much she was looking forward to Christ's coming, and how very glad she would be to see him."

The King of Toro, Daudi Kasagama, stands alone among his chiefs in being a true Christian. God has wonderfully touched his heart, and he realizes to a very real extent that his duty is *first* to God. He is most regular in his attendance at the classes, and sits daily at the feet of Jesus to be taught. He is showing his love for God's work in a practical way, that is, he is having built a house suited for the work to be carried on in it.

Slavery in East Africa.—The following resolution was passed by the committee, and has since been forwarded to Her Majesty's Government:—"That in the opinion of this Committee the time has fully arrived to give effect to the long and definite promise of Her Majesty's Government, to abolish the status of slavery in the dominions of the Sultan of Zanzibar, including Mombasa and all the country within ten-mile limit. They would earnestly and respectfully press upon Her Majesty's Government the urgent necessity for prompt and resolute action in the matter."

Uganda.—On December 15th, the committee welcomed back Bishop Tucker, and were thrilled with his wonderful account of the spread of the Gospel in Uganda.

North Africa Mission.—"Mr. Reid, of Tripoli, reports a very fair attendance at the medical mission during the month of October. The Bible shop had been opened as often as was possible. Very few Arabs have visited it at present, but a great many Jews, to whom tracts have been given, and a few Bibles sold." Miss B. Vining, of Tangier says, "I have lost some of my girls from the class lately—their fathers feared they were learning too much of the 'religion of the Christians.' One of my women the other day told a friend, in speaking of the teaching, 'The words are so beautiful, you might have your

hand in the fire and not know it, while you listen.' Truly Eastern imagery, yet I believe that woman is a true Christian at heart, tho she fears to confess it."

THE KINGDOM.

—Surely this of all times is not the time to disbelieve in foreign missions; surely he who despairs of the power of the Gospel to convert the world to-day, despairs of the noontide just when the sunrise is breaking out of twilight on the earth.—*Phillips Brooks*.

—Says Prof. J. H. Goodell in *The Pacific*: "The modern conception of the missionary idea must delocalize the thought of missions. It must soon be impossible for one Christian to ask another: 'Are you interested in missions?' As well may we inquire, 'Do you believe in living?' God has brought our ears literally to the beating heart of heathenism. The day is past when a church is just to take charge of adjacent slums, the surrounding boarding houses, or the Nob Hill of society. To-day God has planted every church in the midst of heathenism. The throbbing pulse of the unsaved world is to be felt in every sanctuary. Every ear, unless it be purposely stopt, can detect the fever-jump of our smitten brethren the world over. The cry, 'Come over and help us,' has become universal. There are no foreign missions. Distance is no longer. In the marvelous providence of God every point of our world is now home missions. It is now time to realize that in the kingdom of God, as at present opened, consolidated, and intermingled, nothing is foreign, nothing is far off, nothing is separated from my own personal interest and privilege. Africa is your home and my home; Asia and the isles of the sea, and every spot on this footstool of God is our personal abode. The modern conception of the missionary idea must make every business man feel as he goes to his office that he is to make money for the conversion of the world; and every professional man that his mission now is to live to bring

the earth to loyalty in the kingdom of God." Verily, that is God's truth in every word, and exceedingly well spoken, besides.

—In 1850 you could buy a man in the Fiji Islands for \$7.00, butcher him, and eat him, without even public remonstrance. To-day the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for public worship. What about the power and profit of foreign missions?

—The amount expended by the churches of the Toronto Baptist Association last year in their local work was \$47,987. The baptisms reported were 318. That is one baptism for about each \$150 expended. The amount expended in the foreign mission work of the Canada Baptists was \$33,954, and the baptisms numbered 453, or one baptism for each \$75 expended.

—Dr. Hitchcock, of the American Board, has been looking the matter up, and makes this surprising statement: Adding to the enrolled students in 39 American colleges which are regarded as Congregational all the scholars under the care of the American Missionary Association in the South, and of the Education Society, including the New West, as well as the students of the 7 Congregational theological seminaries, there are not more than 30,000, possibly not more than 28,000. How many pupils there are in Congregational academies we do not know, but it would require 250 of them, with an average of 100 pupils in each, to add to the above to bring the total up to the number now under instruction in the schools of the American Board. But this is only one branch of the Board's work, yet this branch is seen to be a vast education society.

—Miss Jessie A. Ackerman, of the W. C. T. U., has been twice around the world, and spent 8 years in travel. This is a conclusion she has reached: "I take a very cheery view of missions and their outlook for the future. After

the nations have been steeped in heathenism for centuries, the conversion of a single person means more than lips can express. The greatest hindrance to-day to the spread of the Gospel in foreign lands is the attitude of Christendom toward the heathen world concerning the vices that are a part of our civilization. The missionaries will ever fail to reach the thinking men and women in heathen lands until the liquor traffic is overthrown in America, and the opium traffic in England, until foreigners can see the principles of Christianity exemplified in our governments."

—This is the conviction which the directors of the East India Company and their friends embodied in a resolution and past in Parliament in 1793: "The sending of missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast. Such a plan is pernicious, impolitic, unprofitable, unsalutary, dangerous, unfruitful, fantastic. It is opposed to all reason and sound policy; it endangers the peace and the security of our possessions"!!!!

—A census of the world seems impossible, but it is going to be undertaken. The unparalleled labor is to be one of the gigantic projects to celebrate the advent of the twentieth century, and it is safe to say that a more stupendous undertaking has never before been devised. The scheme had its real inception at the biennial meeting of the International Statistical Institute, recently held at Berne, Switzerland, where a committee was appointed to consider ways and means. Anything approximating an accurate census of the population of the earth at the present time is, without doubt, an impossibility. In addition to the poles, there are many spots on the earth that have never been visited by the explorer, and others from which a census enumerator never would get away alive. The population of the

earth is now estimated at 1,700,000,000, guesses founded upon the observation of travelers, and upon other guesses mentioned in treaties given by such countries as China, Persia, Arabia, and Turkey.—*London Mail*.

—The editor of *The Herald of Gospel Liberty* is pleased with the word "interdenominational," but evidently has some difficulty with it. "It does not look exactly right," he says. "It seems odd not to have at least a hyphen to separate; but it *feels* right."

—That great Baptist Church, Tremont Temple, in Boston, has fitted up the sixth floor of its beautiful new building for the especial comfort of the many young members of the church who are at work in the business section wherein the church is situated. There is a fine kitchen, and a large tea-room. The tea-room is bright and cheery in all its furnishings, and here nourishing food will be furnished at a low price. Near by are cosy rooms for men and others for women, with desks to write at, lounging chairs for comfort, places for sewing, for newspaper reading, for games,—in fact, a delightful Christian home, in the midst of the whirl and uproar of busy Boston. The plan is as practical as it is beautiful, and will do much to commend to young people the religion of the Christ of Bethany.—*Golden Rule*.

—The curfew ordinance, requiring children to be at their homes after nightfall, has now been adopted by 200 cities, and city officials, parents, school-teachers, and chiefs of police are emphatic in their praise of its efficacy. Mrs. John D. Townsend, who makes this statement in the *North American Review*, believes that, while prevention of crime is better than its punishment, it is best to begin with care for children, and also that the associations of the streets in the night hours are productive of crime.

—A mission church in Chihuahua, Mexico, recently by the use of mite boxes made an offering for the relief of

starving Armenians which amounted to \$113.00.

UNITED STATES.

—*The Advance* gives these figures concerning the gifts made last year for public purposes in the United States: "Without taking account of the small sums collected by various organizations through the usual methods, the aggregate of special contributions and large gifts was \$33,670,000, nearly \$5,000,000 more than in 1895, and \$13,500,000 more than in 1894. Of this amount \$10,854,000 went to charities, \$2,135,142 to churches, \$16,814,000 to colleges and \$2,000,000 more to museums and art galleries.

—*The Congregationalist* started a few weeks since a fund for the care and education of Armenian orphans, which at last accounts approximated to \$25,000.

—It is pleasant to read in *The Independent* that there are 25,424,333 communicants and 136,960 ministers in the churches of the United States; but not so pleasant to be informed that the Union holds 19 kinds of Lutherans, 17 kinds of Methodists, 13 kinds of Baptists, 12 kinds of Presbyterians, 12 kinds of Mennonites (only 52,944 in all), 6 kinds of Catholics, 6 kinds of Adventists, 4 of Friends, 4 of Dunkards, 3 of Reformed, etc., etc., etc. It looks as tho it was high time for *somebody* to "go back" further than to Wesley, or Calvin, or Luther, even to one Jesus.

—The *New York Tribune's* Fresh Air Fund has issued its reports of last year's work and a summary of that of its twenty years now-ended. Its expenditures for the year were \$23,948, with which 1,040 were sent for two weeks into the country; 25,910 mothers and children were given a pleasuring in the Fund's grove on the Hudson, and the day excursions made up the number of beneficiaries for the season, 40,600. In the twenty years, with \$371,778, it has helped 347,269 children and adults, of whom 151,324 were given the usual two weeks' summer outing.

—Below are given the average receipts of the American Board by decades for sixty years:

1833-43,	\$35,909
1843-53,	86,909
1853-63,	134,718
1863-73,	250,138
1873-83,	509,979
1883-93,	798,033

—The *Christian Standard* (Disciple) says: We will soon enter Africa. The Springfield Convention urged the Executive Committee to enter at once. The committee hopes to be able to send 2 men, but if 2 can not be sent, 1 will be sent early in 1897. Before another year rolls around we hope to be able to report that our missionaries have entered the Dark Continent, and have set up their banner in the name of the Lord.

—The Methodist Episcopal Church has appropriated \$586,800 for foreign missions for the current year. Of this sum China receives \$114,000, Japan \$46,576, Korea \$14,285, India and Malaysia \$142,436, South America \$71,348, Mexico \$49,500, the rest going to Europe and to Africa.

—The Presbyterian Church gives out this most excellent scheme for monthly concerts. At the end is appended the subdivisions of the theme for January.

Jan.—The Bible and Foreign Missions.

Feb.—Evangelistic Missionary Work.

March—Missionary Administration.

April—Native Christians.

May—Woman's Work.

June—Foreign Missionaries,

July—Mission Printing Presses.

Aug.—Reflex Influence of Foreign Missions.

Sept.—Missionary Schools.

Oct.—Medical Missions.

Nov.—Influence of Christianity on the Social Life and Civic Institutions of Heathen Lands.

Dec.—The Home Church and Foreign Missions.

BIBLE AND FOREIGN MISSIONS.

(a) The place of Foreign Missions in the Word of God.

(b) The place for Foreign Missions in the plan of God.

(c) Christ's yearning for a lost world.

(d) The Holy Spirit and Foreign Missions.

(e) The penalty of disobedience.

(f) Foreign Missionary motives.

(g) Apostolic Missionary methods.

—During 48 years the Presbyterian Foreign Board has supported 453 missionaries of all classes among 21 tribes of Indians, at an expense of \$525,600, given by the churches, and of \$520,000 entrusted to the Board by the Government for educational work. Over 3,000 were received during that time as communicants, not counting the nearly 2,000 more transferred by the American Board.

—An interesting feature of the recent meeting of the Synod of Washington, Idaho, was the presence of 30 Christian Nez Percé Indians. They were ministers and elders and their wives. One of the evening services was conducted wholly by them; one of their number, Rev. James Hays, preaching the sermon. Mr. Hays and many of the others were trained in Miss McBeth's theological school. The whole company were the fruits of the labors of those sainted missionaries, Spaulding and Whitman.

—Word comes from Massachusetts that since the first publication of a list of unoccupied farms in that State five years ago, nearly 300 farms have been sold, most of them to Americans. We hear little concerning that subject in Vermont now. We have few unoccupied farms and those are not giving us any uneasiness. We are not likely to see again such an emigration as in the past, and many who have gone out from our borders would gladly return if they were able. In this connection the thought of Secretary Merrill is still pertinent, "Abandoned farms are not so dangerous as abandoned principles." Our churches must see to the latter industry.—*Vermont Chronicle*.

—Cambridge (Mass.) voted no-license at the late election, for the eleventh consecutive time, with the largest

majority in the city's history, 1,881. A prominent factor in the fight was Father Thomas Scully, who actively opposed the saloon. Also Mayor W. A. Bancroft, who addressed and presided over several meetings. Many business men shut down their shops for noonday rallies, factories, foundries, and stores being turned into rallying places. Cambridge seems to be permanently in the prohibition column.

—Rev. Lyman Jewett, one of the modern heroes of faith, has recently died in Fitchburg, Mass., at the age of 85. Entering the Telugu mission in 1848, by 1862 it had proved so barren that the Baptist Board seriously debated the wisdom of closing it. Mr. Jewett was at the meeting and expressed his determination to return and die there, and concluded by saying that somebody must be sent along, at least to bury him. And not many years later came those astounding revivals.

GREAT BRITAIN.

—At the Foreign Office recently Mr. G. N. Curzon received a deputation from the Society of Friends, headed by Mr. J. A. Pease, M. P., in reference to the abolition of slavery in Zanzibar. Several members of the deputation urged that the abolition should be immediate, and that there should be no intermediate system of apprenticeship. Mr. Curzon, in reply, said he repeated and endorsed the pledge previously given by the Government as to the abolition of the legal *status* of slavery in Zanzibar and Pemba. As to the manner in which that was to be effected, the matter was under consideration, and no decision had been arrived at. The Government wanted to secure the *bona fide* freedom of the slave from any legal trammels, and at the same time to avoid any sudden economic convulsion and consequent political and social disturbance. There was a danger that there might be a large exodus of freed slaves from the plantations.

—*Medical Missions at Home and Abroad* for January gives the names

and locations of all medical missionaries holding British degrees, 239 in number, a net gain of 23 over 1895, and estimates that the United States and Canada are represented by about as many more, while the Continent is credited with but 10. About 500 physicians are now in the foreign field.

—The Manchester mission has just observed its anniversary. It maintains crowded preaching services at the Free Trad hall, the Central hall, the Grand Theater c Varieties and various chapels. It has concerts, lectures, lantern exhibitions, Bible classes, guild meetings in bewildering variety. Its relief and rescue and preventive agencies, conducted by a large staff of paid and unpaid workers, form a network of philanthropic beneficence that practically covers the city, including a labor yard, men's home, preventive and training home for girls, night shelter for women, casual ward for men, medical mission, district nursing among sick poor, maternity home, servants' registry employment bureau, food depot, cottage mission, girls' institute, lads' club and other departments.

—Honored as is the work of the Religious Tract Society, few persons regard it as a great auxiliary of foreign missions. Many will learn with surprise that it has publications in 219 languages, and that large grants of Christian literature, always to the full extent of the means at the society's disposal, are made to the leading missionary societies. In the course of the life of the Society no less a sum than £685,000 has been so expended. Last year the grants amounted to £32,561. The value of Christian literature for converts surely needs no words to emphasize it. In another way the R. T. S. does excellent service. Where missionaries have printing-presses in the mission stations, the R. T. S. makes grants of paper for printing, and has expended in the last fifty years £62,000 upon this object.—*Church Missionary Intelligencer*.

—The Luganda version of the whole Bible is the latest issue of the British and Foreign Bible Society. The shape of the book is singular, and the explanation of it is no less singular. It is three inches broad, or thereabout, and the same thickness. The Bible Society in this carried out the instructions given to them without asking the reason why. When they did ask, they were told it was in order to fit the book into one of Huntley and Palmer's 2-lb. biscuit-tins, leaving room at the side for a little book, "Oxford Helps to the Study of the Bible," and at the end for prayer and hymn-book. These tins are somewhat plentiful in the country now so many Europeans are residing there, and they protect the books from the voracity of white ants and other insect plagues.—*Idem*.

—An anonymous friend has offered the Church Army £1,500 for the special purpose of extending the society's work amongst the outcast, on condition that a further £8,500 is subscribed for the same purpose, in sums of £25 and upwards, by the end of February. In response to an appeal issued, over £2,600 of the required amount has already been subscribed.

—It is now definitely decided that H. S. Newman shall accompany Theodore Burt to Pemba, in Africa. It is a responsible and hazardous enterprise in behalf of free labor in the African island, and with the hope and prospect of helping the cause of freedom, and mayhap, indirectly, helping the Government to remove a stain from the flag of Britain, but especially that true Christianity may thus find expression among Mohammedans and others.—*English Friend*.

—A most interesting and important volume of about 300 pages has been published by the English Friends, giving the papers and addresses presented at the recent Darlington Conference on Foreign Missions, and abundance of information concerning their work in foreign lands. The showing is most creditable.

ASIA.

Islam.—Cyrus Hamlin is always certain to say something whenever he speaks or takes his pen, but seldom has he uttered himself to better purpose or more forcibly than in his recent article on "The Failure of Islam." An engrossing copy ought to be sent to His Serene Highness, whose thorny seat is on the Bosphorus.

—An item from the *Missionary Herald* says: How many Sunday-schools are there in the United States that are obliged to enforce a rule that adults can no longer be permitted to attend because there is no room to accommodate them? Such is the case with the Sunday-schools in Aintab, Central Turkey, which are now held at noon, and have a membership of over 3,000 children. More than half these children belong to the old Gregorian Church. While the Sunday-schools are thus prospering, inquiry meetings are held and are largely attended. And it is in that same city of Aintab, that not long since Prof. J. Rendal Harris, of Cambridge University, England, and his wife, spoke in one day to audiences numbering nearly 11,000.

—The American consul at Erzerum, writing Nov. 21 in a letter made public by the State Department, puts the number of orphans at 50,000 and adds: German charitable or religious societies are preparing to establish industrial orphan asylums at Oorfa, Cæsarea and elsewhere, and the Kaiserswerth deaconesses of Germany have made provision for receiving Armenian orphans at Smyrna, and 30 have been sent there from here. The British Government or its ambassador at Constantinople has initiated a movement leading towards settling a number of widows and their children on the island of Cyprus, more particularly, at present, at least, those within the province of Erzerum, which number in the cities of Erzerum, Erzinjan, and Baibourt 2,049 who are without means and are recipients of relief.

—The command to “begin at Jerusalem” was literally observed by the early promoters of medical missions, for one was established in that city as far back as 1824, and the number of out-patients visiting the English Mission Hospital for Jews at Jerusalem last year was 12,335, not including dressings to wounds, sores, etc., which numbered 11,880. The in-patients numbered 879. Many sick Jews had to be refused for lack of room. The patients came from Cairo, Alexandria, Damascus, etc., as well as from Jerusalem. The new hospital which is building will have 40 beds, 15 more than the one used at present, which was built in 1832. So still walks The Great Healer through the old city, over which He wept, in which He worked, and in which He prayed and died.—*Medical Missionary.*

India.—A Hindu named Aaron was the first native Indian convert educated and ordained a Christian minister. This was in 1733, by Ziegenbalg. There are now 1,000 natives ordained to the ministry of the Reformed Churches.

—I have heard more than once the opinion expressed that a missionary's life was a very humdrum sort of one, and greatly wanting in the spice of incident. I do not accept the idea and propose to pen a few incidents in proof. Some time since, while traveling over the country, I made note of the numerous and ingenious resorts of an unsophisticated native of India to make a refractory bullock that showed his determination not to pull any more by lying down in the road, bend his shoulders once more to the task. 1. He prodded him with his nail-pointed gad. This made him move on a little way when he dropt down again. 2. He got a long whip and tried this on him, ineffectually. 3. He wound a rope around the nose of the obstreperous quadruped so tightly he could not get his breath. This brought him to his feet and secured five minutes pull at the yoke. 4. He applied Chile powder (powdered red pepper) to both eyes.

This was more effectual than all the rest. He helpt his fellow at the yoke for half an hour, and then down he came. 5. This time the irate driver graspt the tail of the reclining animal and, taking it in his mouth, bit it mercilessly. This was as effectual as the Chile powder, but made the biter some trouble to get the hair all out of his mouth. 6. His last resort was to put a live coal under the brute's caudal appendage. This brought the cart into the village. If any minister in America ever came across such ingenuity on the part of an American farmer in dealing with a balky horse, to divert his mind from wearying thoughts, let him speak. On another occasion I was called upon to decide a case of considerable gravity. A poor man, in a corner for cash, borrowed 10 rupees (\$2.50) of a neighbor, and made over his wife to him as security for the same till such time as he could pay the debt, which was without interest in view of the kind of security given. Our poor man saved until he had 10 rupees in hand, and then called upon his neighbor to take his money and return his wife. The neighbor was so well pleased with the security he said he did not want the principal back.—*Rev. C. B. Ward.*

—H. F. Laflamme, a Canadian Baptist missionary, gives this vivid picture of an outcaste Sunday-school: There the children are, 77 of them, a tangle of lank arms and lean legs, their half-naked bodies glistening with oil, or grimy with filth accumulated by rolling in the gutter. The larger girls are distinguished from the larger boys by having one end of the cloth skirt, common to the costumes of both sexes, pass up over the shoulder, and form a sort of loose waist. The smaller children dress in a small cloth, the size of a pocket-handkerchief. The hair crop, long, straight, black, and tangled, indicates the girls; that of the boys is shaved off close to the shining black scalp, with the exception of a short tuft, or top-knot, used by their elders as a handle by which to pull them,

when recalcitrant, into the path of duty. They crowd together like a flock of crows over a new find of spoiled grain.

—What woe, unspeakable and unimaginable, has descended upon the hapless millions of India, when to the awful scourge of the famine, the even more deadly infliction of the plague has been added. The stories are quite past belief that half the population of Bombay have fled the city in panic terror.

—The Rev. Robert Spurgeon, of Barisal, India, declares that there are districts in Barisal with populations of 300,000 and 500,000 without a single preacher, tho when an occasional visit is paid the people listen eagerly, and purchase copies of the Scriptures and tracts. What must the divine Head of the Church think of these neglected opportunities?

—What a strange picture to our Western minds this experience gives! A pupil in a mission college; then a distinguished graduate of the university and a great linguist; then a magistrate; then a wandering fakir, who, while a fakir, carried about with him one book only, and that the Bible; and, lastly, a Christian brought to Christ by reading the Bible which he had carried about with him while a heathen mendicant. We must go back to the earliest centuries to find a similar picture.—*Free Church Monthly*.

China.—According to the Rev. S. L. Baldwin, who has spent over 20 years in China, the following are the figures relating to this agency in that land: "There are 100 male and 50 female physicians, 150 male native medical students and 30 female students, 71 hospitals treating many thousands of patients, and the physicians attending yet other thousands at their homes, and 111 dispensaries. in which over 223,000 patients are treated. About \$70,000 was spent in medical work last year."

—A missionary of the China Inland Society writes; We are having a little difficulty at present with some in the

matter of Sabbath observance. The Sabbath is a blessing they are slow to appreciate. Living, as so many of the Chinese do, on the verge of starvation, they are slow to see the advantage of one day's rest in seven, when there is a chance to earn something on the seventh day. As an example of Chinese poverty, one man who had a wife and several children, once gave as the reason for his absence from Sabbath worship, that they had no food in the home and he had taken the family over to his father's house in order to get a meal there.

—The contention that the only hope of missions lies in the education of children and not in the vain attempt to convert adults finds a strong refutation in the work of the late J. A. Leyenberger in China. During his missionary life he baptized 940 adults, 46 of whom were between the ages of fifty and sixty, and 27 were over seventy years of age.

—An American professor in Peking University says of the Chinese church, of which he is pastor, that it is rapidly coming up to self-support: "If the Methodist Church in the United States would do as liberally in proportion to its ability, it would give about \$15,000,000 annually for missions." Our converts are better than we are, more liberal, more self-denying, and more prompt in their gifts.

Korea.—After being well-nigh shipwrecked at the hands of her officious pilots from abroad, Korea has entered upon a quieter era of reform, under influences nearer at home. The *Repository*, published in Seoul, remarks: "We gladly recognize the existence of the progressive party and the good work it is aiming to do: The widening and repairing of the main streets; the careful expenditure of government money; the presence of capable foreigners in the law, war, and police departments; the dismissal of incompetent clerks; the redistricting the country into thirteen provinces; and the fixed salaries of governors and magistrates, together

with the limiting of their power and privileges." Add to these the royal postal service in 11 cities and 14 smaller towns, and we have a hopeful outlook for the future.

—Rev. G. H. Jones writes: "In Korea the Protestant mission work is carried on at 40 different places. The storm of war and desolation has driven us ten years nearer our ultimate goal. The chief results have been the relief of Christianity from misconceptions of the people, the mastery of a hitherto unknown tongue, and the successful inauguration of a Christian foundation. Woman's work has been specially successful. The Protestant missionaries number 82. Of these 35 are Presbyterians (31 from the United States and 4 from Australia); 26 are Methodists from the United States (24 of the Methodist Episcopal Church and 2 of the Methodist Episcopal Church, South); 12 are of the Church of England from England; 5 are Baptists from the United States; 4 are independent. In October, 1895, there were reported 42 congregations, 528 baptized members, 567 probationers or inquirers who had given evidences of conversion and were applicants for baptism: 445 Sunday-school scholars. The mission of the Methodist Episcopal Church was commenced in 1885. It now reports 9 male and 15 female missionaries, 122 members, and 288 probationers.

Japan.—It is a striking fact, which those who question the power of the the Christian movement would do well to consider, that out of the half dozen so-called great papers (*Dai Shimbun*) of Japan, two are avowedly under the guidance of Christian principles. These two are the *Kokumin Shimbun* (the *Nation*) and the *Mainichi Shimbun* (the *Daily News*). No Japanese, certainly, would dispute the correctness of this classification. One may doubt, possibly, the religious influence of these journals; but they are stalwart champions of Christian ethics, and they have a wide hearing. Questions of public morality

are continually discusst in these papers, and from a Christian point of view. The influence of the Christians upon the great moral reforms of the day is undeniable—they are practically under Christian leadership. The Christians have already added largely to the commercial and industrial strength of the nation.—*The Outlook*.

—There are 15 publications in Japan devoted to the interests of women. Of these 3 are Christian. It is said that the late war with China has given a great impetus to female education in Japan. In the Mitsui Bank, of Osaka, the book keepers are all women. The fair sex is also pretty well represented in some of the Government offices.

—The Y. M. C. A. of Tokyo has on its roll the names of 347 members, active and associate, and 186 young men attend the Association's night school.

—A census of Christian charities in Japan has been prepared by Rev. Mr. Pettee, of Okayama, in which are given the names of 37 schools for the poor, having 1,317 pupils; 6 "homes" for various classes of persons, having 106 inmates, besides 22 orphanages having 1,189 inmates. There are also reported 16 hospitals, and 4 institutions for the Ainu. Some of these charities were organized and are supported by missionary societies, but the greater portion owe their origin and maintenance to individuals or churches, native or foreign. The oldest of these charities are a school for the poor and an orphan asylum at Yokohama, organized in 1871 by the Institute des Soeur de St. Enfant Jesus. The next oldest is an orphan asylum in Tokyo founded by the same sisters in 1873.

—Count Ito, the reforming Chancellor of Japan, has persuaded the empress to wear European dress. His object in doing so is to help to secure for Japanese women a higher social position. At present they have assigned to them an inferior place in society, and Count Ito's notion is that by dressing like Europeans

their standing will be raised. "If the women," it is argued, "begin to wear foreign attire, their husbands will be obliged to modify their houses and their whole manner of living."

AFRICA.

—There is little of Africa now that is not controlled by either Portugal, Italy, Germany, France, or Great Britain. Germany possesses an area five times as great as the original extent of its own country. The African possessions of France have been multiplied by five within the last decade. The only remaining portion of the great continent not under European protection, the Sudan, is in process of conquest, really by Great Britain, tho nominally by Egypt.

—If the Kongo River were laid down in Europe, it would extend from St. Petersburg, in the north, and Smyrna, in the east, to Athens and Naples, in the south, watering the whole of Europe with the exception of northern Scandinavia and eastern Russia.

—The English and German missionaries in East Africa introduced the custom of raising a white flag with a red cross upon the flag-staff in their stations on Saturdays, in order to tell the neighborhood that the Lord's day is on the morrow. The natives consequently call Sunday "flag-day."

—The late Mr. E. J. Glave wrote, in the *Century*: "A word as to African insects. In the swamps the mosquito is a vicious little fanatic. He assails you in clouds without the slightest provocation, and remains till killed. He is a keen observer, and if you are sitting in any posture which stretches your garments tightly over your leg, you feel a sharp sting which tells you the mosquito has noticed the fact. A small hole in your mosquito-net he notices at once, and will struggle through it, a wing and leg at a time, and when inside calls to a few friends and tells them the way he entered. They perch on the barrel of

your rifle, when you are getting a bead on a fidgety buck, and bite in some painful spot just as you are about to pull the trigger. Other insects annoy you. Big moths, inquisitive about your lamp, enter your room at full speed, flutter noisily about your lamp, or try to commit suicide in your soup, leaving the fluff of their wings floating on the surface. The jigger burrows into your flesh, and starts in to raise a family in a little white bag beneath the surface of your skin. The proverbial little ant is a terror to mankind. The large brown driver-ant, marching in swarms of millions, with giant-ants as leaders and officers, is a dreadful enemy. They move over the ground like a dark-brown ribbon a foot wide, devouring every living thing they meet, from a grasshopper to a goat, if the beast can not escape. Their heads are furnished with terrific nippers; if you are bitten, and attempt to pull away the insect, you will find that the head remains in your flesh. They will enter your house; no matter how well filled your larder was before the visit, it will contain nothing but bones afterward. The white ant does not bite you; his particular province is to destroy your most valuable property—your best trunks, your favorite shoes. In one night he will so attack a wooden box that when you lift it in the morning the bottom will drop out; he will eat a living eucalyptus-tree, and when he is in the district the poles of your house in a few months' time will crumble into dust. At a certain state of his existence he has wings, which he sheds at your meal-times into your dishes. Scorpions and tarantula spiders are only occasionally met. Large beetles come from long distances to see you, and end their journey by striking you in the face. Many insects of smaller caliber settle on the back of your neck, and when you try to brush them off sneak down your back. Small saw-flies feel particularly curious about your right eye when the left one is closed and you are trying to get a bead on a buck."

—Extraordinary steps have been taken by the authorities of Cape Colony to arrest the progress of the rinderpest, which, making its way southward from the Zambesi, has desolated Rhodesia, stript Khama's people in Bechuana-land of their most valuable property, and threatens to desolate the entire southern section of the continent. At its first irruption infected herds were promptly slaughtered—one of the causes of the revolt of the Matabeles was the refusal of the authorities to compensate the native owners for cattle thus slain. Then an attempt was made to prevent the infection spreading south of the Molopolo River; strong patrols were established on the southern bank—but in vain. A fresh boundary line—a fence of wire—was then constructed by the Cape authorities, at great expense, from the German territory on the west to the Transvaal on the east, and continued down to the south. The plague leapt this barrier, and appeared in three native localities. These were promptly fenced in. A double fence was then built right across Bechuana-land, with a five mile interspace, and this belt is incessantly patrolled to prevent the crossing of cattle. In all, some 1,500 miles of wire fencing has been constructed, and the work has cost, including the police and patrols, over \$2,000,000.

—The annual report of the Central Morocco Medical Mission gives us some idea of the anxieties which beset the work of Dr. Robert Kerr and his helpers. The Mission carries the Gospel to the Jews, Moors, Arabs, and Berbers in the center of Morocco. Rabat and Salee, with an aggregate population of 55,000 souls, 5,000 of them Jews, form the basis of operations, while the tribes lying between bring up the population to upwards of 400,000. Owing to civil war and the unsettled state of the country, no itinerating work was possible last year, but the medical mission was frequented by many of the people, 4,491 cases being treated during the nine months ending Sept. 30. What

with the intrigue and fatalism of the Moslems, and the well-known ignorance of the superstitious Mograbin Jews, the workers see little encouragement, but their trust is in the Lord, who has purposes of grace in Morocco as well as in other countries.

—The American Sudan Mission has already 4 stations and 18 workers near the source of the Niger at Falaba, and now proposes to send another set of workers to occupy Timbuctoo. Two-thirds of the inhabitants of the Sierra Leone hinterland speak the Mendi language, and the Mendi are the Waganda of the West Coast, so the possibilities seem to be considerable, even though the surer way to reach the Sudan as a whole be through the Hausa-speaking nations.

—The Presbyterian Church of South Africa has now its General Assembly, in which are represented the Free Church, with 3 presbyteries; the United Presbyterian Church, with 2 presbyteries; the separate presbyteries of Natal, Cape Town, and the Transvaal, and the congregation of Port Elizabeth. The united body claims to have 13,000 communicants, of whom three-fourths are natives. Outside this community there are 2 other Presbyterian churches in South Africa—the Dutch Reformed, with 180,000 members; and the Basuto Church, with over 9,000 members.

—Dr. George F. Becker, of the United States Geological Survey, who has just returned from mining investigations in the Transvaal Republic, reports that that country contains the most stupendous gold deposits the world has ever seen. Within 15 miles of Johannesburg, he says, on what is called the main reef series, there is an amount of gold practically in sight, estimated to be worth \$3,500,000,000, or nearly as much as the entire volume of gold coin now in the world. For the present gold is being taken out at the rate of \$100,000,000 a year, and it would not be surprising if, within a few years, the South African gold out-

put equalled that of all the world besides. Most startling of all is the report which Dr. Becker brings from another American mining expert that, to the best of his knowledge and belief, the gold deposit, instead of being 30 miles long, is practically 1,200 miles long.

—The Pennsylvania Bible Society contributes \$500 to pay the expenses of a second edition of the Tonga New Testament, for the missions of the Methodist Episcopal Church in East Africa. The translation was made by the Rev. E. H. Richards, superintendent of East African Missions. He will superintend the issuing of the new edition. The American Bible Society does the printing.

—The death of Baron Von Eltz adds another name to the roll of those who have fallen in their enthusiasm to bring Christ's kingdom of light and peace to Africa. He occupied the post of Commissioner for the German territories east of Lake Nyassa, and by strenuous efforts against the Arabs, had contributed in no small measure to the extinction of the slave trade in his district. To his children, as he called the German missionaries in our African Interlaaken (the land between Tanganyika and Nyassa), he was full of kindness. —*Blantyre Life and Work.*

—The missionaries of the Leipsic Society in East Africa are rejoicing that they henceforth will receive their mail regularly every three weeks. If they were in Alaska or in the Hudson Bay territory they would be glad to get it every three months! And we spoiled children of civilization grumble if our morning paper is late a few minutes. Revs. E. Ovir and K. Segebrock, two young Leipsic missionaries, were murdered by Arusha and Meri robbers, October 20, on their way to the Meri mountains, where they were to establish a new station.

—Bishop Tucker, now in England, states that the Uganda party, who left the coast November 28, were to go the first 14 miles of the journey by rail-

way, and that he hoped they would be met on the coast of Kavirondo by the new steamer supplied by the Stanley and *Record* Fund and conveyed thence to their destination, thus saving a fortnight's marching. The new Government steamer, which was put together at the mouth of the Lake and was the first to float upon its waters, has suffered a disaster at Bukoba, the German station on the west coast, where it was driven on the rocky shore by a storm.

—Writing by the last Livingstonia mail from Ekwendeni, the headquarters of the mission which has tamed the Ngoni on the western uplands of Lake Nyasa, Dr. W. A. Elmslie reports continued progress up to the end of last July. The 17 schools, with above 1,000 eager scholars in daily attendance, were all in operation, and all studying the Word of God, which they purchase for themselves.

—We may give thanks to-day that the spirit of peace is so wide-spread. Following hard after the good news about the Venezuelan difficulty comes the tidings that Italy has resigned her protectorate over Abyssinia and has recognized the independence of that plucky African country, whose Christian king and soldiers, it will be remembered, gave the Italian army the most ignominious drubbing several months ago. It was feared that Italy, to maintain her military standing, would continue this expensive and bloody war at all costs. Now that the present treaty has been concluded on a broad and liberal basis, peace will reign between these two countries, and one more long step has been taken towards the recognition of the oft-ignored fact that weak and "uncivilized" nations have rights that should be respected. —*Golden Rule.*

—King Menelek of Abyssinia claims to have treated the Jews more kindly and justly than others have done. "There are more than 300,000 of them in my kingdom," he said lately to a missionary; "and though they enjoy almost complete independence, they are obedient and industrious subjects. They never conspire, pay all tributes, and respect our *abuna* as much as do the Christians. If they are worse in Europe, it is because the Christians, too, are worse. Our Lord Jesus forgave them on the cross; why should we persecute them?"

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THE SPIRITUAL MOVEMENTS OF THE CENTURY—"THE FAITH-WORK."

BY THE EDITOR-IN-CHIEF.

Johannes Evangelista Gossner, born at Hausen, near Augsburg, in 1773, and dying in Berlin in 1858, at the age of 85, has been called "the father of faith-missions." This is a very imperfect term to describe a movement which needs some descriptive, definitive title, as one of the conspicuous developments of the century. With the name of Gossner we must associate the names of August Hermann Franke, of Halle, George Müller, of Bristol, J. Hudson Taylor, the founder of the China Inland Mission, and many others who have, in a peculiar sense, gone into work with God under the inspiration of their faith and prayer and with peculiar dependence upon Him.

To some people it seems invidious to talk of "Faith Missions," as though other missions were not carried on upon the principle of faith. Yet, if we are to learn God's lessons from history, we must not be jealous concerning words and names, nor must we be too proud, self-willed, or sensitive, to admit our errors or our deficiencies. Obviously there are two classes of activities which we find among disciples. In one class the so-called "business" methods and principles lie at the basis. The church, local or general, takes up an enterprise, calls to its aid its strongest and wisest counselors, and forms a Board; then goes about its proposed work on the basis of worldly prudence—it will cost so much to carry it on, and so much must be raised by contribution. Accordingly, the most vigorous appeals are made for money and for men—the main dependence is upon thorough organization and wise administration. If the funds fail, there must be new appeal. No forward step must be taken without a sufficient guaranty, better

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

still, without the supply of material in advance to assure success. God's blessing is sought, of course, by all true disciples, and no fault can be found with those who carry into the Lord's work the principles that are practically found to assure to worldly enterprises the greatest prosperity and progress. Why, then, it is asked, are not all such church activities scriptural and apostolic? And is it not Pharisaic and pretentious to describe other enterprises of disciples as Faith Work, as tho nobody else had any faith.

Let us be humble, and let us be candid. It is possible to do work for God, and yet give undue emphasis to its human side; or rather give *too little emphasis to the divine side*. We may do really Christian work in the energy of the flesh rather than in the energy of the Spirit; we may practically trust more to human wisdom than to divine direction; we may put prayer behind our activity rather than before it, thus reversing the true order which puts prayer always first, and may depend more on appeals to men than on appeals to God. And if we read God's lesson rightly, here is precisely the providential meaning of these faith movements. They are designed by God to make more vivid and prominent to our faith the *Presence and Power of a Prayer-Hearing God*—to make more real the actual providential administration of the Lord Jesus in the affairs of His Kingdom, and the actual gracious administration of the Holy Spirit in applying the truth to human souls and enlisting believers in a true cooperation with God and each other. It is a great help to us to get a view of missions, for example, as The Enterprise of God, for which He is supremely responsible; to feel that He alone can select and separate and send forth His chosen laborers; that He alone can open wide and effectual doors, and meet and drive back the many adversaries; that He alone can move the people to give themselves, their sons and daughters, or their money; that He alone can lift them to the high level of prevailing prayer, and stir them to loving, passionate sympathy with lost souls; and that consequently it is of first consequence to keep in living, loving contact with God, that our prayers be not hindered; to use only scriptural and spiritual methods in appealing to men, or in raising funds; and that there are times and matters in which we may safely, trusting in His leadership, take bold steps in advance, where, at the time, no human guaranty is furnished for success; as when, at Jesus' command, twelve disciples undertook to feed with five loaves and two fishes five thousand men, beside women and children. Faith counts on God as the Invisible Administrator, who can do things impossible with men, can open doors with a word or a will, thrust forth laborers, put the right man in the right field, supply all the money needful at the moment of need, and, in a word, do exceeding abundantly above all we ask or think. Faith sees that God is honored by being trusted, that believing is not presuming, that the

audacity of faith is sometimes really the humility of dependence and the courage of obedience.

We thank God for the Faith Work, which is one of the great inspirations of our day in service to God and man. We thank Him even for the rebuke it has often administered to our hesitating unbelief, our secular methods, our unscriptural appeals, our dependence on man, our resorts to worldly methods for raising money, our despair in great straits. We thank Him for showing us, by so many examples, that He is more jealous and zealous for His work than any of His workmen; that He holds the keys of the situation, and that the government is upon His shoulder.

The actual character of the Faith movements of our day can best be understood by examining the men and the methods themselves, and again letting philosophy teach us by examples. No miracles in apostolic days were more real as manifestations of the power of a present God than some of these modern triumphs of faith which furnish a supplement to the eleventh chapter of the Epistle to the Hebrews.

The name and form of George Müller always come to the front whenever we refer to faith work. The fifty-seventh report of the New Orphan Houses and his kindred enterprises is now before us, reaching to May 26th, 1896. And it is still a record of blessing received in answer to prayer. Mr. Müller started over sixty years ago, to demonstrate how much might be accomplished by believing prayer, that the weak faith of disciples might be strengthened. This, as he constantly reiterates, was his own great desire and design. And what is the result? The various schools, from the beginning, have had over 121,000 pupils, with constant conversions, sometimes over 100 in one school in one year. But only believers are allowed to teach, and only believers who are known as having power in prayer. It is computed that at least 10,000 of these pupils have been led to Christ. During this same period there have been circulated in various parts of the world nearly 2,000,000 copies of the Bible, or portions thereof, and over 108,000,000 of books, pamphlets, and tracts. Missionary operations have been carried on or aided in twenty-five different lands and countries, and hundreds of missionaries aided in their work, through whom tens of thousands of souls have been brought to Christ, and from the one church organized by Mr. Müller in Bristol, sixty brethren and sisters, forty of whom are yet engaged in labor, have gone forth.

All this is beside the orphan work, of which it is recorded that during the thirty years past over 3,000 orphans have been converted while in the institution, beside hundreds who have found Christ after they had left its walls. And the total amount of money disbursed for all purposes during these sixty-three years is now upwards of *seven millions of dollars*. Here is an annual present expenditure for the

orphan houses alone of £22,000, or about \$110,000. And all this money comes, with all other supplies, directly in answer to believing prayer. Beyond the annual report, no statement of the financial condition of the institutions is ever made to the public, and even the Report never appeals directly for any aid. For sixty-three years Mr. Müller has never, even in the greatest straits, asked one penny of any human donor, or resorted to any method whatever of obtaining money or other supplies, except believing prayer. Even the helpers, who meet daily for united supplication, are cautioned not to mention, outside, the wants of the orphans, lest it should even seem that they were looking to other aid than the Divine. And yet supplies have never once failed in over sixty years. The first donation Mr. Müller ever received for the orphan work was a *shilling*. Last year 23,500 pounds! and yet he says he can ask God as confidently for twenty thousand pounds as when he began, for a shilling.

If any one would like to find the principles of faith work expounded by Mr. Müller himself, let him read those remarkable volumes known as "The Lord's Dealings with George Müller." There he gives six reasons why a *new* institution was founded by himself and Mr. Craik, instead of working through institutions already founded. Let this faith-worker define his own position. These are briefly his grounds, as he states them, only that we condense them for economy of space.

1. The *end* which these religious societies propose to themselves, and which is constantly put before their members, is that the whole world will gradually become better, and at last be converted; whereas Scripture teaching is that in the present dispensation, things will not become spiritually better, but rather worse, and that it is not the whole world that will be converted, but only a people gathered out from among the Gentiles for the Lord. As it is unscriptural to expect the conversion of the whole world, we could not propose to ourselves such an end in the service of our Lord.

2. That which is worse, is the connection of those religious societies with the world, which is completely contrary to the Word of God. In temporal things, the children of God need, whilst they remain on earth, to make use of this world; but when the work to be done requires that those who attend to it should be possessed of spiritual life, the children of God are bound, by their loyalty to their Lord, entirely to refrain from association with the unregenerate.

3. The means made use of in these religious societies to obtain money for the work of the Lord are also, in other respects, unscriptural; for it is a most common case to *ask the unconverted* for money, which even Abraham would not have done.

4. It is not a rare thing for even committee members (the individuals who manage the affairs of the societies) to be manifestly uncon-

verted persons, if not open enemies, of the truth; and this is suffered because they are rich or have influence.

5. It is a common thing to endeavor to obtain for patrons or presidents of these societies, and for chairmen at public meetings, persons of rank and wealth to attract the public. Never once have I known a case of a *poor*, but very devoted, wise, and experienced servant of Christ being invited to fill the chair at such public meetings.

6. Almost all of these societies contract debts, so that it is a comparatively rare case to read a report of any of them without finding that they have expended more than they have received, which is contrary both to the spirit and letter of the New Testament.

7. Mr. Müller, in expounding the principles on which his own work is carried on, emphasizes more fully another law which is not expressly stated hitherto, that God only is acknowledged as the patron of the work, and all appeals for help are to be address to Him in believing prayer—that success is to be gauged, not by the amount of money given, etc., but by the Lord's blessing; and that while desirous to avoid needless singularity, the one aim will be to go on simply according to Scripture, without compromising truth.*

To one who would study these faith movements, we can safely commend Mr. Müller's own story, which is presented with a minuteness of detail which leaves no particular feature wanting to give insight into both method and motive.

Gossner, the humble pastor of the little Bethlehem church in Berlin, had no thought of being a leader in a new movement, or, above all, a "missionary founder." He simply walkt, a step at a time, after the Divine leader, venturing to put faith in the words of God, and not discount his promises by unbelief, or by limiting them to the apostolic period, or some remoter time. The story is fascinating in its successive steps, showing how marvelously God leads a willing soul who is courageous enough to follow. Three or four artizans sought him for advice, when they felt the burning fire shut up in their bones, and were weary with forbearing; they felt that they must preach the Gospel in the regions beyond. But when he would not give them aid or approval, they begged, at least, what he could not withhold—a partnership in prayer that God would guide them. He consented, but it was perilous for unbelief, for he found himself praying sympathetically and, at last, fervently, until the symphony of prayer became a sympathy of service. Then he went another step, and began to give them positive help. They came to him when their day's work was over, and Gossner became to them an educator, training them in such knowledge of the Word of God, and the truth according to godliness, as he found lacking. He had suddenly and unconsciously established a training-school.

Now comes the next step. To encourage men to go forth to the world-field without first running the round of the regular curriculum of classical and theological training, was an ecclesiastical heresy which subjected Gossner to a fire of criticism. Yet he was so sure that he had followed, tho at first reluctantly, the leading of God, that the assaults of his accusers only confirmed him in his course. He shut himself in with God for prolonged prayer, and he found the shield of faith still able to quench the fiery darts hurled at him as an innovator, introducing customs not lawful for his brethren to receive neither to observe—being Germans. But he could not act independently of the approval of his brethren, without also cutting loose from their pecuniary aid. And so Gossner thrust his self-trained workmen forth in sole and simple *dependence on God for all needful supplies*. We emphasize this, for it was the distinctive characteristic of the Gossner Mission, and it was this which God ordained should be an example to others who should afterward dare to trust God after the same sort. Gossner remembered our Lord's solitary injunction when he showed his disciples the fields that were white for the sickle: "PRAY YE, therefore, the LORD of the Harvest that HE will thrust forth laborers into His harvest," and he remembered the singular illustration of the working of this principle in the Antiochan Church, when the Holy Ghost called by name and sent forth Barnabas and Saul.* This precept and practise were to him sufficient warrant for both looking directly to the Lord for such laborers and for asking for such money, as were needed.

Gossner was already sixty-three years old when he broke off connection with the Berlin Missionary Society, and began to work on independent lines. At that age, when the ninth heptade is complete, few men ever think of becoming pioneers, and rather begin to withdraw from active labors. Yet Gossner was permitted to put into the fold two hundred men and women, and for the outfit and support of this mission band he was simply in partnership with God. And so sacred did he consider this divine partnership, that he regarded it an act of unbelief to ask of men any longer, since he was permitted and authorized to ask of God in faith nothing wavering. Faith made him bold, and as he quaintly phrased it, he counted it his business to be employed in "ringing the prayer-bell rather than the beggar's door-bell." Did God honor the partnership of faith? Let the sufficient witness be the words spoken over Gossner's open grave: "he prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands"

As Dr. A. J. Gordon says, "Gossner believed in the Holy Ghost, whom he regarded as the administrator of missions. Therefore he

* Acts xiii, 1-5.

relied on prayer more than on organization." Having done all in his power, he would sit in his little room and commit the distant work to this Divine Executor, and "beg Him to direct it all and order it after His own will." Instead of an elaborate manual of instructions, this was the simple and stirring commission which he put into the hands of his missionaries: "*Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to every one he will say, 'where hast thou left the souls of these heathens? With the devil?' O, swiftly seek these souls, and enter not without them into the presence of the Lord.*"*

It would be a long chapter that should trace the apostolic succession from this missionary founder and trainer. Louis Harms is one example—in Hermansburgh, daring to undertake missions on a scale unparalleled in history. Think of this pastor, who now almost fifty years ago (1849), inaugurated in his own church—a church of poor farmers, artisans, peasants, and mechanics—a missionary society, which came to have shortly not only its missions and missionaries, but its own ship, its own magazine, its own training college, its own complete equipment. At the end of thirty one years, Louis Harms had put into the field and kept there, over 350 missionaries, and in ten years more, could praise God for 13,000 converts in the mission churches, while the church at home had grown to unprecedented proportions, and was the largest in the world. Let us look into his simple diary. "I prayed to the Lord Jesus that He would provide the needed sum of —." "Last year, 1857, I needed 1,500 crowns, and the Lord gave me sixty over. This year I needed double, and He has given me double, and one hundred and forty over."

There are other, and more recent enterprises, founded and conducted on the same essential basis as Franke's, Müller's, Gossner's, Harms'—but they must have, if at all, separate treatment. Their one essential principle is that they treat the work as God's, and Him as the responsible founder and administrator, and they lay great stress on two subordinate laws of conduct: First that, as the Scriptures are the express revelation of His will, no methods or measures should be admitted or permitted in His work that are not according to His word; and secondly, that as the throne of grace is the eternal storehouse of supplies, all appeal for help is to be primarily to God; and that all dependence on man for aid, and especially on direct appeal to man, is practically a departure from the simple divinely ordained channel of supplies. Such principles as these, vindicated by such marvellous practical illustrations, demand, and will receive, further expansion in these pages, hereafter.

* "The Holy Spirit in Missions," by Dr. A. J. Gordon, 68, 69.

HINDUISM AS IT IS.

BY REV. JACOB CHAMBERLAIN, M. D., D.D., MADANAPALLE, INDIA.

Modern Hinduism, the Hinduism held and practised by the people of India for the last two thousand years, is not at all the religion of the Vedas. That was essentially a pure monotheism.

The Vedas, dating back from near the time of Moses, before all Noachian tradition had vanished from among men, contain in the main true ideas of God and man, and sin, and sacrifice. They teach of one Supreme Being, the creator, preserver, and governor of all; that he is pure and holy; that man is in a state of sin, not at peace with holy God; that sinful man can have no union with sinless God until and unless sin is in some way expiated. But they fail to show how this expiation is to be accomplished, and leave the devotee groping in uncertainty and dread.

The Aryans brought these monotheistic Vedas with them when they migrated into North India. But there soon arose another series of religious books, the Upanishads, commentaries on the Vedas, rituals, all these books known to the Hindus as "The Shastras." These are theoretically held to be of only secondary authority to the Vedas; but, in reality, it is they, with the still later books, "The Puranas," that teach the religion, and control the lives of the Hindus of the present age. With them first came in the idea of the Hindu Triad, and the host of minor gods; of Nirvana, or final absorption; of caste distinctions and caste observances. Modern polytheism and idolatry; pilgrimages to holy places; desert wanderings and asceticism; physical tortures; infant marriages; virgin widowhood; suttee, or the burning of a widow on the funeral pyre of her departed lord, all crept in under the shadow of these shāstras and purānas.

Hinduism, since before the time of Christ, holds to the *Trimūrti*, that is, the Hindu Triad—Bráhmá, Vishnu, and Siva. Bráhmá being the creator; Vishnu, the preserver, and Siva, the destroyer. Bráhmá, their book tells us, committed incest; was guilty of such lustful conduct that he was cursed to the effect that no temple should ever be built in his honor, and no knee should ever bow to him in worship, and to this day, altho India is filled with Hindu temples, there is nowhere one erected to Bráhmá, and he has no worshippers.

The Hindus are nearly equally divided between the worshippers of Vishnu, or Vaishnavites, and the worshippers of Siva, or Saivites. One party, with the trident on their foreheads, painted in two nearly perpendicular lines of white, converging toward the bridge of the nose, with a perpendicular line of red between them, range themselves under Vishnu as the Supreme God. The others, with three horizontal lines of sandal-wood ashes smeared on their foreheads, worship Siva as the

Supreme. There is a cordial animosity between these two sects, breaking out often into abuse and quarrels.

The wife of Vishnu is Lakshmi, the goddess of beauty and fortune, and their son is Kama, the India Cupid, the god of love. The monkey is sacred to Vishnu. His temples swarm with them, and they are cared for, and bountifully fed as the descendants and present representatives of Hanuman, the monkey-god, who assisted Rama, one of Vishnu's incarnations, in recovering his captured wife, Sítí, from Rávana, giant king of Ceylon, who had stolen her. All these are devoutly worshipt by the Vaishnavites, or followers of Vishnu.

The wife of Siva is Párvati, and their two sons are Vighnéswara or Ganesa, the remover of obstacles, or the god of all new undertakings, and Subhramania, the god of war.

The son Ganesa, is, practically, far more worshipt than the father and mother. He is represented with the head and trunk of an elephant, and pot-bellied. He must be worshipt on the beginning of any and every new undertaking, and for the removal of all obstacles. His hideous image, chiseled in stone, carved in wood and in ivory, cast in copper or brass, is found everywhere; granite ones by the roadside for convenience, and in temples; wood and metal ones in every Saivite's house.

Inferior to these are multitudes of deities who are supposed to attend to specific affairs of family life and business undertakings of every kind, as birth, betrothal, marriage, sickness, death, and hosts more of still inferior gods and goddesses, which must be worshipt and propitiated, if the worshiper is to have a quiet and happy life. Indeed, their books teach that there are three hundred and thirty millions of gods, male and female, named and unnamed. Of these the Hindus stand in continual fear, and they must be continually propitiated, by libations, offerings, and sacrifices. The temples, the roadside shrines, the groves, the highways and byways, the market places and bazaars, and the houses, family rooms, bedrooms and kitchens, swarm with idols representing these gods, great and small, reminding them of the acts of worship they must perform.

The character of these multitudinous gods of the Hindus, from Bráhmá down, will not bear inspection. The morals of a people are never higher than those of the gods they worship. This accounts for the lax morality so sadly in evidence among the people of India.

Polygamy is recognized in their system, and practised more or less among all classes of the Hindus. There are no "old bachelors" among them. They believe that their after condition depends somewhat on their having male offspring to perform their obsequies and subsequent ceremonies. They have a proverb which says, "Get a good wife if you can; if not, get a bad one; marry you must."

If after marriage they have no children, or if they have only girls,

it is, according to their teachings, incumbent on them to marry another wife. I have known a Hindu who, with four wives, had only daughters. He married a fifth in hope of having sons.

Hindus often look upon plurality of wives, however, in a somewhat different light. A Hindu gentleman of high position, who had been a patient of mine, came in from his distant home to express his thanks to me for his restored health, and to make me a friendly visit. After talking on various matters of interest, he asked me how many wives I had. "Only one, most assuredly," was my reply.

"What, sir," said he, "can a benevolent gentleman like yourself, so continually doing good to all around you, rest satisfied with throwing your protecting mantle over only one poor unprotected female? How can you regard that as doing your full duty towards the weaker sex?"

Boys are regarded by them as a blessing, and girls as a curse. If a boy is born they think the deity is pleased and confers a favor; if a girl, it is a sign of the divine displeasure. If a birth is announced in a friend's house, ere they send any messages, they must ascertain whether it is a case calling for congratulations, a boy, or for condolence, a girl. When our sixth son was born, and we had no daughter, a Hindu Rajah, whose dominions lay not far from my station, an old patient of mine, came in to congratulate me over the birth of "six sons, without a daughter to spoil it all."

I told him that both his mother and myself were much disappointed that it was not a daughter. He looked and spoke as though he considered me daft for having such a wish.

"But, your highness," said I, "where would you and I be were it not for our mothers?"

"Ah, sir," said he, "there are sinners enough in the world so that there will be no lack of women. There is no necessity for the righteous to have daughters."

The Hindu caste system is nowhere indicated in the Vedas. It arose after the migration of the Aryans into India. Yet there is not a part of their religion which, for these past twenty centuries, has held such an iron grip upon the people. For it is a religious, not a social, distinction. The progenitors of each caste they hold to have been a separate creation on the part of Bráhmá; the Brahmins being created from his head; the Kshatriyas, warriors, from his shoulders; the Vaisyas, merchants and artisans, from his loins; the Sudras, farmers, from his thighs, and laborers from his feet. There are subdivisions of these castes covering every trade and profession.

A man is born into a caste; he never can ascend. A merchant's son must be a merchant. The son of one of the blacksmith caste, a blacksmith. It stunts progress. It prevents true brotherly feeling. Under it a Brahmin may rightly say, "stand by thyself, I am holier

than thou." Its provisions are cast-iron, and on observing them one's future depends. I have known of a Brahman who died in sight of food placed there for his sustenance, because, forsooth, that food had been cookt by one of lower caste. "Better die," said he, "and gain heaven, than eat that food and live, and lose caste, and lose heaven."

It is one of our greatest obstacles in missionary work. The Brahmans would rather see a son die than become a Christian and disgrace their caste.

Transmigration of souls is also a doctrine of modern Hinduism nowhere indicated in the Vedas. It teaches that when one dies, his soul will simply enter another body, superior or inferior to his former condition according as to whether merit or demerit has preponderated in this life. Each one hopes that his soul may, in the next birth, be born a Brahman. Each one fears that it may be born in one of lower caste, or as an animal or reptile. They hold that this transmigration will go on until finally they shall, in some way, have acquired so much merit that the soul may be absorbed into that of the Deity, and their individual existence cease. This is the Nirvana, or final absorption, which is the highest state of future bliss to which Hinduism points its most zealous devotees.

The stolid indifference with which most Hindus meet death, is explained by this belief, that at death they are simply passing one milestone in their almost endless series of existences, and that there is as good a chance in the next birth as in that which they are leaving.

Those who posed as representatives of Hinduism at the "Parliament of Religions," portrayed a kind of ancient Vedic Hinduism, revised to suit their own ideas, and make it palatable to persons of Western culture. Culling its choicest, and giving a Christian coloring to many of its conceptions, they evolved and held up to the admiration of their credulous auditors as *Hinduism* a system as different, nay, far more different from the real Hinduism of India's people since the days of Malachi, than Christianity is from Mormonism.

The native newspapers of India sneer at the utterances of the Chicago representatives of Hinduism, as utterly untrue pictures of Hinduism as it exists. Indeed *The Hindu Nation*, an orthodox leading Hindu newspaper says:

"The pure and undefiled Hinduism which Swámi Vivékánana preacht has no existence to-day; has had no existence for centuries," and *The Reis and Rayyet*, another representative Hindu paper adds, "In fact abomination worship is the main ingredient of modern Hinduism."

And yet the mass of the Hindus suppose that the Hinduism of to-day has come down to them from the Vedas, for not one man in ten thousand in India really knows what the Vedas teach; most of

them are simply satisfied to take their religion as it comes to them from their immediate fathers.

In spite, however, of the trammels of their superstition and the blind teachings of their shastras, many Hindus do have a sense of the burden of sin, and a desire for its expiation, and a longing for conformity to, and communion with, a personal God and Father, and do have an undefined hope of a future world of bliss. This we see indicated in the writings of their sages and poets of all the ages. This we find now and then in the thoughtful Hindus of the present day. This gives us an invaluable leverage in gaining access to their hearts and presenting Jesus Christ as the all-sufficient Savior from sin, its pollution, its penalty; as the one who can lift us up to become Sons of God.

HOW THE GOSPEL SPREADS IN BURMA.

BY REV. DAVID GILMORE, RANGOON, BURMA.

How does the Gospel effect its entrance into a heathen community? How does a Christian church come to be established in a heathen village, where, from the foundation of the world, there has been no Christian church? By suggesting to me the subject which stands at the head of this article, the editor has led me to suppose that an answer to the above questions will not be devoid of interest to all of his readers.

The first step is generally the visitation of the village by a missionary or a native evangelist. Missionaries spend a great part of their time traveling about in their districts, proclaiming the Gospel from village to village. When the missionary with his native helpers enters a village, he is soon surrounded by a little group of villagers, eager to know whence he comes, and on what errand. The satisfaction of their curiosity on this latter point leads naturally to talk about the Christian religion; talk provokes discussion; and as the discussion grows more animated, the missionary's congregation increases. It often happens that the missionary and his native companions spend several hours continuously in preaching and argument about Christianity. After spending as much time as seems profitable, the missionary passes on to the next village. The apparent result of his visit is, very probably, *nil*. But he has left behind him a few well selected tracts, to deepen and render more enduring any impressions which may have been made by his words; and if he has been heard with any attention and interest, his visit is likely to be repeated next year.

After this has gone on for several years, word may reach the missionary that there are those in the village who have decided to embrace

Christianity. He is not likely to lose any time in visiting such a village. Inquirers are pointed to Christ; and candidates for church membership are examined and (if the missionary is satisfied of their conversion) baptized. If the number of converts is sufficiently great, they may be organized into a church at once. If not, the organization of a church, and the settlement of a pastor, will follow as soon as practicable. When the church is once established, the responsibility for the further spread of the Gospel in that vicinity is understood to devolve mainly upon it; tho the missionary still stands ready to visit it whenever it needs counsel or encouragement.

This is one way in which the Gospel spreads in Burma—perhaps the way in which it oftenest spreads. But there is infinite variety. Inquirers may appear in a village which has never been visited by a missionary, or even by a native evangelist, but where some native layman has gone to reside, and has been faithful in witnessing for Christ. Or some heathen man who has heard the Gospel elsewhere may have been so interested as to induce some of his friends to go with him to seek the way to Zion's gate.

In working among the Karens, we find events taking a course somewhat different from that outlined above. When the people of a Karen village have heard of Christianity, and been favorably impressed by what they have heard, they do not at first ask to be received into the Church, as a rule. They generally ask the missionary to send them a school-teacher. The reason why the Karens do this, and the Burmans do not, is because the heathen Burmans have schools of a sort already, the heathen Karens have none.

When a Karen village asks for a school-teacher, the missionary aims to send a consecrated young man there as soon as he can. The people of the village provide a place to hold school in, and do what they can toward the support of the teacher. The mission does the rest. The teacher teaches the four R's—reading, 'riting, 'rithmetic, and religion—to his pupils. But this is not all he does. As he has opportunity, he makes known the truths of the Gospel to the people of the village, and tries to bring them to Christ. In due time it becomes necessary for an ordained minister to visit that village and administer baptism. Scores of Karen churches have had their origin in just such a way as this. The establishment of a Christian school in a heathen Karen village means the organization of a church later on. In many places, the school is the only way in which a Christian worker could secure a foothold.

An illustration of the usefulness of the school as an evangelistic agency is found in the work of a young Karen man in the Maulmain district. The young man had no unusual ability or education; but he had a desire to lead souls to Christ. With this end in view, he entered a heathen village and set up a primary school. With this as a

base of operations he labored on, patiently and quietly, until the village came over to Christianity. He then left it, to repeat the same work in a second, and subsequently in a third village.

Besides these small village schools, the large schools of more advanced grade, such as are found in most mission stations, have no small share in the work of spreading the Gospel. All of these schools contain heathen pupils, and every year many of these pupils are led to Christ through the influences brought to bear upon them in the school. The efficiency of the mission-school as a means of evangelization may be seen from the opinion expressed in a letter from a young Karen man. This young man, who had himself been converted in a mission school, was spending a vacation preaching in heathen villages. He wrote me that wherever he went he was making great efforts to induce heathen parents to send their children down to the mission-school in his town. He expressed an opinion that "the best way was to get the children to come down to the school to be converted." This is another method by which the Gospel makes its way into heathen communities.

The work of the medical missionary is second to none as a means of preparing the way of the Gospel. Lovers of missions generally understand how the Gospel is proclaimed in the dispensary and during the professional visit. But at Maulmain there has recently been an interesting development of medical missionary work, under the care of Miss E. E. Mitchell, M.D. Dr. Mitchell secures the houses of grateful heathen patients for the holding of Sunday-schools. Then the young people from the church and school, under the lead of their teachers, go out to these houses on Sunday, gather together the heathen children, and teach them about Jesus and the Bible.

Of late years, much has been done in Burma in the line of holding Sunday-schools for heathen children in private houses, or even in the open air. There have been Sunday-schools in Burma for many years, and there have been heathen children in the Sunday-schools; but during the past three years much more attention has been paid to Sunday-schools for heathen children as distinguished from those held in connection with churches and mission-schools. This is largely due to the visits which the late Dr. J. L. Phillips paid to Burma as secretary of the India Sunday-school Union.

The distribution of tracts and Scripture portions has always been, in Burma, a favorite way of spreading the Gospel, and a way whose usefulness has been demonstrated again and again. A fragment of a tract, picked up by the wayside, was the beginning of a considerable ingathering in one of the suburbs of Rangoon. The man who picked it up had his curiosity excited by its very incompleteness, and went to the nearest mission-school to learn more about it. Man as he was, he sat as an humble disciple at the feet of Ma Mee, the Burmese head

mistress, to learn more of the religion taught by that tract. He was converted himself, and was the means of leading several of his neighbors to Christ. Cases have occurred where men have been baptized whose conversion was due under God to tracts received years before.

One way of spreading the Gospel, which I suppose to be peculiar to Burma, is at what are known as funeral meetings. The Burmese Christians have a custom, borrowed from the Buddhists, of holding meetings for religious discussion at any of their houses where there has recently been a funeral. Heathen neighbors are generally willing to attend such meetings, and can not take umbrage if (in a Christian house) Christianity comes to the front in the discussion. Through these funeral meetings it is often possible to reach people who would not be willing to attend the services at the meeting-house.

There is one way in which the Gospel has of late years been spreading more than was formerly the case, and in which many of us expect to see great developments in the near future. I refer to the evangelization of heathen Burmans by Christian Karens. The Karen Christians have always shown a praiseworthy zeal in laboring for the unconverted of their own race; but until recently they have not felt that they could do much for the Burmans, by whom they were once bitterly persecuted, and by whom they are still looked down upon. But as the Karens, increasing in education and wealth, are coming to command the respect of the Burmans, they begin to feel a responsibility for the evangelization of the Burmans. This sense of responsibility shows a tendency to grow. Not long ago a Burmese church was organized in a village near Henzada, as a result of the labors of the Karen church in a contiguous village. One by one the Burmans were led to Christ, and baptized into the fellowship of the Karen church, tho they could not understand a word that was said in the meetings of that church. When they were sufficiently numerous, they were dismissed to organize a church where they could worship in their own language. Truly not in vain is it written: "By men of strange lips and with another tongue will He speak to this people."

Of course, some of the ways by which the Gospel spreads in Burma are more or less like the ways by which it spreads in America. There, as here, Christian parents try to bring their children up "in the nurture and admonition of the Lord," and generally see them come into the membership of the church in due time. In this connection, the influence of the Sunday-school is very powerful. And it will readily be understood that a church once planted in any community constitutes a center from which the Gospel spreads. Methods of church-work there are not, and can not be, the same as here. For instance, it is only to a limited extent that the regular church services can be made an evangelistic agency, since the heathen are more averse than the unconverted in America to entering a church edifice. Still, in their

own way, the churches do grow. Hundreds of converts, some from the heathen, and some from the families of Christians, are every year received by the native churches, without the intervention of any missionary or of any one in mission employ.

Mention ought to be made of the large number of native evangelists commissioned and supported by organizations of native Christians. Our native Christians in Burma have societies for the prosecution of both home and foreign missions, and through these societies many native preachers are kept at work. And in the last analysis, the converted native is the best means for spreading the Gospel; and the efficiency of any missionary society will depend largely on the use it makes of this instrumentality. Our American Baptist mission in Burma has always made great use of the native laborer. But we are not content with employing as many native helpers as our means will allow. We consider it more important to induce the native churches to support as many native workers as *their* means will allow, and most important of all, to induce the membership of our churches to do what they can, personally and individually, to make known the Gospel to those that have it not.

PROGRESS IN CEYLON.

BY MARY AND MARGARET W. LEITCH.

Ceylon, the "Pearl on the brow of India," occupies a strategic position both from a political and a missionary point of view. The first missionaries to Ceylon chose it as a point from which to evangelize India. They realized that, if the people on this island could be won, they in turn would take a share in the work of winning India for Christ. Their expectations are beginning to be realized, for already scores of the brightest Christian young men of Ceylon can be found in many parts of India, as well as in Burma, Singapore, Penang, the Straits Settlement, and Borneo, doing noble work for Christ. They are employed as helpers by twelve leading missionary societies. Not a few have turned away from government service with its offer of a large salary, prospect of promotion, and retiring pension, and have chosen Christian work with barely a living salary. They have learned that there is something better worth living for than merely making money.

CHRISTIAN EDUCATION.—Ceylon is a unique educational center. When the first missionaries went to Ceylon, early in this century, they found the great mass of the people sunk in ignorance and superstition. The Buddhist and Hindu priests and a few others could read, but the majority of the people were entirely uneducated. It is probable that there was not then one educated native woman on the island.

When the missionaries began to open schools, the people willingly

allowed the boys to attend, but they ridiculed the idea of giving an education to girls, saying, "What would be the use of sending a girl to school? A girl could never learn to read any more than a sheep." On one occasion a missionary was urging a native gentleman to allow his daughter to attend school. The native pointing at a horse by the roadside, said, "Sir, could that horse learn to read?" The missionary replied in the negative "Well," rejoined the native, "if an intelligent animal like a horse could not learn to read, how do you think a woman could learn?"

This was the low ideal which Hinduism had given of the capacity of women. In a Hindu home a woman is never, as a rule, allowed to eat with her husband. He and the sons eat first, the mother and daughters eat afterwards. The term which even a small boy uses in addressing his mother is a term used for an inferior.

The missionaries labored earnestly for two years before they were able to induce even one girl to attend school. The first who came committed to memory the 240 letters of the Tamil alphabet and began to read. When the people saw that a girl could learn, they were surprised, even pleased. At present, in connection with the five Protestant Missionary Societies at work on the island, there are nearly 50,000 children in mission schools, about one-third of whom are girls. There are not only primary and middle schools in the villages, but Girls' Boarding Schools at the Mission Stations, also Normal Training and Industrial Schools, Colleges, and Theological Schools, for young men. Fully 5,000 young men and women are receiving a higher education under mission auspices. Many of the brightest of these are becoming teachers, evangelists, and Christian workers in Ceylon and India.

SELF-SUPPORT.—The expense of the educational work to the Mission Board is very slight. For example, in the American Board's Mission, only 4 per cent. comes from the home Board, 96 per cent. being secured through fees from pupils, the income from various endowments, and liberal grants from the government, Ceylon being a British Crown Colony.

There are nearly 12,000 Christian communicants in the Protestant churches in Ceylon, and more than twice that number of inquirers and adherents. The majority of the churches are self-supporting, and have native pastors ordained over them; the others are aiming at self-support. In the American Board's Mission, only 10 per cent. of the whole expense for church work is met by the home Board, 90 per cent. being raised in Ceylon.

PROPORTIONATE GIVING.—The native Christians also contribute very liberally to the native Bible and Tract Societies, and to their own native missionary societies, in connection with which they are supporting a considerable number of native workers.

In Ceylon, as in most heathen lands, the majority of the people are

poor. The ordinary day-wage of a workingman is equal to eight American cents. On this sum a man must support his wife and children, and sometimes one or two aged relatives. The average income of the working people per man, woman, and child, is not more than a cent a day! The majority of these do not have more than one meal of solid food a day, and their expense for luxuries does not exceed per individual more than three-quarters of a cent a month.

Nevertheless the poverty of these poor people abounds to the riches of their liberality. It is a rule among the native Christians to give a tenth of their income to Christ's work. Those who are in receipt of salaries, give a tenth of their salaries, those who are farmers, give a tenth of their crops, and those who have fruit trees, give the fruit of each tenth tree. They have found by experience that nine-tenths with God's blessing goes as far as ten-tenths used to go. The Christians are not impoverished by this giving. The Christian community is the most prosperous, the most educated, the most respected community on the island, and presents a striking contrast to the heathen community. Altho the native Christians *begin* by giving a tenth, they do not always stop there. That is a standard below which they do not intend to fall. Many of them, especially those who are prosperous, give more than the tenth.

SELF-SACRIFICE.—The principal food of the country is rice and curry. Each morning when a Christian woman measures out the rice for the family for the day, so many handfuls for her husband, for each child, and for herself, she takes one handful or more and puts it into a box marked "The Lord's Box," thus diminishing by a little the amount the family would have eaten. This custom is almost universal among the Christians. From time to time, the church treasurer of each church visits all the Christian homes, collects the rice from these boxes, sells it, and sends the money to the native missionary society.

A WORTHY EXAMPLE.—The native Christians in Ceylon can not enjoy many luxuries. They have no stained-glass windows in their churches, no paid choirs, and no church debts, but they enjoy one magnificent luxury. Many churches, numbering not more than a hundred members, not only support their own native pastor, but support as well, each their own native missionary in some outlying district in which there is no resident foreign missionary. If the weak struggling churches in Ceylon can do this, could not the strong wealthy churches in America each enjoy the luxury of supporting its own foreign missionary, through the channels of its own denominational Board?

WORK FOR THE MASSES.—Not only do the Christians of Ceylon give money, they give themselves to Christ's work. In connection with most of the churches large Sunday-schools are held on Sunday morn-

ing, when the children of the outlying village-schools are brought together. Nearly all of the church members may be found teaching in these Sunday-schools, after which comes the morning service, when the native pastor gives to his people good plain Gospel food. Then, instead of attending a second service, and getting spiritual dyspepsia by eating too much Gospel food and doing too little Christian work, the native Christians are accustomed to go out into the villages in groups for work among their heathen neighbors.

Early in the afternoon one may see bands of Christian women and girls starting out in different directions, to hold cottage meetings among the women, and Christian men and boys going to villages one or two miles distant to hold village Sunday-schools, or open air preaching services. In this way the Gospel is being widely disseminated. If Christians in America would pursue a similar plan, giving up their Sabbath afternoons or evenings to work among the unevangelized, one would not much longer hear the old cry, "There are so many heathen at home."

AN EFFECTIVE AGENCY.—A hopeful feature of the work in Ceylon is the medical work. Two medical missions have recently been established in the Northern Province, one for men, the other for women and children. The general medical mission for men is under the care of two fully qualified doctors, Rev. T. B. Scott, M.D., and Mrs. Scott, M.D. Last year they treated in their hospital and dispensary over 4,800 patients, and the people so fully appreciated this work, that \$850 were secured locally toward its support.

While other missionaries are obliged to seek an audience the medical missionary has this advantage, that his audience comes to him morning by morning. An Evangelistic service is held daily with the dispensary patients and their friends, and in the quiet of the hospital the doctors and their attendants have an unequalled opportunity for personal work.

Eye diseases are common in the country, and as Dr. Scott is a skilled oculist, and has by operations for cataract been successful in restoring sight to persons who had been blind for years, his fame has spread far and wide, and patients have come 200 miles to him for treatment.

Mrs. Scott through her knowledge of medicine, has been able to secure an entrance among the Mohammedan women who up to this time have been inaccessible to missionary ladies.

Two medical ladies (Mary H. Irwin, M.D., C.M., and Isabella H. Curr, L.R.C.S., & P.), have recently gone to Ceylon to take charge of the medical mission for women. The new buildings—a hospital with 40 beds, dispensary, nurse's training home, and mission house, are completed and ready for use. The medical missionaries by their skillful and sympathetic treatment will present a striking contrast to the

devil dancers and ignorant heathen doctors, of whom there are more than 700 in this province.

Another woman's hospital has recently been established in Colombo, the capital of the island. The value of European medical treatment, and the advantage to the native women of the services of a lady doctor, are now so much appreciated by the natives that the entire amount required for the erection of the buildings in Colombo (\$15,000) was subscribed in the island; the larger part being given by natives.

A GENERAL Y. M. C. A. SECRETARY.—A new feature of the work in Ceylon is the arrival of a general Y. M. C. A. secretary, Louis Hieb, B.A., (with Mrs. Hieb), under appointment by the International Committee, for the developing of Y. M. C. A. work, and for aggressive evangelistic, temperance, anti-opium, and purity work. His first series of meetings was held in the Northern Province, and the following very encouraging letter to the home secretary has just been received.

JAFFNA, Ceylon, Dec. 9, 1896.

MY DEAR MR. MORSE:—While awaiting the steamer to take us to Colombo, I thought you would like to learn the result of my visit among the Jaffna associations. Visited in all nine associations. Established two Bible Training Classes and prepared the way for others where they did not exist. At Jaffna College prepared for an organization of a Volunteer Band for Home Missions. The most signal approval of God upon our work was at the Tillipally Training School, where after our general student's meeting, the leader of the Hindu opposition among the students, regarded by the missionary, Rev. T. S. Smith, as an almost hopeless case, came out clearly for Christ. At a special meeting the same evening nine other students took a similar stand. All but one of these came from Sivite homes. Mr. Smith told me later that four others have also decided for Christ. At Jaffna College I took the Saturday and Sunday services closing a week of prayer, postponed from November. Saturday morning the very remarkable conversion of a Hindu student occurred, through the efforts made earlier in the week by the students. On Sunday four other students accepted Christ as their Savior.

Remember me kindly to the brethren at the office, and urge their continuing in prayer for the work here. With very kindest regards,

Very sincerely yours,

(Signed) LOUIS HIEB.

"CASTE" IN INDIA.

BY W. J. WANLESS, M. D., MIRAJ, INDIA.

Originally caste in India was a social and trades-protection society, to-day it is a synonym for religion (Hinduism) among the vast millions of the Hindu population. Adherence to caste principles is inseparably connected with idolatry. The caste rules are as absurd as the idolatry is revolting; yet these rules form the religion of the vast masses of India. A Hindu may commit the vilest sin, the most atrocious crime, and still retain his caste (or social) position, but let him

deign to accept a cup of water from a man of lower caste than himself, and immediately he is ostracized and excommunicated for thus daring to pollute himself. One of the Hindu Pundits who spoke so glibly of Hinduism,—its liberality, etc.,—at "The World's Parliament of Religions," was, on returning to India, made to submit to the disgusting ceremony of swallowing the five products of the cow, and to pay the priest a large sum of money in order that he might be reinstated into caste.

The vast majority of India's millions know next to nothing of philosophical or Vedantic Hinduism. *Their religion is caste.* Caste is their master, and it has bound them in fetters of iron. It is the hideous monster that still holds them within its awful coil. This is "the god of this world" that has blinded their eyes with a desperate and indiscernible blindness. So faithfully do the people accept its teaching and obey its laws, that millions of them would rather lose a hand, an eye, or even life than to break caste and suffer the consequences. It is "the most inexorable system of social tyranny ever inflicted upon the human race," and the Brahmin priesthood are the mainstay of everything that is wicked and tyrannical in it. With its thirty thousand caste sects and intersects its ramifications extend into every phase of Hindu life, and even Mohammedanism is largely contaminated and trammelled by it. There are even castes of scavengers who would not eat each others' food, or receive water from each other, lest they be polluted.

Caste in India is "a huge monster born of the dusk, darkening and polluting every life upon which it falls. It is a gross caricature of the spiritual brotherhood of those who are Christ's." Pernicious in principle, and malicious in practise, not only does it prevent the spread of the Gospel, and obstruct every form of educational progress, but it hinders even the exhibition of true charity. Caste beggars repeatedly refuse cooked food from Christians, or castes lower than themselves. Sick people refuse our liquid medicines because of the water added by Christian hands, and caste lepers in the government asylums, with sores and rotting limbs, are constantly fearful lest their food and water be inadvertently polluted by the touch of other castes than their own. Food pollution is religious pollution, since it is only by uncontaminated food and external cleansing that the soul is freed from sin. How different the teaching of Jesus! I once sat down upon a large covered box containing the lunches of a number of my workmen. Subsequently the foreman came running after me, and declared that my contact with the box in which their lunches had been placed had polluted them, and that day they cast their food to the dogs, and went without their midday meal.

Caste is the factor that missionaries in India must reckon with more than any other social or religious influences. To be baptized is

to break caste. There are thousands who would openly confess Christ, were it not for the fear of the persecution which such an act would bring upon them. Among the educated classes there are hundreds who have lost faith in their own systems, who have forsaken idolatry, and who believe Jesus to be the only Savior of the world, but who fear to confess Him openly. Thank God the fetters are breaking. Many have already suffered the loss of all things for Christ, and bear about on their body the marks of the Lord Jesus; they rejoice that they are counted worthy to suffer for His sake. Over all the land we see indications of the falling fetters. In the large cities and railway towns, the railways, public drinking-fountains, hospitals, schools, and scores of other agencies are being used of God to break down caste prejudice and to open wide the door for the witness for Christ. Multitudes throng the street-cars, railways, hospitals, and schools, where a few years ago rigid adherence to caste rules made this change in public sentiment a seeming impossibility. Now among all classes we see those, once manacled by caste and enslaved by ignorance and superstition, now professing their freedom in Christ Jesus and pressing their way out of religious bondage, tho their change of faith often involves the bitterest persecution and the severest ostracism from all that on earth they hold dear. Hundreds more would doubtless confess Christ if they could be sufficiently taught, but where are the workers to teach them? While we withhold the truth which alone can free them, satan, through the 24,000 post-offices and letter-boxes of the land is pouring into the country all manner of literary filth. The writings of Voltaire, Paine, and other infidels, cheap French novels and other vile literature, are not only freely scattered abroad in the great cities, but are translated into the vernaculars of the country to poison the mind and enslave the souls of thousands of those who have heard only enough of Christian truth to create a thirst for the freedom which that truth alone can give them. They have only *heard* of the truth that will make them free, they do not yet "*know*" it, and that because we do not send workers to impart the knowledge. Young and aggressive India is cutting loose from her ancient moorings only to drift out into an unknown sea of agnosticism, infidelity, scepticism, and theosophy. Modern science is displacing caste, modern unbelief is replacing it. Oh for ten thousand Christian ministers in our wealthy towns and cities over all this continent, who realized that they were ministers not merely for the living their profession secures, and for the other social emoluments of their office, but, "men whose hearts God had toucht with the prayer passion." Men who believed that "The field is the world, and the world the field," just as much for themselves as for the missionary who goes to the ends of the earth, men who made "their flock their force, not their field," and who realized that the supreme business of the church is the evangelization of

the world; then the history of the Church would be changed; these manacled millions would hear fully the preaching of the Gospel and soon shake off their fetters of caste, superstition, and ignorance, and, coming forth into the full light of the Gospel, would believe the truth and the truth would make them free.

POLYGAMOUS APPLICANTS.—III.

WHAT MISSIONARIES THINK SHOULD BE DONE WITH THEM.

BY REV. DANIEL L. GIFFORD, SEOUL, KOREA.

REPLIES RECOMMENDING ADMISSION OR FAVORING LENIENCY.

China.—*Rev. S. F. Woodin* (American Board), Foochow, thus expresses himself in regard to the reception to the church of those who give good evidence of conversion in *all other* things:

(1.) My idea is that he ought not to always be kept outside the church as only a catechumen. (2.) I think that some of those with plural wives may be admitted to the church. I should think it best to have a longer time of probation as inquirer than required of others who were like them in other religious experiences and evidences, but who had only one wife. (3.) It seems to me that it may be allowed to receive to church membership, after a sufficient probation, those having more than one wife, where the wives were married with the regular marriage rites of full wives, and where they wish to continue as his wives. If those *besides* the first wife are entirely willing to leave the man, and it is a lawful thing by the laws of the land to so leave the husband, then that would seem a right thing to do. Unless the first wife of her own free will should determine and insist upon leaving the husband, *she* should always be kept as his wife. Where both wives have children, or where the first wife has none and the second wife has children, I do not think that the man should be required to put the second wife away before he can be received to the church. In regard to the man who has a wife, and *also* has *concubines* not taken with the ceremonies of full marriage, I think the wife should always be kept, and the question should be considered whether he should also keep the concubines or not. If they are young and have no children, often they could be put away without difficulty, and the question is whether such should not always be put away. If they have children or are advanced in life it *may* be best that the husband retain them and still be received to the church. It would need to be decided whether or not he should then take the concubine and with appropriate ceremonies acknowledge her as a wife.

If any wives or concubines are put away by the husband, whether divorced or not, I think he is bound to support them until they remarry, as far as they are not able to support themselves. The children of such would naturally remain with the father, certainly also be supported by him. (4.) In regard to the female applicant for admission to the church who is a second wife or concubine, but whose husband is not willing to put her away, if otherwise worthy of church membership, I think she may well be received to the church. She is in China, and prob-

ably in Korea, under the law and control of her husband almost as much as a slave is under his master. It seems to me that no fixed rule should be established as unalterable, but each case should be decided on its own merits according to its own peculiar conditions, and the law and custom of the place and country must always be taken into account.

Rev. H. C. DeBose (S. Presbyterian), Soochow.

I wish the circular had come to one who knew more about it. That a line must be drawn somewhere is clear, or else the baptism of an African chief with his house (*i. e.*, a dozen wives and their children) would be doing business by the wholesale. . . . The only case in our mission was of a teacher in Hangchow. The brethren put the very easy cross before him of putting away one of his wives. The second one was sold to a widower for \$136; the deed was written in the S. P. M. chapel, and the minister was middleman, and received a fee (*i. e.*, it was supposed so). I suppose the candidate for baptism thought the other man was able to pay and he might as well get the money.* . . . I recently baptized a man with theoretically two wives, but thirteen years ago, when he took the second, the first left him, and she has lived in another city with her mother. It can hardly be conceived that in a country where were the descendants of Abraham, Jacob, and David, that there were not polygamists among the 3,000 at Pentecost.† . . . My own view is that wives with children should not be divorced. A parental relation has been formed by both parties. But most old Chinese women without children would be willing to be retired on a comfortable pension. . . . There are many practical ways in each individual case that may be opened. It is well to wait for one, two, or three years, and see how the case turns out. The Lord often gives special light in special cases. It is well to wait on him. . . . The O. T. saints were polygamists. It can hardly be put down as a *malum per se* as long as we Presbyterians put so much stress on O. T. teachings." In regard to I. Tim. 3:2, I hardly agree with Dr. Hodge.‡ There were covetous, high-tempered men, and moderate drinkers in the early church; but they were not to be preachers; *i. e.*, examples to the flock. If there were no polygamists in the church, why use the words?

Rev. D. E. Hoste (China Inland), Hungtung.

Let me say, first, that, so far as I understand, there are in the Bible two different standards of practise as to marriage, the Old Testament and the New Testament standards. In Exodus 21:10 we find bigamy recognized (not approved), and regulations are given about it. The wives of Abraham, Jacob, David, and others were lawful, and their children were legitimate; nor do we ever find any reference to them in the New Testament as being otherwise. Now if a plurality of wives was permitted under the Mosaic law, then much more is it lawful in the case of heathen, who have far less light than the people of Israel in Old Testament times. Hence marriages made when the parties were without Gospel light, are legal and binding, and the fact of the parties (one or both) subsequently becoming Christians, does not alter this legality. Of course, *in the future*, their practise in marrying must be regulated by Christian standards. In Matt. 5:31, 32, our Lord quotes from Deut. 24:1, and then proceeds to give a different standard; but surely He does not by this mean that all who had before acted

* Rev. J. L. Stuart, referring to the same case, says, that the woman had previously been an applicant for baptism; but after her remarriage, "gave up all interest in the Gospel."

† For the existence of polygamy among the Jews, in the days of the apostles, see Josephus' "Antiquities," p. 524, where in alluding to Herod's plurality of wives, he declares that such was the existing custom.

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according to Deut. 24 :1, were adulterers and their marriages void? Hence. . . . I reply that a convert must understand, of course, that in future he can not marry again during the life-time of any of his present wives; nor can he hold office as long as he has more than one wife. Receive her, the wife. . . . My opinion on this subject is confined to China and countries where marriage is a *bona fide* social relation. In Africa, where, practically, the sexual relation is promiscuous, I should think the whole question must be handled differently.

Rev. Stanley P. Smith (China Inland), Lu An.

I am not aware that the C. I. M. has any authoritative rule or practise with reference to plurality of wives. I therefore can only give my opinion. . . . (1.) I do not think a man with plural wives should be kept outside the church as a "perpetual catechumen." (2.) I think he should be permitted to put away or divorce *no single one* of his wives. (3.) Putting away any wives to my mind is equivalent to adultery, and I would expel a member from my church for so doing; for in doing so he *makes* the woman (or tantamount to it) commit adultery. (4.) With the female applicant, if fully satisfied with her conversion, I should not hesitate to receive her into church fellowship. These unavoidable evils would only last a generation, for after entering the Church there could henceforth be no more.

Rev. Wm. Ashmore, Jr., also presenting the views of *Rev. Wm. Ashmore, D.D.* (American Baptist), Swatow:

Such cases as you speak of have not been common with us, and yet they have occurred. I remember hearing my father say of the first one that occurred in connection with this mission, that they compelled the man to put away his second wife, but that he had since felt that it was a mistake. The rejected woman afterwards came to the missionaries saying piteously "What am I to do? He is my husband and the father of my children. What right have you to take him away from me?" It was a very difficult question to answer. When I came to Swatow, fifteen years ago, there were in the church a man and his wife (second wife, the first wife being still alive). Both man and wife were faithful members, the former till his death, and the woman still. I believe that their case fairly represents the present attitude of this mission on this subject. When the relation has existed before the parties had heard the Gospel, we have not thought that the teaching of the Scripture would require that it be sundered. In fact, it has seemed to us that I Tim. 3:20 and Tit. 1:6 strongly indicate that there were such cases in the early church, and that while Paul recognizes such persons as eligible to church-membership, and already in the church, in some cases, he intends to teach that they are not eligible to the offices of the church. It goes without saying that if a man who is already a member of the church takes a second wife, he thereby subjects himself to church discipline and exclusion.

Rev. H. D. Porter, M.D., D.D. (also stating the view of the late *Rev. J. L. Nevius, D.D.*) (American Board), P'ang Chuang.

In our own station we have had one case which settled itself, and another case now on hand which we are dealing with. . . . Let me give first the experience of good Dr. Nevius, whom we all loved and venerated so much. In 1887, Mr. Smith and I visited his field with him. One Saturday we spent part of the day with an old man, who had been a member for some years. He had two wives, both of whom Dr. Nevius had received to the church some years before. Each wife had one or two sons, and these also were church members. It was the judgment of Dr. Nevius that it was wise and best thus to receive them and develop, if possible, a true Christian life in the families. We had communion

together. While my mind had been tending in that direction, I was glad to find that so experienced a worker saw the conditions so clearly, and had no hesitancy in receiving the man and his wives. The case in our church was received before we knew that he had two wives. We did not think fit to do other than allow the old status to remain. In the spring of this year a man of considerable means was received on probation. We found that he had two wives, and three sons by each of them, all likely lads under twelve. We shall, no doubt, receive him to membership when the right period of probation has passed. (1.) It does not appear to us best that such a candidate should be kept upon perpetual probation. (2.) There appears to be no just reason why such a candidate, if his faith and knowledge of Christian truth are such as to warrant it, should not be received. The conditions assigned might be made to vary. But I should prefer not to add conditions, considering that the marriages were entered upon without a knowledge of Christian morality. (3.) In case a man had but two wives, our practise would be not to have either put away; were there more than two wives, the problem would take another form. (a) It would seem reasonable and most desirable that the mother of the children should not be put away. (b) In case of putting away one or more, it would be in accord with the same line of reasoning that the man should support the wife or wives sent away. The problem of the children would not come into account if dealt with as our practise illustrates. The father should, under all circumstances, be responsible for all his children. (4.) In the case of a woman, whose husband did not wish to part with her, although I have not known such a case, our practise would be to interfere as little as possible. An attempt to relieve the woman from her claims would be misinterpreted. There would seem to be a natural human law, guiding to a definite practise in such an instance. . . . I understand that the experience of missionaries in India and elsewhere is that it is much the wisest to accept each man and woman, as the Apostle says, "In the calling wherein he was called." If married then, let him abide, even if married to two or more. Death will solve the question more readily than we can. The church, of course, will readily correct any tendency to the repetition of such moral mistakes. The quarrels, which so often arise in families so constituted, show the wisdom, even to the natives, of the single marriage relation.

The position of the late *Rev. A. P. Happer, D.D.*, also of *Rev. B. C. Henry, D.D.* (N. Presbyterian), Canton, is expressed in a letter from *Rev. H. V. Noyes*. "I recollect one case where Dr. Happer received a man with two wives. . . . Dr. Happer advocated strongly the view that these cases might be received. He was the only one of our Mission who did so, since I came to China, till recently, I believe, Dr. Henry has, to some extent, advocated the same."

Rev. Arthur H. Smith (American Board), Tientsin, writes that their mission has never had a definite policy. At a recent mission meeting a committee was appointed, who reported, and their report was adopted and entered on the minutes. The report is, in part, as follows :

The marriage relation was contracted while the parties were ignorant of the Gospel and its requirements. In many cases children have been born, and these must be cared for. To require the wives to be put away would cause more or less distress, and frequently be the direct cause of sin, as well as suffering—remedying the one evil would be productive of greater evils. Your committee believes the ideal course would be for the man to live with the first wife and support the

others in separate quarters. But difficulties will arise in requiring this as the invariable rule, in cases where the first wife has no children, and the other wife or wives have, especially if it be the favorite wife. While, therefore, this appears to be the desirable course to take whenever practicable or possible, and is the one which your committee recommend, we feel that the conditions and circumstances controlling each case must receive careful consideration, and somewhat modify final action. Your committee therefore recommend that the principle above stated be adhered to as far as possible, and that in special cases, candidates—husbands or wives—may receive baptism in accordance with the spirit of Christian love and wisdom.

Committee—Messrs. Stanley, Henent, and Chapin.

RESULTS OF MISSION WORK IN INDIA.*

BY REV. J. H. WYCKOFF.

In estimating the results of mission work in India, it is only fair to take into account other forces than the missionary which are working for good among the people. Chief among these is the British Government, which, in the Providence of God, is established in this land. Much as we may regret the apathy and indifference of individual officials to mission work, it is a pleasure to be able to testify that the general influence of the Government of India is on the side of righteousness. My experience among natives of all classes leads me unhesitatingly to affirm that the rulers of India stand, in the eyes of the people, as the embodiment of integrity, justice, and truth. Nor could it be otherwise, when we remember that the Government of India is, to a large extent, the expression and the reflection of the people of England.

Now, here is an essential factor to be noted in measuring the progress of Christianity in India. The higher moral standard that has been adopted by many Hindus, their greater regard for the truth, the increased spirit of manliness and self-respect, their kinder treatment of women—are not necessarily the result of mission work, but are largely due to the influence, unconscious tho it may be, of the Englishman in India, in whom these characteristics are peculiarly exhibited.

But, important and valuable as these manly virtues are, they do not, by any means, constitute all of our religion, which, along with righteousness, justice, and truth, inculcates love, mercy, and self-sacrifice; and it is of these virtues that the missionary is the chief exponent. As Christ came to help the poor, the unfortunate, and the oppressed, so the missionary, moved by the example of his Master, comes

* An address delivered at the Kodaikanal Missionary Conference, May 21st, 1896. Condensed from the report in *The Christian Patriot* (India).

to bring comfort, joy, and hope to the weak and the distressed. No one who contemplates the social system of the Hindus, with its awful effects on the people, will deny that there is a crying need for such philanthropy in India. A system that brands one-fifth of the population as social outcasts, with all the degradation that the term implies; that condemns thousands of innocent widows to a life of desolation and despair; that practically forbids education to women; that marries children in infancy—surely, the man must be either biased or blind who contends that the Christian missionary has no place in India. Hard, indeed, must be the heart that can see these millions of helpless victims suffer without coming to their relief.

The first result of mission work in India that I shall mention is the amelioration of the condition of these unfortunate classes. Who can witness the splendid educational work done by the missionary, especially for Hindu and Mohammedan women, the large number of orphanages and schools established for the poor, the increasing number of women taught in their homes, the medical, industrial, and other work done among the depressed classes, without acknowledging that a new social system is being introduced among the Hindus which is gradually emancipating them from the cruel customs that have so long bound them? One could present a long array of statistics to prove this, but instead of dry facts, I wish to give two testimonies from native sources. The first is from the Commissioner of the Census of 1891 for the State of Travancore, Mr. Nagam Iyer, a Brahman gentleman, who, in his report, says:

“By the unceasing efforts and self-denying labors of the learned body of the Christian missionaries in the country, the large community of native Christians are rapidly advancing in their moral, intellectual, and material condition. They have nearly doubled the number of their literates since 1875. But for them, these humble orders of society will for ever remain unraised. Their material condition, I dare say, will have improved from the increased wages, improved labor market and better laws, but to the Christian missionary belongs the credit of having gone to their humble dwellings and awakened them to the sense of a better earthly existence. This action of the missionaries was not a mere improvement upon ancient history, a kind of refining and polishing of an existing model, but an entirely original idea, conceived and carried out with commendable zeal, and oftentimes in the teeth of opposition and persecution. The heroism of raising the low from the slough of degradation and debasement is an element of civilization unknown to ancient India. The Brahman community of Southern India is not doing to the lower classes what the casteless Britisher is doing for them. The credit of this philanthropy, of going to the homes of the low, the distressed, and the dirty—putting the shoulder to the wheel of depraved humanity, belongs to the Englishman. I do not think the Brahmans, or even the high-caste non-Brahmans can claim the credit. It is a glory reserved to this century of human progress—the epoch of the happy commingling of the civilization of the West with that of the East.”

This is from a Brahman, in a State paper, not submitted, please note, to the English Government, but to a native prince.

The other testimony is with regard to educational work for women, from the correspondent of *Hindu*, Madura. He says:—

“It is now becoming the fashion among our educated people to cry down the work of Christian missionaries, and even to vilify them. But an ounce of solid work is worth a pound of windy oratory. Judged by this principle the Christian missionary must be esteemed to be one of the greatest benefactors of our country. While the educated Indian has not yet got beyond the talking stage in the matter of female education, the Christian missionary has honey-combed the country with girls’ schools. He has also recently begun to establish institutions to train women teachers to man—‘woman,’ should we not say?—these girls’ schools. In Madura, for instance, there are half a dozen mission girls’ schools, with a training school for school mistresses. But what has the Hindu community to show in return? There is not even a single Hindu girls’ school in the whole town! Would you believe it? Some years ago there was a Hindu girls’ school here. But the managers of the institution went up to Government with an abject confession of their inability to keep the school going, and an humiliating prayer to take it under their own management. And what was once the Hindu girls’ school is now known as the Government girls’ school. What a commentary, this, on our vociferous demands for greater political privileges!”

But, humanitarian and philanthropic efforts are not the chief work of the missionary. We believe that the evils under which India is groaning have their root in wrong belief, and that, if any thorough reform is to be effected, the religious thought of the people must be changed. For not only are Hinduism and Christianity separated as widely as the poles, but Hinduism contradicts the very fundamental laws of natural religion, such as the personality of God, the existence of God separate from his creatures, the freedom of the human will, the trustworthiness of consciousness as to our own personality and the reality of the external world. And the result of such false thinking is seen in the sad moral and religious condition of the people. The licentious character of the Hindu gods; the gross idolatry and superstition of the masses; the perverted moral sense of the average Hindu; these are simply the natural outcome of the pantheistic thought that lies at the basis of the Hindu religion. God forbid that we should abuse the Hindus, whom we love as our own brothers. Many of them are better than their religion. Their love for their homes and their friends; their patience and meekness under trial; their courtesy and respect to superiors and strangers; their high intellectual endowments;—these are in them qualities to be admired; but their religion is their destruction, and until this is changed, there is no hope for the Hindu. Hence we missionaries are here to propagate a higher and holier religion, which, as it has done so much for our own land, can do the same for India. And what has been the

result of the steady preaching of the truth? Why, a moral and religious revolution is taking place in the thought of the people; the Hindus are awakening from the sleep of ages; caste is relaxing; superstitious customs that have been more powerful than law are disappearing. Christian ideas on all subjects are spreading, the native mind is being formed on a new model. Compare the Hinduism that was preached at the Parliament of Religions and that is being confidently paraded in India to-day, with the Hinduism of one hundred years ago, and note the difference between the two. The fact is, that most of the educated Hindus to-day are not pantheists but theists, believing both in a personal God and in the moral responsibility of the soul to God. This change, "from the mazes of pantheism and polytheism to the love and worship of God as a personal Being, and from the crushing out of the moral instinct to the recognition of it as a sacred faculty to be developed," is an immense step, but it has been taken by many a Hindu. To a superficial observer this may mean little, but to those, who look for Christianity to change the religious thought of the people, it means much. Why, it makes all the difference in the world whether I believe in God as a being with no attributes, and my soul as absolutely helpless in the power of the deeds of a former life; or whether I believe in a personal living Being, with whom my soul can have communion, and to whom I am responsible for all my acts, for this belief must sooner or later tell on my life. No phrases are more in the mouths of Hindus to-day than the "Fatherhood of God" and the "Brotherhood of Man," but where did these conceptions come from but Christianity?

Indeed, the efforts of the Hindu revivalists are more an attempt to read Christ into their sacred books than to give an exposition of the teaching of those books themselves. Even the doctrine of Karma, which the Hindu finds it the hardest to give up, is very different as taught to-day from the fatalistic doctrine of the Puranas.

And then see how Christ is extolled. It is true, his Divinity may not be acknowledged, but there has been a wonderful change in the sentiment of the Hindus regarding Him. Listen to two statements from Hindus, the first from a distinguished professor in Bengal. He says:

"Since the time of Chundersen, the feeling towards Christ has entirely changed in Bengal. Formerly people would curse His name, but now there was scarcely a high-class family in Bengal that had not a picture of Christ in their homes. Hindus could not but receive Christ and His Spirit, and that spirit is changing Hinduism. Christian ideas and sentiments pervading the thought of the country."

The other is from an orthodox Hindu paper, and would not have been allowed a few years ago in an organ conducted by Hindus:—

"As a Hindu and a Brahman who is deeply impressed with the extraordinary spiritual progress made by the ancient Hindus, I would

pay my humble tribute to the helpful, simple, and deeply touching nature of the teaching of the loving and ever lovable Jesus, beautifully illustrated in His crucified life. His short existence on the earth looks like the most condensed epitome of universal love, purity and sacrifice. To an unbigotted and pious Hindu, the picture of Jesus on the Cross, His drooping head, His parched lips, His gaping wounds, His uplifted eyes, His serene expression of complete resignation, forgiveness and love, presents the sublimest and most thrilling object lesson ever offered to sinful and suffering humanity."

But I must pass on to notice the result of mission work in the matter of actual conversions. Fortunately we have a Government Census Report, and need not accept the testimony of missionaries on this point. Although the progress of Christianity can not be measured by numbers, yet we have no cause to shrink from comparison of actual results in India with that of any other age. What does the census of 1891 reveal? I give the figures for South India only. The census shows that 865,528 persons were returned as Christians, against 699,680 in 1881. (Of these, 565,159 are entered as Roman Catholics, 300,369 as Protestants.) While the total population increased by 15.28 per cent., the Christian population increased by 23.70 per cent. If we take the Protestant community alone, the increase was 34.86 per cent. There was an actual addition of 165,840 Christians during the decade, and if the rate of increase had been the same as that of the total population, we would have had only 109,010. There was, therefore, an increase of 56,838 over and above the normal increase of population. Whence this 56,838? There can be only one reply, viz.: that it is due to conversions, and I may remark that it under-states rather than over-states the truth. The past decade was singularly free from any great famines, so that we are not justified in inferring that the larger addition to the Christian population consists of famine or rice Christians. We may safely take it for granted, therefore, that the Christian community is having an addition of 50,000 souls by conversions each ten years. We believe the present decade will show a larger number. There are more Christians to-day in South India alone, than there were in the Roman Empire at the end of the first century. Two hundred and seventy years after the death of Christ, heathenism was so strong in the Roman Empire as to carry on a bitter persecution under the Emperor Diocletian. If it took 300 years for the Christianity of the early Church to overcome the waning paganism of Europe, are we to be discouraged because, in a much less time, a greater paganism than Greece and Rome ever saw, has not been entirely overthrown?

And now I know what will be said to all this, viz., that most of these converts are from the lowest strata of Hindu society, and their adoption of Christianity does not count for much. This would be true did they continue the same after conversion as before, but the manner in which low-caste communities in India are being raised by the power of

the Gospel is one of the marvels of the times. Glance for a moment at a few figures from the census. Of the whole population of Hindus, 1 in 57 only are under instruction; of Mohammedans, 1 in 26; but of native Christians, 1 in 15. This applies to all Christians, Catholics as well as Protestants. Did we take the figures for Protestants only, the result would be even more favorable, but we prefer not to separate the two. Out of a total of 2,169 graduates on the rolls of the university, 180 are native Christians. This gives a proportion of 1 to 12, while the proportion of Christians to the whole population is 1 to 40. Out of 49 Masters of Arts, 7 are native Christians. Of 351 Bachelors of Laws, 14 are native Christians, 1 in 25, and of 79 who have taken the medical degree, 10 are native Christians, 1 in 8. Remarking on the progress of the community in higher education, the late Director of Public Instruction, the lamented Mr. Grigg, said:—

“The rapid advance of the native Christians in higher education is evidenced by the fact that in four years the proportion under instruction in colleges has risen from 1 in 351 to 1 in 215, *i. e.*, by 61 per cent.”

In his report to Government in 1890, the same officer said:

“I have frequently drawn attention to the educational progress of the native Christian community. There can be no question, if this community pursues with steadiness the present policy of its teachers, that, with the immense advantages it possesses in the way of educational institutions, in the course of a generation it will have secured a preponderating position in all the great professions, and possibly, too, in the industrial enterprise of the country; in the latter, because no section of the community has entered on the new departure in education with greater earnestness than the native Christians.”

The community of native Christians, then, in the matter of education, is surpast by only one class—the Brahmans—who, as the hereditary literary class, will naturally retain the lead for some time yet. But, if we take the subject of female education only, here we find the Christians not only far ahead of the Brahmans, but of every other class, and, if it be true, as is so often stated, that no nation has risen higher than the position it has accorded its women, then the native Christian community has a bright future before it. It will be interesting to hear what the *Hindu*, the leading native organ of the Madras Presidency, has to say on this very point. Some time ago the editor said:

“The community of native Christians has not only secured a conspicuous place in the field of higher education, but in the education of their women, and in availing themselves of the existing means for practical education, they are far ahead of the Brahmans. The native Christians are a very poor community, and it does great credit to them that they so largely take to industrial education. The progress of education among the girls of the native Christian community, and the absence of caste restrictions among them, will eventually give them an advantage which no amount of intellectual precocity can compen-

sate the Brahmans for. We recently approved of the statement of a Bombay writer that the social eminence that the Parsees so eminently enjoy at the present moment was due to these two causes, viz.: their women are well educated, and they are bound by no restrictions of caste. These two advantages slowly make themselves felt among our native Christian brethren, and it is possible they will soon be the Parsees of Southern India, and that they will furnish the most distinguished public servants, barristers, merchants, and citizens among the various classes of the native community."

It is worth something in showing the growing influence of the community that there is now an Indian Christian Association, organized in London and Edinburgh, with vigorous branches in British Guiana and the Island of Trinidad.

But, after all, the great hope of the native Christian community is in its spiritual progress. The Church of the Living God has been established among its people, and His Spirit is moving in their hearts. Who can witness the growing membership of this Church, with a native ministry, now numbering 900 in Southern India alone, its advance in Christian unity and spiritual power, without feeling that here lie the best and most fruitful results of missionary effort? And as the same Spirit, who has been with the Church down the ages, has promised to be with us in the future, we go on our way full of joy and strength, not doubting that in His own time India shall be given to Christ.

FEMALE MISSIONS IN INDIA.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

In the closing decade of last century we find native Hinduism in its normal condition; society was hardly touched by the influence of Western civilization, British rule, or missionary proselytism. Female infanticide was very common. Here and there were schools for boys, and for them education was highly valued, but nowhere in native society was there a school for girls. Child marriage was customary. Perpetual widowhood was enforced, and all widows were regarded as accursed by destiny, a dishonor to their family, and therefore liable to be treated with lifelong insult and repression.* In some parts, especially in Bengal, the immolation of widows was encouraged as honorable and meritorious, conferring on the widow great honor in this life, and in a future state bliss for thousands of years.† Women everywhere were

* Of the 140,500,000 females of India, 22,600,000 were widows, according to the Government Census Report of 1890. Of these widows, 13,878 were under four years of age. The girls between the ages of ten and fourteen were upward of 12,000,000, and of these more than 6,000,000 were married, and 174,500 were widows.

† Suttee seems to have been common in some parts of India from remote times, but it was not until the early part of this century that reliable information of its extent was collected. It seems to have been more practised in the great districts around Calcutta than anywhere else. In 1815 there were 253 suttées, in 1816 there were 289, in 1817, 442, in 1818, 544, giving an average of more than one a day for these four years.

held to be inferior and subordinate to men, intellectually and morally. They were considered to be too weak to be left to themselves. "A woman," declares the great law-giver Menu, "is never fit for independence." Freedom of action and thought were never willingly accorded to them. To walk abroad or to be seen and converse with men, even in her own house, was considered neither respectable or decorous; and education, even in reading and writing, was considered not only unnecessary, but dangerous, liable to make them vain, and increasing their power for intrigue and acquaintance with bad books.

Such was the status of women all over India when missionaries entered upon their arduous enterprise. The difficulties were enhanced by reason of the fact that the most naturally devout and interesting part of the population was placed beyond their reach. When the missionaries preached, the men resented the presence of women. If a school was established, it was a wonder if half-a-dozen girls, always young and of inferior rank, could be induced to attend; if they prepared books, probably not one woman in 20,000 could read them. Those who could read were mostly courtezans, for public sentiment held that education was only suitable for such.

To overthrow Hinduism, and to change the social customs relating to women, has been the uniform aim of all missionary endeavors. Some forms of effort, now most popular and effective, were not then practicable. Native suspicion of women, and distrust of European motives, the inveteracy of custom, and the assumed inviolability of Zenana life, were an effectual barrier against all forms of zenana work. There were not even missionary ladies specially sent out, for there were no spheres for their activity. But the missionaries were active in the spheres open to them; they were doing pioneer work, protesting against the evils they could not eradicate, and ever prepared to advance. All that then could be done the missionaries' wives and daughters did. They stand first, if not highest, as the benefactors of Indian women, and the pioneers of their emancipation. They sowed in tears the seed, the fruitage of which their sisters now reap the joy.

The first missionaries in South India and in Bengal saw at once the importance of education as a missionary agency, and so they established *schools*. These at first were very elementary and differed from purely native schools, especially in being open to girls and in teaching Christian truth. These early schools labored under great disadvantages. They were attended only by children of the lowest castes, very few girls came, and these attended very irregularly, and left altogether at a very early age.

Subsequently *schools for girls only* were formed, but it is difficult for persons familiar only with western sentiments and usages, to understand the difficulties confronting the workers, even beyond the middle of this century. The prejudice against female education was

intense, tho strongest in the higher castes, who ruled opinion. Schools for boys were everywhere welcomed. Even if they were only vernacular and elementary. Provided they were efficient, an attendance of 50 or 100 scholars was easily obtained, even tho they were on an avowedly Christian basis. On the other hand it was difficult anywhere to establish and maintain a girls' school. To secure an attendance of 25 girls was a great thing; these were usually of low caste, and a woman had to be paid to bring them to school and to take them home; the scholars were usually paid small sums; the merest trifles prevented their attendance, or caused it to cease altogether; and at the age of ten or eleven the child was supposed to be too big to go to school, or was taken away to be married; possibly it was feared that a life of infamy might begin, for which education was supposed to be a preparation.

The crude and imperfect nature of these early schools could lead only to inadequate results, and to bring girls more entirely under Christian and educational influences, *boarding schools* were established for orphans and the children of native Christian parents, as resident, or day scholars.* These schools or asylums offered a wide field for exercise of benevolence, and opportunities for the Christian training of children rescued from heathen surroundings. Christian girls attended as day scholars, or if their parents lived at a distance, as boarders. Formerly in South India, Orissa, and the North West Provinces, large schools were chiefly filled with children of the former class, but gradually, as the number of Christians has greatly increased, the supply of scholars is far more from the latter class. The influence of such schools has not been as great as was anticipated. They have, indeed, aided in making native Christian women the best educated of all the women of India, excepting those of the very small Parsee community; but on the other hand, it is a slow and expensive way of propagating the Gospel; it is apt to encourage native Christians in the idea that everything is to be done for them, and in not a few instances the style of education and of living was too high for the classes to which the children generally belonged, and failed therefore to fit them for future life. Independence of character, energy of will, high moral principle, and capacity for usefulness, have not generally been marked features in the men and women thus brought up.

In the course of time the schools grew in number and influence, and, before the middle of the century, great interest in all the vital questions affecting the position of women began to be freely discussed. In the literary and debating societies, in pamphlets, essays, and newspapers, these were questions most considered, and tho the practical

* The terrible famines which swept over various parts of India during the latter half of last century and the first of this, gave ample opportunity for gathering orphan children under the care of the missionaries with government aid.

results were disappointing, they prepared native society to allow if not to welcome practical effort.*

The first school for upper-class girls was founded by the zeal and liberality of the Hon. Drinkwater Bethune, in 1849. His high position in the government of India, and his popularity with natives of rank, enabled him to overcome many difficulties, but even he, at much expense, and with every desire to consult native prejudice relating to caste, privacy, and the exclusion of all Christian teaching, could never obtain a large school, or make it really efficient. Nevertheless it gave instruction to about 80 young ladies belonging to some of the most influential families in Calcutta, and prepared the way for analogous movements elsewhere. The best known of these, and the most avowedly Christian, was the High Caste School for girls, established in Calcutta by Dr. Duff, about 1857.

The question of family, or *zenana*, instruction had engaged the attention of a small number of advanced natives and Europeans, but the first definite presentation of the question was made by the Rev. Dr. Thomas Smith, now of Edinburgh, in the *Calcutta Missionary Observer* for March, 1840. He suggested a practicable and reasonable method of procedure, and sustained it by so many facts and arguments, that a powerful impression was made on all interested in the question. Nevertheless, no well concerted, united action followed for some years. Here and there a native gentleman privately, almost secretly, had his wife instructed, but the great mass of the people were timid, indifferent, or hostile. Missionaries, however zealous, were powerless to act. For them to enter zenanas was out of the question. Nor could their wives without the permission of the elders of the family, who, always being the most ignorant and prejudiced, dreaded Christianity, disliked innovation, and thought female education both unnecessary and dangerous. It was in 1855 that the idea of zenana visitation took practical and permanent form. Rev. John Fordyce adopted the idea of Dr. Smith, and with his aid and that of others, obtained the necessary funds, the services of two or three lady visitors, and access to the families of a small number of native gentlemen. The idea, when once realized, seemed so reasonable that it was soon after adopted by others, firstly, Mrs. Mullens, of the L. M. S., and Mrs. Sale of the B. M. S.; then on a larger and more systematic scale by Miss Briton, from America.

But custom, prejudice, and distrust are so inveterate, that only slowly and cautiously were zenanas opened. But during the past quarter of a century there has been a greater advance in this direction than in any other, great and varied as moral, social, and religious

* Mrs. Wilson, who did more to further education in Bengal than any other person, stated in 1840 that she knew of only about 500 girls under instruction. The population of the Province at that time was more than 40,000,000.

progress has been in the chief centers of Indian life. For instance, the Protestant Missionary Statistical Tables for all India, first prepared in 1851, make no mention of Zenana visiting. If there was any, it was too restricted to be tabulated. It appears for the first time in the Tables for 1871, when 1,300 houses are stated to be visited, in which were 1,997 pupils, whilst in 1890 the houses had risen to 40,513. This, among a people intensely conservative, and especially distrustful of all change in family life, is clear evidence of the new spirit that has begun to live and move in India.

Zenana visitation has broadened out in many ways. Formerly there was no class of zenana visitors. The missionary's wife, who desired to enter a zenana, was a suppliant, usually an unsuccessful one, or was only allowed to enter under conditions that were often humiliating. Payment for instruction was seldom given. Whatever material was required had to be supplied by the visitor. Christian instruction was objected to or reluctantly allowed, and not a few women refused to learn to read, influenced by the widespread superstition that the husband of a wife so taught was likely to die. Now these conditions are reversed. Zenana ladies are in great request. Men wish their families to be instructed. Women are eager to learn. Christianity is taught; fees are often paid. And since usually in respectable families there are several ladies, tho monogamy is the rule, there is more than one to be taught, and often many to listen,

There has also been a wide extension of work among women outside this most interesting and important field. This will be seen from the following tables, which include all Protestant missionary spheres:

	1871	1881	1896
Foreign and European Female Teachers.....	390	479	711
Native Teachers.....	837	1924	3661
Day Schools.....	664	1120	1507
Scholars.....	24,078	40,897	62,414

It is to the honor of Protestant missionaries that from the beginning they have been the ardent advocates of female education, and their influence in recent years has begun slowly to awaken others to efforts in the same direction. The desire of the government to spread education has not been confined to one sect, tho native prejudice and custom for a long time practically limited it to one; but in 1850 it issued a statement of great importance, requesting the Council of Education "henceforward to consider its functions as comprising the superintendence of native female education, and that wherever any disposition was shown by the natives to establish female schools, it was its duty to give them every possible encouragement." This not only gave a great impetus to purely native effort, but was the beginning of much official practical effort; and gradually it has come to have girl's schools of its own under official supervision; to subsidize schools under

missionary and purely native control, and to open the highest university degrees to native female students. Its influence has also stirred into activity some who have been slow to move, and, indeed, never moved before in this direction. Not a few native gentlemen now not only have the ladies of their families educated, but are zealous in encouraging female education in many directions, and among those may be numbered some of the great feudatories of the Empire.

Allusion must here be made to *medical work among women*. The conditions under which they live, are reported to be the cause of more delicacy of constitution, ill health, and a higher death-rate than prevails among any Western people. This has given rise to the training of nurses, midwives, and doctors, and to the employment of lady medical missionaries. Their skill is greatly needed and much appreciated. Those who itinerate, are visited by great numbers of the afflicted, and gain an entrance into many zenanas shut against all other foreigners. The great lack of medical skill in native society, led the Countess of Dufferin to inaugurate in 1886 the important fund, which bears her name, "For supplying female medical aid to the women of India." It was greatly needed, has been productive of great good, and has in its constitution and aims the elements of permanent and widespread usefulness. Intrinsically her design was worthy of all the aid it obtained at once from natives of the highest rank and greatest wealth, which candor compels us to add it would not have obtained, had not the patroness been the wife of the Governor-General.

A development of work of much importance has recently taken place, which is evangelistic rather than educational. India is an empire of villages, not of towns. In the last census returns, 717,549 places are included, but only 2,035 of these are classed as towns, and only 227 of these have a population of 20,000 and upwards. In England, 53 per cent. of the whole population live in towns, but in India, only 4.34 per cent. The missionaries reside generally in the large towns, and tho some of them take preaching journeys thru extensive districts, they come little into contact with the women of the country. Those having any claim to respectability are debarred from hearing a missionary whose services are usually held in the open air. Others are kept at a distance by diffidence or fear, for if any venture near the outside of a crowd, or listen half concealed behind a house, they may be told that being *only* women, their presence is not welcome. Until recently women have had but the rarest opportunities to become acquainted with Christian truth, and probably not one in ten of all outside the Christian fold, have ever had the Gospel adequately put before them. To reach these women, *rural missions* have been formed both in the north and south, and have met with encouragement and success. The usual plan is for two or more ladies,

assisted by native Christian helpers, to reside where the rural population is dense and accessible. Schools are established, medical aid is freely given to all comers; intercourse with native women is encouraged, and an object lesson illustrative of Christian life is daily seen. Visits are paid to all the villages around, where in the open space or the native house, by singing hymns, reading, addresses, and conversation, the grand purposes of Christianity are made known.

No work is more Christlike. It requires good health, zeal, courage, tact, patience, love. But with these, it is far more promising than at first might be supposed. Hindus are seldom lacking in courtesy, and to ladies of Western race they are invariably respectful. Usually they accept as a distinction the visits of such to the ladies of their families. To the latter such visits are welcome for diverse reasons. They gratify their curiosity; relieve the monotony of their terribly dull uninteresting lives; gives them some idea of the wonderful, mysterious people of whom they hear so much and know so little. They hear expressions of love, sympathy, and respect, and it may be, gain relief from pain, and hope in sickness. They hear of a God of love and a Savior from sin, and a glorious life after death; and from innate disposition and unfavorable surroundings, probably no women in the world are so prepared to welcome the glad tidings of great joy as they.

Thus woman's work for woman has grown. On account of European influence and example, Calcutta, Bombay and Madras have been foremost alike in receiving Western ideas as to the position of woman, and in their willingness to give them practical effect. But there is no important mission station in India that is not an active center for work in behalf of women, as far as circumstances will allow.

But varied and interesting as is the work being done, and remarkable as its extension has been in recent years, it is important to bear in mind that but the mere fringe of this vast sphere has yet been touched. The population of India, coming under the government census returns for 1891, gives the following result:

	Total.	Males.	Females.
Learning.....	3,191,220	2,997,558	197,662
Literate.....	12,097,530	11,554,035	543,495
Illiterate.....	246,546,176	118,819,408	127,726,768
Total.....	261,838,926	133,371,001	128,467,925

Thus of the whole population dealt with, only 58 persons in every thousand can read and write, or are learning to do so; and of these 58, 53 are males and 5 females; whilst of the latter sex, only 1 in 173 is able to read, or learning to do so. Of the 197,662 females under instruction, 104,157, or more than half, are taught by the missionary societies.

MEDICAL SCHOOL FOR CHRISTIAN WOMEN IN INDIA.

BY M. ROSE GREENFIELD, LUDHIANA, PUNJAB, INDIA.

The institution of which we write seems to be an instance of God's gracious forethought and provision. Its sphere is *North India*, embracing a vast territory, including the Punjab, North West Provinces, Bengal, Sind, Rajputana, and many native States. Without any concerted plan on the part of the various missionary societies working in North India, there has been during the last ten or fifteen years a marvellous and rapid development of Zenana Medical Missions, resulting in the opening of a large number of hospitals and dispensaries.

The admission of women to university degrees, the growth of medical schools for women in America, Great Britain, and Europe, together with the remarkable stirring up of students to volunteer for Christ's cause, both in America and Great Britain, have resulted in the sending forth of many fully trained and fully consecrated women to work for the Master among the suffering women of India, China, and Japan. These have found in many places a beginning already made by those, less favored, indeed, in the matter of medical education, but stirred by the terrible suffering around them, to do their best to meet the need, and only too glad to welcome more skilful hands to take up the ministry of healing.

Among other medical stations, we have under the auspices of the C. E. Z. M. Guetta and Peshawur, on the northern frontier, both occupied by graduates from the London School of Medicine; Batala, Ajnālā, and Deia Ismail Khān, for all of which the Society is asking for fully qualified women; Narowal, Taran Taran, Sutkin, Hyderabad, and several other places with dispensaries, to some of which small hospitals are attached. The S. P. F. E. has a doctor in Multan, besides the work in connection with its Zenana mission in Ludhiana. The I. F. N. S., with its fine hospitals in Benares and Lucknow, and the B. G. M., with its work in Bluvāni under Dr. Farrar, and dispensaries in Delhi and Palwal; the S. P. G. with work in Delhi and Karnal; the American Presbyterian Board, with new hospitals in Allahabad and Ferozepur (the latter built and presented to the Board by Mrs. F. T. Newton) and preparations for building immediately at Ambālā and Taxrāwan; the Ladies' Board of the Church of Scotland (tho they have but recently broken ground in the Panjab), already with two doctors in the field; the American Presbyterians just opening the Good Samaritan Hospital, at Ghelmor, under Dr. Johnson, in addition to the one at Sialkot, under Dr. Platter; the Scotch U. P. Mission to the fore with a doctor at Ajinere, and another lent for a year to help forward the North India Medical School—all these societies, and others that might be mentioned, pressing forward on similar lines to reach the women of India with timely aid in their hour of need, and so bring home to them in a practical way the sympathy of the loving Savior.

When it is remembered that *every one* of these new dispensaries and hospitals needs a staff of from two to a dozen helpers of all grades, nurses, compounders, house-surgeons, etc., it needs no great degree of sagacity or extraordinary forethought to perceive that an institution where such helpers might be trained after a godly manner was an almost imperative necessity; a necessity felt *first* and *most strongly* by those on whom fell heavily the responsibility of the entire charge of the patients who thronged them.

When, in December, 1893, the first meeting was called by Dr. Edith Brown, of the B. Z. M., to consider the scheme, the members of the Initiatory Committee included, as far as possible, the lady doctors of

all the societies working in the Punjab and Northwest Provinces, *seven* societies being represented; and the committee then appointed to carry the plan into execution comprised members of no less than *six* different societies, with power to add to their number. The controlling body, therefore, is essentially catholic and unsectarian, and composed of those who know just the kind of help they need. The constitution provides that any society contributing £50 a year to the general fund of the school shall have a right to a representative on the committee, and becomes, as a matter of fact, a partner in the concern, sharing in the control. Two societies, the Baptist Zenana Mission and the Scotch U. P. Mission, have contributed and have representatives on the committee, and all societies who have any considerable amount of medical work in hand should secure similar representation.

The *scope* of the school is another peculiar feature. The classes are so graded as to cover as far as possible all the varied kinds of helps needed in mission hospitals and dispensaries. The trained midwife, the surgical nurse, the compounder, hospital assistant, and we trust, ere long, the assistant surgeon, will all be provided for in the curriculum; and go out at the end of a course of instruction of from two to five years, ready to take up their respective posts.

Let it be remembered that this is preeminently a *missionary* institution — that the *first* aim of its founders is to train those who desire to do Christian work, and that the teaching of the word of God occupies a place in the front rank of all that is taught within its walls.

This is also a Christian Institution, where the children of Christian parents, or converts from heathenism, may prepare themselves for future service unexposed to the contaminating influences of heathen professors, or the corrupting society of heathen fellow-students; free, too, from the subtle skepticism, too often fostered by the religious neutrality of government institutions, casting a slur on the most precious and vital truths of the Gospel. It is an *aggressive* Christianity that is here represented, and which it is our aim to foster in all the students, so that they may become in truth healers in Christ's name of both body and soul.

Progress has been made during the first eighteen months of the school's existence, which warrants high hopes for the future. The rapidly increasing number of students makes the committee urgently appeal for another permanent member of the staff, besides asking some societies to lend their doctors, for the first year of their residence in the country, so that while learning the language themselves they may give some of the English lectures.

Out of the nineteen or twenty students, five are of European parentage, and six or seven are the daughters of men occupying responsible positions in civil or mission employ. Out of these four are supported by their own parents or friends, and six are on scholarships given either by missions who pledge the holders to serve in the missions after their training, or by the school pledging them to work in *some* Protestant mission when their training is complete. Four who are in training as nurses are earning their own living by working in the hospital while getting their lectures in the school.

Progress for the future is hoped for on the following lines:

1. A large staff of permanent teachers, so that the instruction given both in English and Hindi may be very thorough, that our students may be able to hold their own in competition with those of any existing school.

2. Increased hospital accommodation. Already there are about 70 beds available in the mission and civil hospitals, but the University of Lahore, required that that number should be increased to 100 before the school can be affiliated to the university, and its students admitted to the government examinations. There is plenty of room to build at once another wing to the present school building, to be occupied temporarily as a hospital and eventually to be used as additional students' quarters.

3. Higher standards of preliminary education. The standard of the education of Christian girls is being rapidly raised. Many take the entrance examination of the Lahore or Calcutta Universities, and some have gone on to the F. A.—This last mentioned degree will hereafter be insisted upon for those taking the five years course for assistant surgeon; and the broader the basis of general education that can be secured the firmer, we are assured, will be the super-structure of that special scientific training that the medical school proposes to give.

Above all, both for teachers and taught, we pray for an outpouring of the Holy Spirit that one and all may increase with the increase of God, and that this institution may be fruitful to His praise.*

FIRST IMPRESSIONS OF INDIA.

BY REV. H. GRATTON GUINNESS.

1. *The nearness of India.* From London to Bombay, by Brindisi, seems a marvelously short journey, occupying little more than a fortnight, broken up into four sections. London to Brindisi, Brindisi to the Suez Canal, thence to Aden, and thence to Bombay. There is something fresh to be seen every day as far as Aden, and on reaching Bombay you wonder that you have arrived so easily and speedily.

2. *Its strangeness.* In Asia you seem to enter a new world. The tropical strength of the sun, the dark skins and foreign dress of the people, their languages, shops, trades, houses, and ways, all impress you as utterly different from anything in Europe or America.

3. *Its vastness.* India is 1900 miles in length, and also in its greatest breadth. It is itself a continent. England, France, Spain, Portugal, Italy, Switzerland, Germany, Austria, Denmark, Sweden, and Norway, put together, would scarce make so large a country.

4. *Its populousness.* There is an overwhelming impression of almost countless multitudes, with needs and destinies as important as our own. One is stirred to compassion, for they are still as sheep without a shepherd. *India contains one-fifth of humanity*, and the bulk are still utterly unevangelized.

5. *Similarity of race.* Unlike many others, the people of India belong to the same race as those of England, America, and Europe. Their languages and features prove them to belong to the Aryan race. This fact gives a feeling of kinship with the people.

6. *Intelligence.* This is true of the people generally, and the Brahmans, who form the upper class, and the Parsees, are particularly so. No audiences of students in England and America seem to me brighter or quicker in apprehension than the Hindus I have spoken to here.

7. *Gentleness.* Hindus exhibit an amount of suavity, docility, and submissiveness never seen in the natives of England and America, with a remarkable absence of strong, self-reliant assertiveness. Their gentleness attracts and awakens sympathy, for it is largely due to prolonged oppression.

* An American Auxilliary Committee is much needed to help in this very useful branch of the Master's work. There are already committees in London and Edinburgh. If any desire to communicate with Dr. Greenfield we shall be pleased to hear from them.

8. *Affection for children.* This is certainly manifest in fathers, and especially mothers, and parental affection is returned. Deep and touching exhibitions of filial love are met with.

9. *Oppression of women.* They are treated as beasts of burden. They pass by thousands carrying fuel, fruits, manure, and loads of grass, or other vegetable produce, on their heads. They are mostly short, thin, worn looking, lightly clothed, with bare arms and legs, brown as a berry, walking with short, quick steps, and upright carriage. In the home the wife is a servant, and little better often than a slave. The treatment of widows is infamous. Woman is crushed here, and knows not how to raise herself out of ignorance, oppression, and degradation.

10. *Absence of home life.* For the bulk of people the houses and shops are all open to the street. The rooms are rude in construction, often of unpainted boards, without ornament, with scarce any furniture, mere eating and sleeping places. The people sit in the streets. Privacy can hardly be said to exist, except in the dwellings of the rich. The effect of this on family life must be tremendous. The inmates swarm like bees in a hive, or ants in an ant-hill. Virtue and morality are thus loosened at their foundations, and independence and self-respect must suffer in proportion.

11. *Defective drainage.* The sanitation of the towns seems deplorable. The plague, at present desolating Bombay, has its cause in this. It is no easy thing to get three hundred millions of people, who have lived without proper drains, to mend their ways. The country is hot and dry, or the results would be much worse. Still, under English rule, a better state of things is being brought about.

12. *Signs of progress.* Magnificent buildings, good shops, railways, post-offices, telegraph-stations, hospitals, libraries, schools, colleges, abound as evidences of immense progress. English rule in India is rapidly transforming social habits and civilization. The people breathe a free air, live under just laws, are protected from civil wars and cruel massacres, education is spreading, and a new nation is being born.

13. *Presence of idolatry.* This vast people is wholly given to idolatry. Temples, small, dark, dirty, ugly, and repulsive stand open everywhere. Vile images of men, monkeys, bulls, and elephants are adored. The mind and conscience of the people are in abject slavery to the vilest superstitions. The darkness of India can be felt. It is a world of moral night. Religion has become animalism. The immoral priest washes his senseless idol, and worships it before your face. The Brahman stands there to argue in his defense. The fakir sits naked in the sun, smeared with ashes, with wild, uncombed locks, like a beast from the woods, and deems himself the most religious of mankind. India worships three hundred millions of divinities. To her, God is everything, and everything is God, and, therefore, everything may be adored. Snakes and monsters are her special divinities. Her pan-deism is a pandemonium. The things she sacrifices to idols she sacrifices to devils. O for light! light! Millions grope at noon, and stumble into perdition without a warning voice. They know not the true God, and Jesus Christ, whom He has sent. And we in England and America are content to preach and press the Gospel, time after time, with measureless labor and expense on our home thousands, and leave these millions untaught, unwarned, unshepherded! How is this? Our missionary societies send them a few missionaries, but what are our

churches doing? What right have the churches to delegate this tremendous work of raising up the entire heathen world to a few overburdened societies? Let every church arise and do its share directly for the salvation of mankind, and the problem of the world's evangelization will soon be solved. Let every pastor, every elder, every deacon, every church member, every Sunday-school teacher, every individual Christian be taught to feel *this work is mine*. I am personally responsible to give the Gospel to some part of this unevangelized world. I have my share to attend to in this sacred business. No other can do my work, or answer for me before the judgment seat of God. Let me do my personal part in the work of saving mankind, or renounce the name of Christian.

14. *Wide open doors.* No door is shut in India. The cities are open, the towns, the villages, the streets, the shops, the zenanas, the halls, the market-places, the whole country and population. You may go where you will, and say what you will, none daring to make you afraid. The people sit by the wayside waiting for you. They wait, with their meek eyes looking out for the advent of the messenger of saving truth. A change has come over their thoughts. They have begun to scorn their priests and suspect their idols. They are willing to hear God's word when it is brought to them. But there are few to bring it. Scarce one Christian in a thousand has the heart to help them. Mammon is too mighty for our pity and piety. Our small home interests hide from us the immeasurable interests of a perishing world. The millions of the heathen to most of us are as tho they had no existence whatever. Who shall roll away the dark reproach? Let each one roll it from his own door. Our responsibility is individual. As individuals, let us meet it in all its magnitude.

THE ABOLITION OF SLAVERY IN MADAGASCAR.

BY THE REV. M. E. COUSINS, W. A. ANTANANARIVO.

The last Sunday in September, 1895, was memorable in the annals of Madagascar, as the day on which General Duchesne was gradually closing in on the capital. On the following day his victory was complete. The last Sunday in September, 1896, has also been marked by an event of vast importance, influencing the status and prospects of thousands of the inhabitants—viz., the abolition of slavery throughout the land. If September, 1895, heard the death knell of the independence of the Hova government, September, 1896, has heard the joyous peal of the bells of freedom from the odious system of slavery.

The proclamation was not altogether unexpected. The Resident General, M. Laroche, was known to be strongly in favor of immediate abolition, and the proclamation bears his signature. An instruction from Queen Ranavalomanjaka III. is appended to it, calling upon the people to obey the law.

All sale of slaves and attempts to remove them to a distance with a view to future sales into unsettled parts of the country, are forbidden under severe penalties. Slaves may remain with their present owners, if they choose to do so, but there must be no compulsion. They may retain property acquired by purchase or inheritance, but anything given by their owners will revert to the latter. In cases where the Government shall consider it well to do so, compensation,

in the shape of concessions of land, will be made to owners who have been dispossessed of their slaves.

Thus by a stroke of the pen have tens of thousands of Malagasy been at once raised from slavery to the status of free citizens. As a slave woman said to the writer, "All are alike now." France has thus shown how unfair certain suspicions have been. Many said that slavery would be allowed to drag on a miserable existence for years under the French flag, and that the Government of the Republic took but a languid interest in the question. It has now been conclusively shown that slavery is intolerable to a liberty-loving people, and that under French laws the distinction between slave and freeman cannot exist. The British government has not acted in as thorough-going a fashion in the smaller island of Zanzibar, as France has done in this great African island. It was, however, through an Englishman, Sir Robert Farquhar, Governor of Mauritius, that the horrible slave-trade was brought to an end in the reign of King Radama I. (1820), and the representations of the British government, in 1877, also induced Queen Ranavalomanjaka II. to emancipate all imported African slaves.

According to recent official estimates of the population of Antananarivo, about thirty thousand out of a population of less than forty-five thousand, were slaves. The proportion, however, gradually decreases as we get away from this center of population, and the bulk of the people in the more remote country districts are free. The entire slave population of the island can not be much less than a million.

Slavery is an old institution in Madagascar, reduction to slavery having been in ancient times a common punishment for certain offenses; but the slave population was greatly increased during the long reign of Queen Ranavalona I. (1828-1861), as military expeditions were sent out almost every dry season, and thousands of captives were brought back as booty. On the whole the slaves have not been harshly treated; many of them, indeed, have been almost regarded as members of the family. But cases of cruel treatment were occasionally heard of, and even the lives of slaves were at times taken with impunity by their owners.

The acceptance of Christianity has done much in later years to prepare the ways for abolition. The Church recognized no distinction between slaves, and free children and slave children being taught in the same schools. A slave might even become a pastor, or preacher, or deacon, in the church of which his owner was a member. There have been, however, no signs on the part of the Christians of any willingness, or even to consider any method by which slavery might be gradually extinguished. Only three or four years ago a missionary belonging to the Society of Friends was hist in a public meeting of representatives of the churches, because he suggested that Christian people should carefully study the Scriptures and try to ascertain what was taught therein about slavery.

Not through any action of the Church of Christ then, but from the new political rulers of Madagascar has this decree of emancipation come; and Christian people everywhere, and all lovers of freedom, will doubtless hail with gladness this important action on the part of the French Government, and will hope that it may be an indication of the righteous spirit in which France intends to govern her new acquisition in the Indian Ocean.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Famine in India.

A good deal of criticism is expressed in Great Britain against the Viceroy of India for giving out that the government was able to cope with the famine in that country, at the same time when missionaries were writing home appeals for thousands on thousands of starving people, absolutely unrelieved from any source. And the government of India meanwhile even refused to open a fund for contributions for their relief from outside of India. These criticisms came with better grace from British subjects than if they had originated elsewhere. It is charged that there has been a cruel dereliction of duty somewhere, and great indignation is expressed that the cries of distress from India were muffled by optimistic telegraphic dispatches in the daily papers; and this, when the death-rate in one district had risen for 30 per thousand to 109 per thousand, and 90,000 died of starvation in one year. When the pangs of hunger drive people in silent procession, living skeletons, to find food, dying by the way the stronger getting a few grains, the feebler perishing, and children, an intolerable burden, are sold at from ten to thirty cents a piece, and when at best a heritage of orphaned children of tens of thousands must remain to the country—this is not “impending” famine,—it is grim, gaunt, awful famine itself.

That the India government has done a vast deal is conceded; and it must be borne in mind that the viceroy has to govern one-fifth of the human family now on the globe, and find time for breakfast; this, too, in a paternal government, where the responsibility is unshared and far heavier than in a fully civilized land.

It is the very vastness of the problem that paralyzes. At best India has a

population, 50 per cent. greater than that of the United States, which is always in a state of semi-starvation, having but one meal a day, and forty millions of whom always go to bed hungry. Dearth under these conditions means death. The viceroy of India telegraphed to London that seventy-two millions must die, because the price of maintenance had gone up from one cent to three cents a day per capita, unless gigantic relief measures could speedily be organized.

Ninety per cent. of the people of India are connected with agriculture, and any limitation there means starvation and death. The India government instituted measures for artificial water supply that are simply gigantic. It spent fifteen million dollars to construct irrigating canals from the Ganges to distribute water over twelve millions of acres, or one-third of the Northwest provinces and Oudh. It provided waterways for artificial irrigation of more than one-fourth of the twenty millions cultivated acres of the Punjab. On other waterways it has spent twenty million dollars to convey water to twenty million other acres in Central India and Bengal. A hundred thousand tanks in Southern India, one forty miles in circumference, witness to the precautions against failure of rainfall, and the distribution of the precipitation to agriculturists. When the famine was “imminent” and actual, an enormous system of public works was projected, and a million people set to work, at diminished wages, possibly enough to keep most of them alive, but leaving their families unprovided for, and the weaker men to starve.

The world can scarcely furnish another example of such magnificent plans for feeding so many millions of people by any despotic government. Besides, it constructed a great network

of railroads, to carry relief to these districts in the event of famine.

And yet—and yet, this mighty human providence has been unequal to an emergency covering a far more extensive area than has ever before been blasted with want. The government felt its inadequacy to add to existing efforts the organization of a national scheme of benevolent distribution of help, which would give any promise of security from waste and robbery, and ultimate pauperization of millions of people.

There was but one agency that could come to its aid, and that but partially—the missionaries. They have proved themselves great organizers of relief corps, in all past famines, where they were in any considerable force. They might have saved tens of thousands of lives, had the Lord Mayor's Mansion House Fund been opened earlier, and they called to the government aid. Voluntary effort has been a necessity. Missionaries have felt the pressure of famine prices on their own limited stipends and appropriations for their regular work. But they have everywhere courageously wrought to relieve those about them. The presence of these gaunt skeletons, the pitiful wail for bread, the moans of the dying, the helpless children tendered them whom they dared not accept—all this makes a terribly depressing atmosphere in which to keep life in themselves, and yet they have asked—not to be relieved—but for a few extra dollars to allow them to take a few hundred more orphans by famine. American Christians can not organize relief on a large scale for the general mass of starving people, but they can send contributions directly to American missionaries, who will wisely administer their contributions. There is an open road. Any missionary society's treasurer will forward the money. A draft on London got at any bank, a postal money order got at our own post-offices on India, will be available in India.—J. T. G.

The Territory of Magellan.

REV. J. M. ALLIS, D.D., SANTIAGO,
CHILE.

Some time ago the Chilean government erected the Territory of Magellan, and put it under territorial jurisdiction. A commission was sent several months ago to study the condition of the aborigines of that far away region, to examine into the charges that the Indians were enslaved, and were badly treated. This commission has lately made its report, and the following items have been selected by the writer as of general interest:

The Territory of Magellan extends from Cape "Three Mountains," on the peninsula of Taitao, to Cape Horn. This is the west line. The north line reaches the limits of the Argentine Republic, or western Patagonia. The eastern line extends south, and takes in a greater part of Terra del Fuego, the archipelago of Madre de Dios and of Cape Horn. This territory covers about 80,000,000 acres. Of this region, one-fifth is suitable for sheep raising, and two-fifths for cattle grazing. The remainder is either mountainous or desert. In this vast region there are only about 8,000 civilized inhabitants, and from 3,000 to 4,000 Indians. These latter are nomads, having no fixed home. They are divided into four families or tribes, differing in physical aspect, language, customs, and in grade of civilization.

These four tribes are called the Patagonians, or Tehuelches, Yahagans, Alikulufs, and the Onas. The Patagonians roam over the region called Chilean Patagonia. There is in this region a reservation of some extent, designed to induce the Indians to give up their wandering life, and come to understand and love the idea of ownership of property.

The Tehuelches live on the shores of the many canals to the south of the Straits of Magellan, and in their light canoes look for fish and mollusks, which form their principal food.

The Alakalufes are really nomads of the sea, and pass their life on the straits and canals, in the region of Smyth's Chouol and the western part of the Straits of Magellan.

The Onas occupy the northern and western coasts of the Island of Terra del Fuego.

Although the origin of these peoples is not known, it is supposed that they came from Northern Patagonia, from which region they were driven out in remote times by stronger and more numerous peoples. Mr. Darwin visited this region with the famous navigator, Fitz Roy, in 1830-34. His observations led him to consider these Indians as the very lowest in the scale of humanity. These Indians seem not to have any community ideas, and have made no advancement in any knowledge other than that needed to supply the first necessity of existence, their food. They have nothing they can call property beyond the skins of the guanaco, with which they half cover their bodies. They do not cultivate the soil. They have no interest in the possession of land. They roam over the island hunting food, and leave no trace of their momentary residence other than the slight excavations in the earth, which they made when overtaken by night or by some storm. In these places they remain a few days looking for food, and then hastening to other points, according to trails of the guanaco, or directed by the mere caprice of the chief of the tribe.

Naturally their customs are very simple; nothing is yet known as to whether they have religious ideas or traditions or not, for their unknown language, not yet mastered by missionaries who have attempted to civilize them, presents serious difficulties to any investigation. Notwithstanding this hindrance, there has lately appeared a basis of hope that this country—Chile—may do something for this despised race, and transform them into useful citizens.

It has been noticed that the children of the Onas have fair abilities, and have

qualities which facilitate their education. They seem to be of gentle and teachable character, and certainly they have well developed powers of sight and hearing, as is natural to a race which lives by hunting.

This is plainly seen at Punta Arenas (Sandy Point), where children of the Onas, from eight to fourteen years of age, have been placed in families, and they have quickly learned the language of the family. They also became very soon attached to the people, and serve as children in the household.

The same thing has been found true in the Island of Dawson, where the "Fathers" of the Order of Saliclanas have founded and maintain an extensive mission for the instruction of the children of the various tribes mentioned. Among these pupils are many youths from the Ona tribe.

Such, in brief, is something of the ethnological characteristics of these tribes, whose very existence has been threatened by the events which have given occasion for the governmental commission of investigation.

These events have to do with the occupation of the island of Terra del Fuego by civilized peoples. A few words on the history of this Island may be in order.

Since the discovery of the Straits of Magellan, Terra del Fuego has been left outside of any project for colonization. It was supposed to be a desert, and wholly unfit for any kind of agricultural labor. It was wholly unknown that along its shores, and in the beds of its rivers, was to be found that coveted metal which led to the journeys of the first conquerors of South America. Besides, this ignorance of gold deposits, and this supposed desert condition, its climate is harsh and repellant, and its far away location, at the very ends of the earth, resisted settlement, and inspired a profound aversion of its inhospitable interior to those who past its forbidding shores.

For 300 years the region has been totally untouched, unless we except the

attempt at exploration, in 1767, which wholly failed.

Nothing has been known of this land during these centuries, except the suffering and misery it has contributed to those brave and hardy navigators, who, during this period, for various motives, past through the straits, and have made this remarkable channel a safe and short passage between the Atlantic and the Pacific Oceans.

The first attempt to enter this region was made by the distinguished English philanthropist, Mr. Allen Gardener, who, taking pity on the miserable condition of the inhabitants, proposed to bring to them the benefits of civilization, and teach them the knowledge of God, and of Jesus Christ, the Savior of all men. He secured, by great effort, the cooperation of Christian people in England, and obtained the means needed to establish an evangelical mission on the Island of Picton, which is on the east side of Beagle Channel, by which it is separated from Terra del Fuego.

The plan of Mr. Gardener was to establish missions, in order to evangelize the natives, and also to show them the advantages of civilization. But he was compelled to give up the attempt on that island because of the hostile attitude of the natives. The Indians opposed his plans in a thousand ways, until he abandoned the place and past over the channel to the Island of Terra del Fuego. There he wandered about several months, until all his supplies were exhausted, and until, by disease and hunger, the entire company perished, as was afterwards made known by the discovery of the diary of Mr. Gardener by sailors of a ship sent from Montevideo to assist him.

This sad experience made a profound impression in England, and moved the Evangelical Societies to renew the noble efforts of Mr. Allen Gardener, who had left in his diary a most fervent prayer for the conversion of the Terra del Fuegians.

Missionaries were sent to the Island of Malvinas, charged to attempt anew

the evangelization of the Indians. They were provided with abundant material to carry on the work.

Unhappily, when they flattered themselves that the work was going on well, there came a new and painful experience to dissipate these illusions. In 1859, when one of the missionaries visited the small port of Woollyn, for the purpose of holding religious services, the missionary, his companions, and the sailors were all killed by the natives, without even a hint as to the reason of the attack. The assassination only became known by questioning the Indians who came from that region.

This tragic experience was very discouraging to the remaining missionaries, and for many years nothing further was attempted for the civilization of the inhabitants of Terra del Fuego.

Finally, in 1872, the Bishop of the Falkland Islands, whose real diocese is all South America, Rev. Dr. Sterling, resolved to renew the work of the lamented Gardener. He established a small mission-station on the Island of Novarino. Some of the Yahagan tribe responded to the efforts of the missionaries.

There was established another station on the north shore of Beagle Channel, at Ushua, where now there is an Argentine village.

The faithfulness and perseverance of the missionaries, particularly of Mr. Bridges, who was the head of the Ushua mission, together with *the abundant supply of needed material* granted by the London Missionary Society, made some progress in modifying the character, and in civilizing the natives living on the shore of Beagle Channel.

These influences have not, as yet, reached the Ona tribe, which persistently holds itself aloof from contact with civilization.

Apart from all these efforts, civilization has lately made an entrance from the north, by way of the Straits of Magellan.

In 1883, the Chilean Government,

convinced of the advantages of civilizing the vast Territory of Magellan, and in view of the excellent results produced in Chilian Patagonia, in cattle raising, invited citizens of Punta Arenas to try the same experiment in Terra del Fuego. The government conceded to the firm of Wehrhahn & Co. the right of a vast extension of land, for a long period, on the condition that they should establish stock farms and other improvements, which, after the contract should expire, should become the property of the State.

The government made three other concessions to other parties. The extensive nature of the enterprise will appear, when it is known that to one company the government gave 320,000 acres; to another, 720,000, and to a third, 5,000,000 acres. These firms have already begun stock-raising on a large scale, and the signs indicate speedy and extensive returns for the investment. Conditions have been found to be very favorable to the various departments of the business.

The Indians find that mutton is better than clams, and that sheep skins, with the wool on, make better covering than they had before, so they are beginning to make reprisals on the flocks.

This has begun a series of conflicts between the stockmen and the Indians. The condition of affairs gave the newcomers much trouble and expense in wire fences, and in an increase service for protection.

There have been various accusations against the stock-men, as to the way they treated the Indians who have fallen into their power, even to the extent of killing some with refined cruelty. It is to be hoped that the Chilean Government will find out the facts.

The stock-men have seized several groups of Indians, and have deported them from Terra del Fuego to Dawson Island, and have put them in charge of the Saliceana "Fathers," who have a mission-station on that Island.

The "Fathers" have accepted, with pleasure, the serious task of ruling these

adults, thus sent, willingly or unwillingly, to their island, and whose vagabond habits and previous life make the task of reclaiming them exceedingly difficult.

This Roman Catholic establishment on Dawson Island was inaugurated for the purpose of instructing the children of various tribes of the Territory of Magellan. Its founders are willing to extend its advantages to any Indians who may be sent to them by the stockmen, or by the government.

These "Fathers" have erected suitable buildings for schools, and small cottages for the homes of the children. The cottage homes are under the care of the sisters of the order called "Maria Auxilladora," or "Mary the Helper." Dawson Island is admirably situated for this humanitarian work, and will serve to unite and protect what is left of the large tribe, which in times long gone by occupied this part of South America. The situation is midway between the two great oceans, and just opposite Punta Arenas, the most southerly city of the globe.

The island contains about 50,000 acres, and has plains and wooded land, and is suited to the various industries those who live there can carry on.

The island has many indentations, or bays, among which is Port Harris, on whose shores the Roman Catholic mission buildings have been erected. The climate is quite as favorable as that of Punta Arenas.

The commission had the opportunity to hear various opinions as to the best methods of solving the Indian question of this Southern Territory, and how to save these primitive tribes from the total annihilation which threatens them from contact with civilized people. To handle this matter did not fall within the duties of this commission, which was sent merely to make inquiries. It falls to the province of the Chilean Government to adopt, as soon as possible, methods for the protection and improvement of the native populations of this new Chilean Territory.

The Duty and Privilege of Self-support.*

BY REV. J. M. EUROZA.

The question implied in the subject which has been assigned to me for treatment before you, hardly requires any prolonged study; but it is always desirable to speak a few words on so important a matter.

I. Self-support.

This term is applied to the provision which our respective churches make, of the necessary resources for the preservation and encouragement of the work of evangelization.

Amongst the resources I refer to, we should not only count the cash supplied, but also everything that directly contributes to keep the work in full vigor. Amongst these we must give first place to a building for the holding of worship, for the dwelling of pastors, means for covering traveling expenses of the workers, and also the many different services that directly favor the evangelical cause.

1. This being self-support, we at once come to the question of its object.

Up to the present day we have been receiving the resources necessary for the foundation, support, and development of our respective churches, from those missionary societies that display such a Christian love for the people of all nations, of all races, and of all languages. This love has not only been shown by the forwarding of funds, but also by the valuable help of their lives, activity and faith as found in their representatives, whom we receive as Christian teachers, and who are generally called "Missionaries."

But it is also necessary for us to show a proper understanding of the supreme object of the zeal and sacrifices of our brothers from the United States; it is necessary that we should demonstrate our ability to utilize the object-lesson, which for so many years we have re-

ceived; it is necessary for us to show the world that we are capable of doing something for ourselves; that we can sanctify our work with the poverty and misery of our brothers and fellow-countrymen, and this is the object that is fulfilled by self-support.

This being the object of self support, we can not hesitate to recognize its importance. The importance of self-support can not be too highly appreciated, as it involves the importance of our church, whatever it may be. The importance of self-support will weigh in the Protestant communion in proportion to the love that it bears to its church. If we love our church there is no doubt that we will desire it to live and to march at the head of every forward movement and of every thing meritorious, and we can never satisfy these legitimate and holy aspirations of our hearts, except to the benign influence of our own work. With very rare exceptions, everything great and praiseworthy that has been done up to the present, is due to the support given to us by our brothers, who constitute the different missionary societies. I do not say that what has been done by these noble spirits is all that could have been done; but I say that it is everything that they could do to assist us in the evangelization of Mexico. The increasing growth of our churches demands larger sums for the support of the work as it ought to be carried on; but when the societies I have mentioned can not do any more it is then that we discover the importance of self-support.

2. The necessity of establishing it in our churches on a good foundation demands our thoughts.

We Mexicans have certain traits that distinguish us from other men almost entirely. Amongst them is that apathy with which we view the most important subjects, whether of a moral, social, political, or religious character. Hence it is that things which we ought to do with zeal and at once, are done in a slow way, and with the least trouble, without abandoning our customary

* Paper read at the General Assembly of Christian Workers, Mexico City, January 28, 1897. Translated from the Spanish for this Review.

apathy even for the most interesting questions, those things which we ought to do with the greatest solicitude, are exactly those which we leave for the coming generation, and we thus shut ourselves up within a small space, not for want of a horizon, or for want of intelligence, but for want of will and of interest.

Unfortunately our apathy is not our only defect, and we have another characteristic which is peculiar to ourselves. A question arises of some undertaking; it does not matter if it is beyond our strength, difficulties never deter us, and we commence the undertaking with a zeal that can only be equaled to that of giants, but, how soon does our enthusiasm die out! How quickly does that enthusiasm with which we commence to work disappear! How soon are we discouraged, and abandon the greatest interests to fall into ruin and shameful neglect. How many men have gone down into the Valley of Death, without having done anything more than start an enterprise which they afterwards abandoned!

Let us put on one side our many different characteristics. We find ourselves face to face with the mistaken impressions that have been formed throughout the country with respect to the wealth of the evangelical churches, and however painful it may appear, we must, for the sake of truth and justice, confess that, even amongst our own workers (only a few) certain counsels are whispered with respect to the fabulous riches of the Protestant missions, the result of which must inevitably be the same as that obtained up to the present, the indifference of the people to self-support. The time has arrived, not only to raise our voices with the object of putting things where they belong, of reaching a better understanding, of giving due tribute to the piety and devotion of the Christian people who support and help us in implanting true Christianity in our country; it is now time for our churches to adopt the methods that will certainly lead us to

the desired end; I refer to the provision of the resources necessary for the maintenance and progress of the same churches, with a strictly national character. But it is necessary that this should be done in a thorough and lasting manner, and that when it is commenced, it should be carried forward, even tho the initiators should die, and until the end of all time.

We are agreed as to the necessity of supporting our churches by indigenous resources, and without appealing to the missionary societies; we are agreed that we must stimulate our people, so that together we may freely exercise our will and give everything in our power for the support of the church; and from this moment we express our united opinion, and our individual and collective experience with respect to the absolute absence of any coercion over ourselves, either direct or indirect. On the contrary, we enjoy the most perfect liberty to follow the ideal which we may have formed in the fulfillment of our duties, either as members of the church, school-masters, ministers, or pastors. Hence it is necessary for us to reach this conclusion:—

II. Our churches are in duty bound to provide for their own self-support.

1. For the sake of their own existence.

God has blest us in furnishing us the means that our missionary societies have disinterestedly supplied with the object of initiating our countrymen and ourselves in the knowledge of the life-giving doctrine of the Savior; but everything that has been done up to the present, consists in teaching us what can be realized by the exercise of the will in the evangelization of the world; that which has been effected by the poor Christians who are inspired with the pure flame of charity and Christian faith and that which we ourselves may commence to do on the day when we feel a love for our church, for our neighbor, and for our country.

If we can get to love our church as we ought, we will then furnish the

means necessary for its existence without any further dependence on the resources which are forwarded to us by Christians of all the world. This is far from being pride or a distrust of the well-proved goodness of those Christians, but rather is a proof of the respect and consideration that we have for our church, for its missionary societies, and for the consideration that we deserve from all honorable people.

2. Besides this, self-support is not only necessary for the existence of the church, but also for its better development.

The area covered by the work of evangelization is growing day by day. One hundred years ago the missionary movement was hardly commenced, its interesting labors were reduced to an almost imperceptible area, but to-day there are not sufficient resources to give it the attention it deserves.

Day by day the work has been spreading at such a rate that it will be difficult for our friends from abroad to do more than that which has already been commenced, and hence we have to face the natural logical consequence, that what we have up to this day received, will probably be the maximum of the grants to be received from foreign sources.

If the missionary funds are insufficient to effect the development of our field of action, it is only fair that we should supply from our poverty whatever we can, for the purpose of advancing the Protestant cause in Mexico. We should give our assistance to the cause of diminishing the ignorance, superstition, and fanaticism which have been and will continue to be the ruin and disgrace of our countrymen and of our nation.

3. But in forming our ideas of self-support, we must not only look to the development of the church, we must also look towards a more elevated end, which is the obtaining of its independence.

This means to say, giving our church a life of its own ; an increase in its field

of labor, for that purpose collecting its own funds ; and not only this, but also the power to administer its own matters without the intervention of any other corporation whatever. The church will then know the state of her assets and liabilities when treating subjects of great interest, and it will come to a decision, not as required by the circumstances, but as permitted by the funds.

4. When we have got this far, when the Mexican church is free and independent, it will then receive another divine blessing. Being self-sustained, it will contribute to its own dignity.

At present we have to suffer through certain errors of our co-workers, the representatives of our missionary societies, as regards the selection of the candidates to the ministry ; some of them, altho late, will find themselves obliged to confess that their trust was abused by men who never ought to have stepped on the honorable platform of the evangelical ministry ; but when the Mexican church, properly so called, becomes mistress of its own destiny, it will have a pastoral body which would be an honor to itself—which will give it grandeur and place it high above all human affairs. Then the nonentities will continue in their proper places, and will have to give way to the men whose piety, sincerity, learning, talent, and virtue will constitute the glory of their own church.

III. In treating of this question, I have spoken of self-support as a "DUTY" for the church, but we will now consider it from the point of view of a privilege, or an opportunity which is furnished for doing an act, which will be an honor to the church and raise its standard of piety ; and for this we say, that our church has the privilege of contributing to self-support, and hence we can say with certainty that :

1. It contributes to a sacred cause on its own territory,

For a Christian church it is a great and divine privilege to be allowed to do something for the salvation of souls. This salvation is not in the hands of the church to give to anybody it wishes, but the church announces it to men and encourages them to accept it. This is the most sacred cause that can be found in this world. How joyful will that day be when we can carry the news of salvation to our countrymen with our own resources, with a life of our own, and with forces that shall be essentially Mexican.

2. Besides this, in those new horizons that we can see at a distance, we find this other privilege :

The Mexican church, being self-supporting, it will, directly or indirectly, contribute to the progress of the missionary cause throughout the world.

The reason for this is clear. It would naturally receive no more funds from its present sources, because it already would have a life of its own. It would require nothing more from the missionary funds, and those sums would, therefore, be diverted to carry the blessed seed of the Gospel to other lands, where the name of God or of Christ has never even yet been pronounced.

3. I see still another privilege that would be enjoyed by the church of God in Mexico in the following fact :

It would contribute to the elevation of our country.

In doing so it would never enter into any political combination, as this is not the ground occupied by the Christian church ; the character of politicians has never been one of those assumed by the regenerating principles of Christianity. Anybody who has tried to scale the ramparts of power by means of political intrigues, and by party combinations in the name of religion, is not a Christian ; he is a usurper and a calumniator of the Divine Martyr of Calvary. I believe in a free church within a free State. I believe that both are, and ought to be, perfectly independent, however that may go against the opinions of others. Nevertheless, I believe that both ought to contribute to the elevation of the nation ; the government by means of wise laws and liberal institutions ; the church by instructing the popular masses in the knowledge of science, and forming the national character in accordance with the purest principles of Christianity.

When the church is self-sustaining it will look for its pastors and school-masters amongst the Mexican people ; it will then select those who comply with its ideals and satisfy its aspirations ; then, and only then, will it contribute to the aggrandizement of Mexico.

Music and Musicians of India.

BY REV. J. W. WAUGH, D.D.,
LUCKNOW, INDIA.

The question is often asked, "Have the Hindus—the people of India—any scientific or practical knowledge of music? Have they made a study of music vocal or instrumental?" The

answer is, yes, they certainly have; both the science and the art of music have had a fair share of attention, and commendable progress has been made in the study from the earlier ages of Hindu civilization on down to the present time; treatises on the subject have been written, and much time and attention have been given to the study and practise of both vocal and instrumental music.

And it may be well to state that this is the one accomplishment upon which the Hindu prides himself as surpassing his Western brothers, viz., his knowledge and practice of music. Of course, we of the Occident are at liberty to have our own opinion on the subject, and we know very well what the decision of an American, English, French, German, or Italian jury would be, if the music of the East were put upon its trial with that of the West. And yet it is not many years since an orthodox Hindu, Sir Mohendoe Tagore, was given the degree of Doctor of Music by the University of London, in recognition of his great attainments in Hindu music, its study and practise. More than a century ago that wonderful scholar, Sir Tom Jones, took much interest in the subject and wrote extensively and appreciatively concerning it.

The system of musical notation in use among the Hindus, is claimed to be very old, in fact one of their writers gives its date as "anterior to the commencement of authentic history," and produces in proof of its antiquity a facsimile of a printed form of notation originally written in the oldest Sanskrit character, probably antedating the Christian era. A printed copy of this fac-simile is in possession of the present writer.

In the original Sanskrit notation Indian music was represented by means of *one line*, with certain signs and symbols, and the initials of the seven notes. Now *three lines* are used, an innovation on the older system, that the three octaves may be better represented. It will be remembered that the Greeks represented their three octaves by three different letters. While Western nations use a staff of five lines and four spaces, with numerous leger lines, when needed, the Hindu insists that the Indian notation, so far as it goes, is all that is required, pleases its advocates, "is simple, convenient, and sufficient for all practical purposes." Their notes, seven in number, answering to our *do, re, mi, fa, sol, la, si*, and to our letters *c, d, e, f, g, a, b*, are the Sanskrit, De-

vanagri, or Brujali letters *ma, la, ga, ya, ra, sa, ni*, and these are repeated for the different octaves. The Hindus understand and use the diatonic scale, and also the chromatic, in fact, their gamut is *very* chromatic, they use not *half tones* only, but *quarter tones*; these are by some authorities called *srooties*; others do not accept this as a proper definition, and we will leave the doctors and professors to wrangle over their *srooties* and *rayas*, unless some reader wishes to take a hand in the discussion, and set these Orientals right. Certainly in singing and instrumentation they take these half tones and quarter tones with what always seemed to me marvelous exactness. In playing upon the *sitar* (an instrument answering to our guitar, but larger and having the strings all wire), I have seen the performer hastily move the frets forward or backward, up or down, in order to get the exact tone—half-tone or quarter-tone—desired. (These frets are made movable by having a belt of catgut or wire run quite round the stem of the instrument). The *sitar* was originally made with three strings or wires, as the name implies, and is the most popular and widely-used stringed instrument in India. Unlike our guitar, only one of the strings is fingered upon the frets, the others are used as *sounders*, being swept by the *mizrab* or music thimble, as is done in playing the mandolin. Teachers of the *sitar* may be found in all the cities and large towns of India, who give lessons at very cheap rates, say from 8 to 10 cents a lesson of one or two hours each, or 30 to 40 cents a week. Many play well on this instrument, and the music, of Indian or Persian origin, is interesting, tho not so emotional or elevating as our own. The *sitar* is played either alone for instrumental music, or as an accompaniment to the voice; it is rather brassy, or metallic for the ear of one accustomed to the softer tones of the guitar.

Indian singers usually pitch their tunes very high, both men and women singing almost wholly from the head register, rarely from the lower throat, and never in my hearing from the chest register. The singing is often quite artistic from a native standpoint, tho the tones are rarely soft and sweet, but shrill, rather than full, round, and mellow. The highest notes I have ever heard taken were by a Hindu dancing girl at a religious fair, and her notes were full and well sustained, the half-tones and quarter-tones being

attackt and sustained with remarkable accuracy and distinctness. I have never heard purely native musicians play or sing part-songs, or pieces in harmony, only the melody was given, tho singing in unison is sometimes heard. Both Hindus and Mohammedans of certain castes or classes pay attention to music, sing, play, etc., tho an orthodox Mussulman is supposed to despise music, as a weak, low, and unworthy accomplishment, just as painting and sculpture are deemed; all these vanities fall under the ban of the iconoclastic teaching of the Koran. Nevertheless many followers of Mohammed run the risk, and both practise and enjoy the delights of music.

The songs of India's millions are not of a high order, or have not been, until the recent introduction of Christian hymns and songs, which are of a more elevated character. Many of the Hindu songs are sung in honor of, or in worshiping, their gods. Many of these gods are of doubtful character, morally, and the songs partake of the same nature. Other songs are sung to mark the seasons, the coming of the rains, the presence of bird and butterfly, the sowing of crops, and gathering of harvest; but as in other lands, Eastern and Western, love songs get the largest share of attention, occupy the thoughts and tune the voice to melody. One of the most popular throughout all northern India is an importation from poetic Persia, and known as "*Tāza ba Tāza, now ba now,*" being the closing words of the refrain, "*Ever and ever fresh and gay,*" fresh and sweet (speaking of love, of *friends*, and, I am sorry to say, of *wine*). Here is a translation of a few lines.

Singer, begin your sweetest lay,
Ever and ever fresh and gay
Bring me the joy inspiring wine
Ever and ever fresh and fine.

Lost in my heart, oh lady fair,
Lost in your jet black locks of hair,
Heavy with perfume, as is meet,
Ever and ever new and sweet.

Listen, oh breezes! as you move
Close by the dwelling of my love,
Softly my words and song repeat,
Ever and ever new and sweet.

The air is a flowing melody, and when well sung, in the East or in the West, accompanied by the *sitar* or the guitar, or mandolin, is not to be despised for its Oriental origin.

III.—FIELD OF MONTHLY SURVEY.

India,* Burma,† Ceylon,‡ Hinduism,§ Woman's Work for Woman. ¶

BY DELAVAN L. PIERSON.

FAMINE AND PLAGUE IN INDIA.

All eyes, and many hearts have been turned toward India by the horror of the spectacle presented by hundreds dying daily from famine and pestilence. And yet, what but this has been going on for thousands of years, and but a handful of Christian people have heard and heeded their cry. Two thousand die daily, in India, stricken with the deadly plague of sin, which kills the soul as well as the body, and famishing for want of the Bread of Life, which alone can bring satisfaction and length of days. Forty millions lie down hungry for want of material food every night, but two hundred and eighty millions are hungering for the Heavenly Manna, and thirsting for the Water of Life. We have bread enough and to spare, while they perish with hunger, and only a handful of weakly-supported missionaries are there to distribute to their necessity; and still we hear the cry "*Retrench*, close up the schools, send back to their heathen homes the Hindu children, decrease the number of missionaries, and cut down their means of work and livelihood—because, forsooth,

* See also pp. 44, 45 (January); 143 (February); 212 (March); 267, 273, 282, 286, 294 (present issue). *New Books*: "In the Tiger Jungle," Jacob Chamberlain; "Life and Work in India," Robert Stewart; "In India," Wm. Marchant; "Daily Life in Bengal," Z. F. Griffin.

Recent Articles: "The Indian Famine," *Missionary Herald* (Jan.); "The Plague in India," *Nineteenth Century* (Feb.)

† See also pp. 46 (January); 252 (present issue).

‡ See p. 256 (present issue).

§ See p. 248, 260 (present issue).

Recent Articles: "Reformed Hinduism," *Homiletic Review* (January).

¶ See p. 273, 280 (present issue).

New Books: "Women in Missions," E. M. Wherry; "Heroines of the Mission Field,"

the Christians at home can not afford to support these laborers!"

India comprises a territory equal to the whole of Europe, Russia excepted, or about half the area of the United States. The inhabitants, including Hindus, Moslems, Parsees, and Christians, number nearly 300,000,000; joining hands, they would stretch three times round the globe, and are equal in number to the letters of seventy of our English Bibles. Christians number about a million, or the number of letters in the single Book of Isaiah. The masses of people are poor and degraded. The average wage of a laborer is not over seven cents a day, and they are impoverished still more by the demands of their religious customs and leaders. Twenty million widows and forty million zenana prisoners live in India. Few men, and almost no women, are educated. Only one man in 43 can read and write, and only one woman in 858. All the hospitals and dispensaries do not touch five per cent. of the people, and there is only one physician to three million inhabitants. Their religious system professedly teaches salvation by good works, but practically it is damnation by evil works. They sacrifice to devils, not to God, and sacrifice, too, after the manner of devils. Their gods are monsters of iniquity; their priests teachers of licentiousness, and their temples hot-beds of vice. Many portions of their sacred books are so vile as to be absolutely untranslatable, and their sacred images and pictures put to shame the worst relics of Pompeii and Rome.

"The devils worshipped by the people in their heathen state, unlike the indolent deities of Brahminical mythology, are supposed to be ever 'going to and fro in the earth, and wandering up and down in it,' seeking for opportunities of inflicting evil. In every undertaking, in all the changes of life, and

in every season and place, the anger of devils is believed to be impending. Every bodily ailment which does not immediately yield to medicine is supposed to be a possession of the devil. The fever produced by the bite of a rat is found difficult to cure, and the native doctor tells the names of the five devils that resist the force of his art. An infant cries all night, and a devil is said to be in it. An ill-built house falls down, and the devil receives the blame. Bullocks take fright at night, and a devil is said to have scared them. These instances, which are only a specimen of what constantly occurs, will serve to show how the people are all their life subject to the bondage of superstitious fear. In one hamlet containing only nine houses, thirteen devils are worshipt."

Among other evils which cry out for reform in India are the two great vices—opium traffic and child marriage. The first evil fostered by a Christian nation, and forced upon a heathen nation, is now girdling the world with a band of sorrow. The British government provides the land, lends the money to the cultivator, receives and stores the whole amount, auctions it off at periodical sales, and puts the profits in its own treasury. The cultivation of the poppy is so profitable that not sufficient cereals are planted to supply food when drought or flood damage the crops. The opium traffic is therefore very largely responsible for the present awful state of famine in India.

There is no bright side to the picture of the child marriage. The child is named when about twelve days old, and after the ceremony comes the betrothal. If a child is not betrothed before she is eight, the family is considered disgraced. A husband's legal right begins at the time of betrothal, and should he die a few hours after, she is one of the child widows, and belongs to the husband's family. She is a slave, without hope of freedom or protection from cruelty. Imagine a child of ten married to a man of sixty or seventy, whose very presence is loathsome to her! This husband may be a madman, a leper, or an idiot. Whenever he chooses to claim the child-wife there is no eye to pity or law to protect. Is there any form of slavery on the earth equal to it?

Infanticide is one of the unnatural crimes sanctioned by the Hindu social system, and against which the British government has ineffectually waged continual war. The caste and marriage customs of the Hindus are responsible

for this and other crimes. Guilty castes have been watched and reasoned with and punished, but with little avail. A change of marriage customs and of caste laws as to intermarriage will alone effectually prevent female infanticide in the highest castes of Hindus. The Hindus must themselves be the effectual reformers.

Already the influence of Christianity is being strongly felt. Multitudes are thronging to God and millions are seeking eagerly for escape from the penalty and powers of the sin of which they are fully conscious, and yet they know of no better way than by fasting, penance, and bodily torture. What are Christians in America and England doing to teach them the *only* Way of Life and Peace?

In India there is one ordained missionary for every 300,000 inhabitants; in America there are 500 to the same number. But in spite of the paucity of men and means to carry on this great and growing work, much has been accomplished. There are now about 300,000 Protestant Christian communicants, and over 1,000,000 adherents. The number is increasing daily, but, besides this, numerous reforms have been instituted, education has been advanced, and that masterly device of satan to prevent the spread of Christianity—the *caste* system—shows signs of decay.

There is a tide in the affairs of India, and the indications are that now is the time to take it at its flood. Either Christianity or infidelity seems bound to win the day. Satan and his emissaries never sleep, but Christians often do. Floods of infidel literature are pouring in on the land. The so-called Reformed Sects of Hinduism teach nothing higher than ethical culture—not always ethical,—agnosticism, or infidelity. The trumpets of the Lord have been blown seven times around these walls of heathenism—they are tottering—if the hosts of the Lord are not there to possess the land, the hosts of satan will be. What an awakening there would be if Christians were only as susceptible to the crying, spiritual needs of their fellow men as they are to their appeals for physical relief.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

The most colossal event deserving a chronicle is the signing of the treaty providing for general arbitration between the United States and Great Britain. The two men most closely connected with this triumph of diplomacy are Secretary of State, Olney, and British Ambassador, Sir Julian Pauncefote. The further consideration of this subject we naturally postpone until it is ratified, with or without amendments, by the Congress of the United States. But, in advance, we candidly and confidently put on record our judgment that no event of the century will, if it shall thus emerge from the present controversy concerning its formal acceptance, with the cordial and unanimous action of the ratifying bodies, stand out more conspicuously as a sign of the ethical and religious advance of the race. No one can estimate the possible blessings and benefits of such a compact of peace between the two leading Protestant nations of the world. Such a step is a stride toward universal peace, and its effect on missions may be incalculable. We can not but think that the United States Senate will not disappoint the expectations of the Christian public by failing to give such a treaty its solemn sanction. And when this is done, it will be next to impossible for other nations to stand outside of the embrace of a compact so eminently wise and philanthropic. War is, in fact, becoming well-nigh impracticable, if not impossible, by the very destructiveness of the new machinery made available. It is no longer a question of numbers, wealth, valor, or endurance, as to what party shall win in martial strife; but a matter of the possession of the latest, most effective, and most destructive weapons. To-day, if the foremost people of the world—foremost from every moral and intellectual point of view—were to engage with a power otherwise insignificant, but which hap-

pened to have just got control of some new method of wholesale murder, brave armies might be annihilated before a foe not only smaller in numerical force, but mean and contemptible. And about the only advantage we can see in much of the modern inventions in the way of their annihilating fatality is that they are making war too perilous for nations to undertake it.

A new method of arousing and cultivating missionary enthusiasm has been undertaken by Rev. Wm. H. Waggoner, a recent graduate of Yale. Since Jan. 1, 1896, he has been lecturing on missions. While in Yale he studied carefully this great world-wide theme, with the help of that splendid library of 3,000 volumes, which Dr. Geo. E. Day is collecting on the subject of missions. Mr. Waggoner is a map-maker, and uses his art in getting access by eyegate as well as eargate. One of his maps is of India, and covers a surface of 144 square feet, and is in fifteen colors, showing the work of 65 societies in seven departments. The map of China is in 25 colors, and shows the work of 2,000 foreign missionaries. The map of the world is 12 feet by 20, and is in 15 colors. It shows population, religious condition, and the location of 11,000 missionary workers, and the number of native converts, etc. We can safely commend this brother—personally known to us—to the confidence of the churches. He is an enthusiast on the great theme of world-wide missions. He may be address at Eureka, Ill.

Others, besides the editor of this REVIEW, seem to regard the present crisis in missions as quite alarming. A paper lies before us on the "Waterloo in mission work," in which the Misses Leitch, of Ceylon, plead for the marshalling of every available force into the field. These earnest workers urge that each missionary write to dearest per-

sonal friends at home, moving them to accept some *definite act or sacrifice*, whereby, at least, one hundred others may be led to feel new interest and pledge new gifts. For example, suppose that 500 missionaries of the American Board should thus, out of their total groups of home friends, enlist one-tenth of them in a new and vigorous effort in favor of missions, it would be practically increasing the number of active cooperators and givers, and so not only lift present financial burdens, but prove a permanent increase of both intelligent interest and self-sacrificing gifts. The Misses Leitch also press the writing of a quarterly letter home, to keep the home clientèle in touch with the work, and advocate larger use of the printed page. Another suggestion made is the division of the field, so that each section may be linked with a group of contributors, thus assuring with that field a special bond of intelligent sympathy. The paper is too long for insertion here, but it contains so many practical suggestions that it will undoubtedly be put into a permanent and widely distributed form.

A very manly and cordial letter from a minister in the South repels the intimation that the "caste and race spirit" in the South was adequately expressed by the "Sheats law," referred to in a recent editorial article. He claims that the feeling generally prevailing toward the colored race is far more generous and magnanimous and forbearing than some have conceded; and deprecates any intimation to the contrary as calculated to fan the fires of sectional feeling. We are glad to have so encouraging an estimate of the prevailing sentiment of the South toward the once enslaved blacks and pray for its continuance and increase.

Rev. S. M. Zwemer, of the Arabian Mission, writes from the Persian gulf, Island of Bahrein, that the first *printed* Arabic tract on Arabian soil has been issued from their own little hand press, the pioneer Christian press of the peninsula.

The Rev. J. N. Forman, of the American Presbyterian Mission in India, has been trying to live down to the social

condition of the Hindus. He has occupied a room 14 by 8 feet, with a veranda on which his cooking was done. In food and dress he also sought to get as near the people as possible. He meant the self-abasement to be a means to the end of the more successful winning of the people to Christ. He tried the experiment in three different places, fairly and fully. He now abandons it, asserting that the ordinary way of missionary living is far more successful in winning men to Christ. At present many who are willing that the missionaries should make sacrifices rather than themselves, are demanding that they live as the natives do. Over and over again has this been attempted, and owing to the inability of Westerners to live in Oriental style, health has given way, or it has resulted, as with Mr. Forman, in a downright failure to achieve the end of missions.

M. Pobiedonoszeff on the Jewish Question.

In the *Neue Freie Presse*, Herr Friedrich Schütz publishes an account of an interview he had with the famous President of the Holy Synod in Russia. During the interview, M. Pobiedonoszeff made the following remarks respecting the Jewish Question:—

"When the Jewish Question came to the fore among us, I received letters from all parts of the world—from Germany, France, England, America, and even Australia. My correspondents threatened and insulted me. One man, giving his name and address, wrote that I should be killed if I did not put a stop to my lust for persecution. I declare to you now I am not responsible for what has taken place against the Jews in Russia. I have friends among the Jews, and there are many among them who know me intimately, and who are aware of what I tell you. It does not enter my mind to persecute the followers of any religion. What religious and truly believing man could do this? The Jewish Question in Russia is one of the most complicated in the world. It has no religious, but a social and political character. We have taken over the Jewish Question from the Poles as a bad inheritance, as a species

of inventory. The Poles not being in a position to create a civic body, allowed the Jews to take their place, but the aristocracy and the Jews exercised an unfavorable influence, with the result that a type of Jews arose which can not be compared with the Jews in other progressive lands. This led to regrettable abuses in the country, and in the towns, to the participation of Jewish students in most disgraceful revolutionary movements. The State was compelled to take action. What it wisht to do, namely, to ensure the observance of the law—was similar to that which was put into force in free America against the Chinese. No more. Indeed, still less. A war against a race was far from our wishes. The most respectable and the most cultured Jews do well among us, and will always prosper. When the measures already referred to were taken against the Jews, the late Baron Hirsch wrote to me: 'I offer Russia fifty millions for the construction of railways if it will abandon its plan for the persecution of the Jews.' I referred him to the Government, and laid before him my idea of the question. I could not have shaken him off, for he continued the correspondence for a considerable time. One day he declared that he wisht to give a million for a philanthropic object. I advised him to place that amount at the disposal of the Holy Synod, so that this body might establish schools with the money. This he did. You see Hirsch was a Jew, who in the course of time learnt to know me better, and he certainly did not share the universal prejudice against me in which there are embodied so many lies and calumnies, so many conscious and unconscious errors."

A missionary conference was held January 27, 28, by the students of the Theological Seminary at Auburn, N. Y. The attendance was large, including many alumni and visiting pastors and friends from the vicinity; and the spirit of thoughtful interest, rising often to enthusiasm, will long influence the life of the seminary.

The keynote was sounded in the opening address by Dr. Wilton Merle Smith, of New York, who spoke on "A Surrendered Life." Rev. William R. Taylor, D.D., of the Brick Church, Rochester, followed upon the "Biblical Conception of the Christian Church," and Rev. C. S. Richardson, D.D., of the First Presbyterian Church, Little Falls, N. Y., spoke upon "The Missionary Pastor."

"City Evangelization" was the theme

of Rev. A. W. Halsey, of the Spring Street Presbyterian Church, New York, and Rev. Halsey B. Stevenson, of Wolcott, N. Y., spoke upon the "Problem of the Country Church." Rev. John R. Davies, D.D., of the Fourth Avenue Presbyterian Church, New York, spoke on "The Biblical Basis of Foreign Missions." And the last address, by Rev. George B. Stewart, D.D., of Market Square Presbyterian Church, of Harrisburg, Pa., was on "The Need of Men in the Home Field."

During the conference opportunity was given for questions and discussion, and thus many interesting and important matters were brought out into clearer light. The aim of the conference was to touch upon as many as possible of the great problems in the world's evangelization, all of which must be of vital interest to those preparing for the ministry. The results were so abundantly satisfactory that it is hoped similar conferences will be held elsewhere.

Perhaps the Lord will use the following letters to stir up some of his servants to take up this work. A student in the University of Maryland address a letter to the Foreign Missionary Board of his own church, in behalf of a people in whom he had become much interested, and received the enclosed reply from one of the secretaries, stating that the straitened financial condition of their exchequer precludes the possibility of their taking up any new work; and he now desires to know if there is not some other missionary society with which he may communicate, with the prospect of succeeding in having some one sent to supply this destitution. The circumstances are set forth in the following personal letter, received by the Editor:

"Being deeply interested in mission work in the neglected continent—a field in which I hope some day to labor, I wrote to Dr. Horace M. Lane, at Sao Paulo, Brazil, last November, and in his reply Dr. Lane mentions that on the very day on which he received my letter he had been visited by an Indian chief from the tribe of the Cherentes, who had come to ask for missionaries, teachers, and agricultural implements. Dr. Lane express a wish that I might see my way clear to come and labor among these people. This I can not

do, as I have three more years of study (I am attending the University of Maryland, Medical Department) before I can graduate; but my interest being aroused, I look up the map and found that this Indian chief, in order to get to Sao Paulo, must have traveled a little over one thousand miles, and I rightly construed that as an evidence of intense earnestness on the part of these people. In order to learn something about their tribal relationship, language, etc., I consulted the Johns Hopkins University Library, and finally succeeded in finding some interesting facts about the people in a report by a British engineer, named Wells, found in the records of the Royal Geographical Society for 1876 (Vol. 46). Mr. Wells had a Cherentes Indian as a guide, and states that in 1848 an Italian Jesuit (Fré Rafael) went to live among these people, and succeeded in getting them to settle down at a place now known as Pedro Affonso, on the Tocatus River, where they formed a flourishing settlement. The Portuguese, hearing of this village, made a descent on them, killed as many as they could, enslaved those who were unable to flee, and took possession of the cultivated lands, houses, and cattle. The Indians, enraged at this conduct of the so-called Christian people, murdered their priest, and went back into their woods and a savage state.

"So far Wells' report, which is all I have been able to find about the people.

"Now, nearly fifty years after, these people once more turn towards the light, and having found Catholicism wanting, send their chief 1,000 miles to a Protestant missionary center. This may seem incredible, but in my researches about the Indian nations in South America I have found a similar instance, recorded by no less eminent a personage than the oft-mentioned Sir Robert Schomburgh (of Venezuelan boundary fame) who cites an instance of his coming to an Indian settlement, where they had erected a school house and dwelling for a missionary, *in anticipation*, and on a rather vague promise that the London Missionary Society would send them a teacher.

"Surely God then workt among those savages of the primeval forests, as He evidently does now among the Cherentes.

"Can we afford to let their request go unheeded? As already stated, I am personally not yet able to respond to the call, but I know of a very spiritual-minded young Scotch-Presbyterian at another Baltimore college, who will graduate next April, and who has South

America on his heart, and who would go if he were sent. I heard him speak once or twice very effectively at missionary meetings, and Rev. Addison Smith, D.D., of the Aisquith Street Presbyterian Church, tells me that he frequently fills the pulpits of various churches, and is well spoken of everywhere.

"My own acquaintance with the young doctor is but slight, but I am deeply impressed with the needs of this people, and hope that you may be able to suggest a way by which some one might be sent to them.

"Shall we who know the blessed truth To them the Bread of Life deny?
And knowing of their piteous state,
Still turn a deaf ear to their cry?"

"Yours very truly, GEO. R. WITTE,
611 Aisquith Street, Baltimore."

The case being made known to the Foreign Missionary Board by Mr. Witte, the following answer was received:

"My Dear Mr. Witte:—Correspondence with candidates belongs to my department. This is really scarcely a question of a candidate, but rather the opening of a new mission. I thank you for the pains you have taken to ascertain the facts, and place them so clearly before us. Were our Board in position to enter new territory, or to enlarge its present mission in Brazil, my judgment is that the claims of the people to whom you refer ought to be most carefully considered. As this is not the case, however, I regret to say that it will be impossible for the Board to act on your suggestion and carry the Bread of Life to those poor, perishing multitudes. We are in great straits financially, being unable to carry the work in hand because of the great falling off in our receipts. We are approaching the close of the present fiscal year with the prospect of a very heavy debt, which must mean serious curtailment of present work during the next fiscal year. While sympathizing with you deeply in your interest in the inviting field in Brazil, and regretting that I can not write you more encouragingly, I am, yours sincerely,

"JOHN GILLESPIE."

No one who knows this devoted secretary will doubt the pangs it cost him to write such a letter. And this is but one example of the critical state of the foreign missionary work, when such an opening can not be entered simply

for lack of funds; and when not only a promising field must be left uncared for, but from the same lack of funds the present work, already in operation, must be curtailed and narrowed down. How must God look upon the position of His church in these days, standing before a world-wide field, and actually surrendering vantage ground already secured because His people are not sufficiently self-sacrificing and loyal to Him to occupy the openings He sets before them. To our minds the present crisis is the most alarming that the century has shown. Who will venture to undertake this new work in the Master's name?

In the *Independent* of Feb. 18, is a record of the second general assembly of Evangelical workers in Mexico, was held in Trinity M. E. Church, Mexico City, Jan. 27-31, 1897; 55 missionaries and 150 native workers being present and representing 12 missionary societies and 5 Bible colporteurs.

Dr. S. L. Baldwin conveyed the salutations of the Missionary Society of the Methodist Episcopal Church, congratulating the Assembly that such a gathering was possible in a building which had been occupied by the friars of the Roman Catholic Church, and that it was in the hearts of evangelical workers of so many denominations to come together, and unitedly plan for the progress of Christ's kingdom. He emphasized self-support, and adduced examples from the work in China to encourage the workers in this field.

Bishop Fitzgerald delivered an able address, expressing his intense satisfaction with this harmonious assembly of Christian workers, declaring his belief in denominationalism, and saying that if he could make this whole body Methodists by turning his hand, he would not turn it. True unity was best exemplified, in his view, by just such a gathering as this, in which the different divisions of the army of Christ come together for consultation and active cooperation. Dr. J. W. Butler,

of the Methodist Episcopal Mission, forcibly interpreted the addresses of the two last-named speakers.

On Friday morning the Rev. P. R. Zavaleta, Presbyterian, presiding, the "Character of Publications Needed" was discussed by the Rev. Arcadio Morales. The chief address of the morning was by John W. Butler, D.D., on "Denominational Comity."*

This paper, which met with general assent, was one of great power, and specially adapted to the need of the hour. Another paper, on the same subject, by the Rev. Luis G. Prieto, of the Methodist Episcopal Church, South, followed; and an animated discussion, continuing an hour and a half, ensued. Two of the most able speeches were made by the Rev. Pablo Rodriguez, Baptist, and the Rev. Mr. Sein, Friend. This eloquent speaker is a grand-nephew of the Bishop of San Luis Potosi, and, altho a Quaker, is one of the best and happiest singers in the assembly.

There can be no question as to the earnestness of these workers on this subject. They evidently do not mean to get into each others way, but do intend to recognize each other as workers for the one Master, and so to plan as to secure the greatest possible progress for the common cause.

A resolution was adopted unanimously, on the recommendation of a committee, consisting of a Congregationalist, a Presbyterian, and a Baptist, that the missions on the field and the Boards in the United States be urged to adopt the suggestions contained in Dr. Butler's paper.†

The excellent article on "Taking Strongholds," which appeared in our March number, should, of course, have been credited to Rev. H. A. Schaffer, Superintendent of the work for Slavonic populations under the Congregational Home Missionary Society. This was properly accredited in the table of contents, but at the head of the article credit was given to Dr. A. F. Schaffer.

* We print this in our next issue.

† We print in this issue also a paper read on Self-support. See page 286.

We have before referred to "My Life and Times," by Cyrus Hamlin, published by the Congregational Sunday-school and Publishing House, Boston and Chicago. We intend in due time to give it ample space in these columns. It bristles with interest. Dr. Hamlin was born in 1811, and went to Constantinople in 1839. Consequently his lifetime synchronizes with almost the entire period of organized missions, and his sojourn abroad began when the world-field was just opening to the messenger of the cross. It is not too much to say that Dr. Hamlin has been one of the most conspicuous of the workmen, not only in the Turkish Empire, but in the world-field. He who reads this book will find in it a partial history of the whole times in which this man of such positive personality and striking peculiarity has figured. It is a book of fascinating interest and of foremost importance too, as well.

E. Marlborough & Co., 51 Old Bailey, E. C., London, publish the little book "Victory"—Reminiscences of Monan M. Apperson (Phillips) of the Church of England Zenana Society, who sailed for China Oct. 16, 1889, and died Nov. 17, 1894, but whose five years in that field left a lasting impression on all who knew her. This memoir is a sweet, refreshing book—a sort of glass revealing her beautiful, meditative, and holy habits of mind. Aside from its missionary interest, it is worth its price as a book of suggestions on holy living. It is seldom one gets hold of any volume so full of original, bright flashes of spiritual knowledge and communion with the Lord. We add one example (p. 149): "A fourth revelation of God in the Bible. A Spirit (John iv 24). Light (1 John i. 5). Love (1 John iv. 8), and a consuming FIRE (Heb. xii. 29). And we dwell with everlasting burnings (Isa xxxiii. 14, 15). If we let the fire consume, that fire can and will consume. Fire is the *only* means of getting *rid of anything*, and here we glory in it, and pitch into the fire our rubbish, and it is no more seen, but wherever else we put it, it is sure to turn up again at the wrong time. So we can cast the sin, habits, or encumbrances into the FIRE, and hallelujah! 'He shall thoroughly purge,' burn with unquenchable fire (Matt. iii. 12) all thus committed." The short narrative delineates a beautiful character, and shows how courageous a true child of God is among even persecuting and riotous Chinese mobs.

The necrology of the past few months has important additions.

Dr. Wm. Kincaid, Secretary of the Home Missions (Cong.), died February 12th. He was English by birth, but American by training, and after a number of well-filled pastorates, was Secretary of the A. B. C. F. M., and afterward held the position of Secretary of the Home Work. In all positions he acquitted himself as one of God's noblemen.

Dr. John N. Murdock was well known as Secretary of the A. B. M. U., and died the same month at Clifton Springs. He was 77 years old, and for about 30 years was secretarial head of the Baptist Union's foreign work. He was a man of a judicial turn of mind, singularly wise, and prudent. He resigned his office six years ago on account of advancing years. He had Scotch blood in his veins, and was Methodist by training. He studied law, but soon after entering the bar, exchanged it for the pulpit. He became a baptist in 1842, and after pastorates in Waterville and Albion, N. Y., and Hartford, Conn., and Boston, Mass., in 1863 became Foreign Secretary. His positions on vexed and difficult questions, tho not always approved at the time, commonly found acceptance after the heat of debate or the crisis of affairs was past. He was very tenacious of his opinions, but calm and deliberate in forming them. Dr. A. J. Gordon, long associated with him, thought him a man of uncommon sagacity and capacity for his office, the round peg in the round hole. We hope that a fuller memorial of him may appear in these pages hereafter.

Across the sea, the leading Welsh preacher, Dr. Evan Herber Evans, has lately died. Born in 1836, he was only 61 years old. Before he was fairly through with preparatory studies, he was called to the Tabernacle, Morriston, one of the largest fields in Wales. He was called to Carnarvonshire in 1865, and for 28 years was pastor of Salem Church, Carnarvon; then Principal of N. Wales College, Bangor. At the great Cymanfa gatherings, he preached to the gathered thousands with thrilling effect. His last great speech in London was at the anniversary of the Colonial Missionary Society. He was in all things a mighty man. His large frame was the fitting tabernacle of a great mind and a great heart. His name was a synonym for missionary zeal, and all good teaching and work.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

INDIA.

—It is remarkt in the *Harvest Field* that while the lower castes are more easily won than the higher, they, on the other hand, "revert to type" more easily, while in the higher castes these apostacies are largely barred by the severe penalties of breaking caste, and the greater difficulty of reinstatement.

—The learned clergyman, Nehemiah Wilakantha Sastri Goreh, has lately died, aged 70. He was a Brahman of the Brahmans, and deeply learned in the Vedantic philosophy. Having, many years ago, begun to study the Bible, with a view of refuting it, he found himself "apprehended of Jesus Christ," and profest his faith at a time when this, for a Brahman, meant much more of dishonor and loss than it does now, tho even yet it is by no means easy. Having thereupon been appointed as companion to the Maharajah of Lahore, who was then a Christian, Wilakantha Sastri accompanied him to England, and was presented to the Queen and her husband. On his return, in 1864, being then over forty, he was ordained by the Bishop of Calcutta. He subsequently joined the Cowley Fathers, and workt in various cities. At all these places his life and work have borne continual testimony of his unswerving loyalty to his Master. At one time it was anticipated that Nehemiah Goreh would have been a leader in the Christian Church in India, but his bent of thought did not qualify him to be a

leader of men. He was essentially a devout man, whose humility was unquestioned and recognized by all. His self-effacement was such that little was known of him beyond the circle in which he moved. The *Indian Spectator*, a non-Christian paper, says of him :

"Mr. Goreh was very little talkt of during the past decade; nor did he care that his good works should be known to man. Brahman or Christian, he seems to have realized the value of self-surrender at a time when the assertion and aggrandizement of self so largely occupy the world."—*Harvest Field*.

—Rev. Dr. Hooper, in the *C. M. Intelligencer*, speaking of the late Rev. Nehemiah Goreh, who was formerly connected with the C. M. S., but afterwards joined an Anglican Brotherhood, remarks: "I need not dwell on that feature in our departed brother's character which endeared him most, and for which he was most celebrated among his Indian fellow-Christians throughout (at least) North and West India, namely, his *holy, self-denying piety*. He was essentially a Christian *bhakta*. Whatever unworthy suspicions and sad re- criminations our native brethren may have, from time to time, indulged in towards each other, Nehemiah was *never*, I believe, the object of any of them. By common consent he stood so high above the rest of them that, as if he were a visitant from some celestial sphere, no one ever dreamed of attacking, or insinuating anything against him. Whether he were High or Low Church, what his particular views were on particular points—all this counted for nothing with his Christian brethren of his own kith and kin. They saw

plainly enough CHRIST was in him, and with that they were content."

—The educated young Hindus of Madras have been passing resolutions against the luxury and idleness of the religious houses of that Presidency. They seem to be very much like the wealthy Benedictine abbeys of the declining Middle Ages. Their resources are noticed by the *Hindu* as enormous, but this journal thinks they greatly need diversion into some more beneficent channel. This complaint is akin to the still more grievous complaints of misappropriated temple-funds in South India.

—Sir Charles Elliott, the retiring Lieutenant-Governor of Bengal, has received an address from the missionaries, testifying to the unequivocally Christian attitude which he has always assumed towards Christian interests in India, in which, they signify, he has been amply sustained by Lady Elliott.

—The report of the American Marathi Mission (A. B. C. F. M.) gives some deeply interesting glimpses into the workings of the Gospel in India. Mr. E. S. Hume writes: "For three months in the monsoon, during the absence of Mr. Abbott, the editing of our mission paper, the *Dnyananaya*, fell to me. At that time I took pains to read the native papers, in order to understand as well as possible the present attitude of the Hindus towards Christianity. I was pleased to note the improved tone of these papers, and the general interest in religious matters which the educated men of this country are taking. They are feeling the influence of our aggressive and foreign religion on all sides. The majority still prefers to despise Christianity. At the same time they find it necessary to frequently prove its weaknesses. Each case of baptism of a prominent person leads to much discussion, and warnings against parents allowing their children to fall under the influence of the missionaries are found in all the papers. Jesus Christ is more and more coming to be

recognized, even here in India, as the one perfect Man. The educated generally claim that they have no contention with Christ, but only with Christianity as a system of religion, and with professing Christians. The following, from a professedly orthodox paper, would not have been allowed a few years ago in any organ conducted by Hindus. It provokt but little discussion, and that only because Christians took notice of it, and welcomed the statement:—

"As a Hindu and a Brahman, who is deeply imprest with the extraordinary spiritual progress made by the ancient Hindus and the almost supernatural wisdom and foresight of our *Rishis*, I would pay my humble tribute to the helpful, simple, and deeply touching nature of the loving and ever humble Jesus, beautifully illustrated in his crucified life. His short existence on the earth looks like a condensd epitome of universal love, purity, and sacrifice. To us, unbigated and pious Hindu, the picture of Jesus on the cross—his drooping head, His parcht lips, His gaping wounds, His up-lifted eyes, His severe expression of complete resignation, forgiveness, and love—presents the sublimest and most thrilling object lesson ever offered to sinful and suffering humanity."

—Mr. Harding says: "I was struck by the confession of an intelligent Hindu who came, with others, one day to our tent for conversation. I was speaking of the great God, whose power and wisdom and goodness were seen in all His works about us, and the folly of worshipping the lifeless idols, which their own hands had made, and he replied with much solemnity: 'Sir, we know these things as well as you do. But what can we do? Our families are against us, village life is against us, and our hands are tied!'"

—Mr. E. Fairbank says: "While at Mahabeswar some conversations there were full of interest to me. One, especially, I should like to report. I

askt a Brahman, who seemed to be the most sincere Hindu I had ever seen, 'Do you have any real satisfaction in your religion, *i. e.*, any true peace that possesses your life?' The frankness of his reply surprised me. He said: 'No, there is *never any* such a thing as peace in our religion. I think,' he said, 'that your religion has this excellence above ours that you do have peace, and it's a wonderful thing, but we have not got it.' 'But,' I replied, 'the fact that there is no peace in your religion, and that there is in Christianity, throws doubt on your religion, does it not? Why don't you become a Christian?' 'No,' he answered, 'I long for that peace, but how can I get it? I was *born* in my religion. My religion is for me. You were born in your religion. Your religion is for you. My ancestors gave me this religion, and how can I change?' He was a well educated Brahman."

—The rapid increase of the Christian population of South India, remarks the *Dansk Missions Blad*, has compelled a somewhat forced increase in the number of native pastors. From 50, in 1855, it has risen to 900 in 1895. The native pastors largely feel as if their equality of office was not cordially recognized by the missionaries. Others think that this feeling is by no means so strong as is sometimes represented. With the gradual growth of the native church in character, intelligence, and means, these frictions, of course, will gradually subside. Danes, Germans, and Americans are less open to such complaints than Englishmen, whose good qualities, as none allow more frankly than themselves, are a good deal alloyed with ungraciousness of manner.

—"Two Brahmans were in a railway carriage, and one of them refused a gospel offered by a native preacher. He 'could not think of buying a Christian book.' The other exclaimed, 'It's a very good book; it's the life of Jesus Christ: it is to me as my daily food. When I miss a day in reading it I count that day as lost.' And that man was a

heathen. And how significant the fact that the heathen Hindus themselves are making a new translation of the Bible with Hindu notes appended, and St. Matthew is already published!"—*C. M. S. Letter*.

AFRICA.

Mr. H. DIETERLEN, of the Basuto Mission, intimates in the *Journal des Missions*, that one of his brethren has counted somewhat too low the part which conscience, and somewhat too high the part which dreams have in Basuto conversions. Says he: "It is undoubtedly very often dreams which are the occasion of these conversions; but these dreams, themselves, are neither more nor less than the offspring of a conscience troubled by the sense of sin. They turn in general on these subjects: the view of the sins which one has committed; the gate of heaven shut against man on account of his guilt; the reproaches addrest by God to the impenitent or unforgiven sinner; the last judgment, and the condemnation of the wicked. This is enough to indicate that a certain feeling of sin has preceded and engendered these dreams, and is the cause of the conversion of which the dream is but the accidental occasion. In fact, without the sense of sin is there any possibility of a real conversion, of repentance, of the desire of pardon, and of the acceptance of salvation by Jesus Christ."

In mentioning the Trappist establishment in South Africa, these Trappists are sometimes described as an "Order of Jesuits." This is impossible. There is but one order of Jesuits. There are, indeed, one or two orders, such as the Redemptorists, that are greatly influenced by the Jesuits. But even in this vague sense we do not understand that the Trappists can be called "a sort of Jesuits." On the other hand, they are a reformation, in the direction of rigor, of the ancient Benedictine Order. Therefore, they alone (with some casual exceptions in other orders), of all the

orders founded since 1200, give to the superiors of their houses the ancient name of Abbot, altho, in their humility, we believe that they have no mitred abbots. Being, as we understand, entirely separate in administration from the Benedictines proper, we do not know whether or not they have derived from these a tacit opposition to the Jesuits, but they certainly have no special connection with the Jesuits.

It appears from what is said in *Medical Missions* by A. SIMS, M.B., C.M., that fever on the Kongo, rightly treated, is not so much to be dreaded as is commonly supposed. Mr. Sims says: "Simple intermittent fever is the commonest on the Kongo, the easiest to treat, and the least harmful in after-effects. One may have, perhaps, a hundred in three years and yet do one's work, or finish a definite term of service. No one is exempt from it, and most new residents have one a month on their first residence on the Kongo. It need not in any way be feared, of itself it is rarely or never fatal, it is disagreeable to have, and distresses the system, but in a day or two all effects are gone and work is resumed, sometimes even on day of cure; it must, however, be carefully treated, in order to get rid of it immediately, and to avoid its changing its character and passing into a worse form of fever, and, above all, to avoid a reduced system and shattered health, necessitating a voyage home. Many have to return from the tropics merely from neglecting their fevers, from badly treating them, and particularly from bad habits in manner of dressing, sleeping, eating, working, and living. There is not the shadow of a doubt that with prudence, knowledge, and the frank acceptance of good advice one may escape much fever, be encouraged by a fairly pleasant first residence in Africa, and look forward to comparative immunity from this form of fever during a second term. Inconvenience and some suffering are incident and unavoidable on the Kongo,

but they are bearable, or surmountable in time, or may be mitigated in passage. There are those who suffer very little, and one may hope to fall within that category."

Fiendishness, i. e. active enmity to God, is as yet an exception in mankind. Most men are carried along by their desires, of various kinds, without having as yet distinctly opposed themselves to God. There are some fearful exceptions, however, such as the Black Mass, in Paris, and the Mass of the Red Lamp, in Geneva, lately described in the REVIEW. There is a similar direct worship of evil, in antagonism to missions, in Kamerun, Guinea, described in the *Culwer Monatsblätter*. This consists in the worship of Gin. The worshipers form an actual church. Candidates are obliged to prove that they are of notoriously evil life, and are gin drinkers. Thereupon they are baptized by immersion. As soon as the neophyte comes out of the water, he receives a glass of gin, and thenceforward gin is his god. He must pledge himself to the drinking of gin, and to a scandalous life. On the Sundays they hold meetings, at which they mutually recount their vile deeds, and concert new. This association owes its origin on the one hand to the bad example of so many Europeans, and on the other to the circumstance that some heathens in Edie once took part in a Catholic procession, when they were afterwards regaled with gin. These two occasions suggested to some negroes the thought: There are in Europe many and manifold churches; they already knew the "Baslers," the "Baptists," the "Catholics;" moreover they saw the evil walk of so many Europeans, and therefore said to themselves, that in Europe there seemed to be a church, whose members, more or less, have their belly for their god. Such a church, they thought, they must have in Kamerun also, and accordingly established this diabolical association, to which they give the euphonious name of the "Almeler."

English Notes.

BY REV. JAMES DOUGLAS, M.A.

THE BAPTIST MISSIONARY SOCIETY.

News from the Lower Kongo River.—

The work at Mbanza Makuta has suffered lately through the death of the chief of the town. This man, during his last illness, urged the people not to tolerate the Gospel any longer, declaring that he was bewitched by one of the Christians.

Accordingly, the people, to a large degree, took fright, and would have no service in their town. The new chief-tain told the Christians they must either give up Christ, or leave the village.

Help came, in answer to prayer, from a quarter where it was not expected. The state officer took the matter up, and extended protection to the mission, and it is hoped that matters will, before long, be righted.

Tidings from India.—Four girls from the boarding-school at Barisal, have lately put on the Lord Jesus Christ in baptism. One of them only ten years old.

The Annual Bengali Conference, held this year at Kathira, was more evidently filled with the Spirit of God than ever has been the case before. The program was made up of prayer-meetings, addresses for Sunday-school teachers and workers, Christian fellowship and revival meetings, and Christian Endeavor meetings. All the meetings were well attended, and all who were present must feel the better for such a season of inspiration.

Agra.—The Rev. J. G. Potter has recently had the pleasure of baptizing twelve lepers from the leper asylum, each giving a confession of faith in Jesus before baptism. Three of the candidates who thus faithfully followed their Master had to be conveyed to the spot, the disease having wrought such ravages, that it was impossible for them to walk.

THE LONDON MISSIONARY SOCIETY.

The Foreign Secretary sends home

the welcome news that the Directors have decided to reopen the *Kachhwa Mission*, and to send back Dr. R. J. Ashton as its missionary. This will be another effort to rouse the people of the district from their indifference.

China.—The mission at Tienstin is flourishing under the administration of Dr. G. Smith. "One after another," writes the doctor, "seem to really believe in Jesus as their Savior, and to make up their mind to follow Him."

Villages under water.—The floods in North China are causing great distress, having totally destroyed one of the finest harvests ever known, and covered many villages with thick mud up to the eaves of the houses. Many families have camped on the roofs of their dwellings. Where they will find refuge in the winter it is impossible to say. Dire distress reigns thruout the entire Yungting-ho district, and the missionary working in this district, Rev. J. Stonehouse, will be very glad to receive contributions in aid of the poor sufferers.

South Sea Islands.—The Island of Tauhunu, of the Hervey group, has sustained a sad loss in the death of Abela, the native teacher. Just before he died, he was heard singing "Safe in the arms of Jesus," in his own language. His death is a great loss to the mission, and his place a hard one to fill.

The London Young Women's Missionary Band celebrated its first anniversary on November 20th, 1896. The meeting was marked by enthusiasm throughout.

PRESBYTERIAN MISSION IN SWATOW.

"By means of the work in the hospital and otherwise, a public opinion is slowly, almost imperceptibly, spreading among the people that the religion we teach is a good and true religion.

"In one of our congregations, Noi hue ti, a rather serious defection to the Roman Catholics has taken place. One or two of the brethren there look for a 'backing' from the preacher in a dispute with a heathen neighbor; a help which the pastor very properly refused

to give. The Roman Catholics are, in such cases, ready to interfere. Probably some six families have joined the Roman Catholics."

Dr. Cousland writes concerning the large congregations and small buildings in which they assemble. In many places the churches and halls are densely packed, and in two or three towns new enlarged buildings are being erected. Many more buildings are needed, for there are many to hear the glad tidings.

THE NORTH AFRICAN MISSION.

Since this mission was started in 1881 by Mr. George Pearse, it has grown and spread through all the States and Egypt. It has over eighty workers in the field, and an income of over £7,000 a year. Several other missions have also started, and agents and colporteurs of the Bible Society are actively employed. Scriptures have been widely distributed, and some fresh translations made. Prejudices are, in a measure, giving way through medical missions and the general kindness of missionaries, and Moslems have been, in several places, soundly converted. Many difficulties are still experienced, but there is an increasing readiness to hear the message of salvation.

FREE CHURCH MISSION.

"The largest of F. C. Mission enterprises is that of Madras, to which Dr. William Miller has given 34 years of his life. College and school occupy a magnificent range of buildings, forming three sides of a square. On the fourth side, separated by a street, is the boarding-house for Christian students, and behind it, also separated by a street, is the boarding-house for Brahmin students.

Towards the construction of these buildings, which form the Christian center of Madras and South India, Dr. Miller has, himself, contributed no less than £20,000.

China's Millions.—The Rev. J. Hudson Taylor writes: "The very existence of the C. I. M. is a standing testimony, more forcible than words, to God's faithfulness in answer to prayer. The

mission was born of prayer, nourished by prayer, and still supported, from month to month, only in answer to earnest prayer."

"In some way or other
The Lord *does* provide."

Wun Chau: A prosperous corner of the vineyard.—Miss K. B. Stayner has much to encourage her in her work in this corner. She writes: "We had nine baptisms here yesterday, Sept. 14th, five being from Yung-ko-azie, the district for which there was special prayer. Three of the number had only heard the Gospel within the last year, and two of these had been opium smokers, but were so very clear about the doctrine, and their behavior, by all accounts, had been so good since they believed, that we could not but accept them, altho the probation for membership is usually longer.

"Another of the candidates was an old man of seventy-seven, and yet another, an old blind woman, who evinced wonderful clearness in her answers. We thank God for these, and pray that they may be much used of Him for His glory."

Over seventy counties, south of the Hoang-Ho River, have, as yet, no resident native or foreign evangelist. An earnest appeal is made for help in this quarter.

Great blessing is resting on the work in *Cheh-Kiang*. "The number of baptisms," says Mr. Rudland, "bids fair to go beyond anything we have yet seen." As many as 365 persons were baptized during last spring in the T'ai-Chau district of Cheh-Kiang, and from present reports it seems likely that there will be a very large number again in autumn.

Only lately T'ai Chau's first convert past away at a ripe age. Mr. Rudland, who misses him sorely, tells that "during his last illness some of his unconverted relatives came to condole with him. This he felt too much for him, and raising himself up in bed, said to them:

“ ‘You came to condole and try and comfort me; what have you to give me that will comfort me now? The Lord Jesus died for me, and I’m now going to be for ever with Him. But you are left in a wicked world still in your sins, and unless you repent, and believe in the Lord Jesus, you will die in your sins. I have no fear of death; it will only relieve me from pain, and take me to eternal happiness.’ ” Such a testimony as this they had never seen or met with, and to some of them he seemed to be wandering, but his sons knew better. Not a doubt seemed to trouble his last hours. His end was *peace*.

THE KINGDOM.

—Asia accused Him, Africa bore His cross, Europe crucified Him, while the Isles of the Sea lookt in awe upon His dying agonies.—*Rev. J. R. Davies.*

—Count Zinzendorf chose as his motto “That land is henceforth my country which most needs the Gospel.” And ever since the Moravian Church, in the same spirit, has deliberately *chosen* the most discouraging fields, the tribes whose case was most forlorn and hopeless.

—It is both interesting and full of encouragement to notice at how many points the non-Christian religions are in direct opposition to some of the mightiest secular forces at work in the modern world. Thus the demand is becoming more and more imperative each year that the Moslem pilgrimages to Mecca be prohibited since they so spread contagious diseases and become thus a menace to Europe. Then in Bombay an attempt was made to isolate the known cases of plague in a hospital, but caste prejudices and the senseless suspicions of the more ignorant natives prevented this. Still further, in the famine districts of India cows are to be had almost for the asking, yet thousands are starving to death rather than eat this forbidden food. Corn, so abundant in this country, can not be

sent, because it has been proved in previous famines they would not touch it, so great would be their fear of losing caste through eating what has been tainted by unholy fingers.

—The world is growing smaller. With the completion of the Trans Siberian Railway in 1900, the tour of the world in 30 days will become an accomplished fact. The entire fare is calculated to be from \$250 to \$400. Yes, and a recent cable dispatch came from Burma to the Foreign Secretary of the Missionary Union *in two hours*. This is the quickest service on record between Rangoon and Boston. Less than fifty years ago the quickest communication between missionaries in Burma and their friends in America required four months, and often when missionaries sailed, it was more than a year before news came of their safe arrival. Then are our eyes deceiving us when we read that in Kusaie, one of the far-off islands of Micronesia, the stations are connected *by telephone*?

—Time was when French was the diplomatic language. Now the Chinese-Japanese treaty is in 3 texts, and the English copy is the official one.

—In the wars of the present century alone 30,000,000 of men have been killed. How small, by comparison, is the number of those who fall in the ranks of the Great Captain of Salvation, fighting in the noblest of noble causes?—*Regions Beyond.*

—Did you ever notice how, in that wonderful ninety-ninth Psalm, David, in the midst of a torrent of praise, makes the practical suggestion that they bring an *offering* as they come into His courts? How can we come into His presence, knowing the need of His world, and withhold what we might give?—*Helping Hand.*

—*The Standard* has actually heard of a Chicago Baptist, the head of a great mercantile establishment, who began a month beforehand to plan his business so as to be able to attend a conference on systematic beneficence.

—All things considered, this must be considered the most notable benefaction ever made. Let other millionaires give good heed. Alfred Nobel, of Stockholm, has willed to the world \$10,000,000, which vast sum is to be converted into safe securities and the interest used for prizes to be annually given to those who have done most during the year to advance science or promote the welfare of the race, as follows: "One-fifth for the most important discovery in the natural sciences. One-fifth for the most important discovery or improvement in chemistry. One-fifth for the most important discovery in physiology or medicine. One-fifth for the most excellent work in literature, and the remaining fifth part to that person who has labored most effectively for the uniting of humanity, the disarmament, partial or complete, of standing armies, and for the organization and promotion of peace congresses." The prizes are to be awarded by the Swedish academies and the Norwegian legislatures, and are to be given without regard to nationality. Every man and woman in the human race may strive for a prize.

—President Finney tells of a man, a professing Christian, who on being asked if he felt that his property and business belonged to God, he being only the manager, replied: "Oh, no, I haven't got so far as that yet." It seemed to him almost absurd that such a question should be asked. His thought was that a recognition of the Divine ownership of oneself and one's estate was an experience belonging to a far-advanced religious experience to which in the distant future it might or might not be given him to attain.

—What better way of promoting an interest in foreign missions can be found by an individual church than to contribute one of its members to the foreign field? In these days, when so many nearer causes side-track the foreign missionary movement, there is nothing so sure to bring it back to its rightful prominence as the gift of a son

or a daughter to Africa, India, China, or Japan. If, in addition, the support of its child can be guaranteed by the church, it has put itself in the most vital and helpful relations to foreign missions. We believe such a connection of many individual churches with individual foreign missionaries would do much toward imparting concreteness and enthusiasm to the work of discipling the nations.—*The Congregationalist*.

—It appears that at least in some cases retrenchment may be a blessing in disguise. For the *Baptist Missionary Magazine* has this to say: "A number of the missionaries have written, expressing their thankfulness that their appropriations for work have been cut down, and that they have been compelled to tell the native Christians that they had no funds from America to provide for the support of their churches. There has been brought to light in this most unexpected way a reserve of manliness, self-reliance and ability of self-support which has surprised the missionaries themselves. In response to appeals to provide for that which could not longer be supported by American funds, the native Christians have in many cases risen nobly to the emergencies of the situation. Scores of native churches have voluntarily assumed the support of their pastors and all their religious worship, and have developed unexpected strength in the midst of the poverty in which most of them live. The ideal in the establishment of Christianity in any land is self-support and self-reliance; and through the trials which have come upon the Christians by the financial distress of the Missionary Union, this grace of liberality and self-dependence has been developed in many places like shafts of sunlight piercing the heavy clouds of financial distress."

—In the annual list of appropriations from every mission may be found such items as these: "Boat-house and boats, Ratburee, 120 *ticals*" (about \$43); "Tin-

rikisha for Bible women's work, Allahabad, 180 *rupees*" (\$54); "Oxen, Mainpurie, 120 *rupees*" (\$36); "Mule-cart and two horses, Guatemala, 750 *pésos*" (about \$350); "Horses and saddles, Guerrero, 600 Mexican" (about \$360); "Running the Nassau, Africa, \$500."
—*Woman's Work for Woman*.

WOMAN'S WORK.

—A remarkable missionary collector, Mrs. Mary Amos, died recently in England. Of her the London *Methodist Recorder* says: "For nearly forty years she devoted herself to this work, with the result that no less a sum than £10,000 reached the Wesleyan Missionary Society's exchequer. It was made up very largely of small sums; in fact, it is said that half-a-crown was about the height of her ambition, and she never refused a copper, were it only a half-penny. She solicited aid from any one, irrespective of creed or position, if she considered they were able to give a contribution, either large or small. She became quite a character in the villages and towns of the North, regularly making her appearance for the gifts, and not only collected from, but dined with, the numerous kind friends whose interest she aroused, and whose good will she secured in her extensive field of labor."

—Accounts of the present work of Miss Jessie Ackerman, read like a stray leaf from the history of the Woman's Crusade. Accepting the assistant pastorate of the Fourth Baptist church in Chicago, she has entered upon her work as an evangelist with that zeal and resolution which characterized her labors as round the world missionary of the W. C. T. U. She has adopted as her plan of work Saturday night visitation of saloons and dives, and the conducting of a short service largely of a gospel temperance nature in each place were not refused, after which she invites each listener to a service in the church. She is accompanied in these visits by one or more assistants.

—The Methodists have 51 deaconess homes, with nearly 600 deaconesses, of whom 100 are trained nurses. During the last four years, over \$600,000 have been raised for this purpose. These women serve without salary, and made over 250,000 calls, held several thousand meetings, and cared for over 6,000 sick people.

—The Methodist Woman's Foreign Missionary Society raised \$285,770 last year. Among the women sustained are 22 medical missionaries, who in 14 hospitals and dispensaries ministered to more than 60,000 of their sex.

—The Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, received last year \$121,157. Appropriations were made at the last annual meeting of \$37,960 for China, \$14,225 for Brazil, \$37,965 for Mexico, and \$6,150 for the Indian Territory. Including the contingent and other miscellaneous appropriations, the total amount was \$93,300.

—Mary Pierson Eddy, who is in Syria as an American Presbyterian missionary, has written to friends denying that the Sultan has forbidden women physicians to attend his subjects. Miss Eddy is a physician, and says that since she received from the Imperial Council of Medicine in Constantinople a diploma authorizing her to practise in all parts of the Turkish Empire she has met no interference. She has 2 Syrian assistants, and says that she has treated many cases among the Bedouins.

—A woman who knows by experience sets forth this in the February *Woman's Work for Woman* about itinerating in Mexico: "We often think that all the Christian graces mentioned by Paul, and more too, are needed; but *patience* is of special importance. Patience, when one gets lost the first day on the road and instead of 11 A.M. arrives at 6 P.M., having picked his way down a slippery, rocky hill at a burro's snail pace, in a drenching rain storm. Patience to stop first for one thing and

then another on the road—to give milk to baby, to re-saddle horses, to rest animals, to re-arrange packs. Patience, when after traveling all the hot morning one inquires at noon for dinner, only to hear the refrain, *No hay nada, No hay conque* (there is nothing, nothing but tortillas). Patience—when after numerous failures, one succeeds in persuading a woman to cook a dinner and then waits one, two, three hours for the chicken to be run down, killed, pickt, the corn ground for tortillas, the wood hunted to make the fire, and finally, for dinner to be cookt. Patience—after an early start and an all day's travel, to hold service in the evening when it is almost impossible not to fall asleep in the middle of the sermon and then to "please play another hymn" after we are done. Endurance must not be lacking; on rough roads, hard climbs and as difficult decents, hot dusty roads, muddy and slippery roads, and bridle paths half closed by overhanging thickets. One must be able to put up with any thing: with hard beds or no beds; fleas and—worse; sometimes to sleep out of doors, again in a vacant house, which is quite agreeable if it is really vacant; to occupy the same room with pigs and feel them scratching their backs on the underside of one's bed in the night, without alarm.

YOUNG PEOPLE.

—The International Committee of the Y. M. C. A. has celebrated its 30th anniversary, and gives this survey of the work accomplisht. The number of associations has grown to 1,443, and the membership to 263,298. The Association owns 315 buildings, valued at \$16,759,800, and the annual expenses for local work reacht last year \$2,296,441. The religious work is well to the front, and in 1,070 of the associations there are religious meetings, while in 762 there are Bible training classes; 43 associations are for the Indians, 61 for colored men, 108 for railroad men, and 480 for college students.

—An illustration of the falsity of the

charge that great corporations are soulless is furnisht by the fact that American railroad corporations contribute every year \$131,000 to the work of the Railroad Young Men's Christian Association along the lines of their roads.

—The *Christian Endeavor News* reports that the pledges of business men in San Francisco toward the expenses of the International Convention to be held there this year exceed anything known in the annals of such conventions, amounting to \$17,500, while the Golden Gate Union and the Alameda County Union have increast the amount to \$25,000.

—The King's Daughters held their 11th anniversary not long since, and were able to report a membership of 400,000 in all parts of the world.

—The Congregational Chinese Endeavorers, of San Francisco, have contributed \$17.00 toward the International Convention fund, \$30.00 to the American Board, and support 6 missionaries in China.

—The present foreign tour of the president of the United Society of Christian Endeavor will bear fruit in many ways at the San Francisco convention. Dr. Clark writes that he has secured for use as a gavel at the convention the shoemaker's hammer that was used by William Carey before he went as a missionary to India. Another convention gavel is now being made for him by a Hindu society.

—The "tenth legion" was famous in history, but now it is the name of those Endeavorers who propose to give one-tenth of their income for Christ and the church. It is a happy title. It will lead young people to keep accounts and to set apart a certain portion of their means for beneficence. We may not believe that a tenth is the only or the best rule of giving, but it is vastly better than impulsive and intermittent generosity. One union in New York has 1,000 members. The only thing required is to be "willing to avow

yourself one whose rule is to give God the tithe."

—A well informed writer in Australia counts the progress of the Christian Endeavor movement in that Island-Continent "one of the most remarkable developments in current religious life," and believes that "there is no part of the world where it has taken a stronger hold, stands on a firmer basis, or has better prospects of success." The Endeavorers of Australia number between 50,000 and 60,000, tho the first society was formed only seven years ago, and Australia, tho territorially about as large as the United States, does not contain many more people than New York.

—The Junior society in Chihuahua celebrated Christmas by bringing gifts to be given to other children poorer than themselves. As all the members of the society are poor, it was touching to see the eagerness with which they brought apples, nuts, candies, and even clothing, to be given away. Two very poor children brought, *untouched*, the bags of candy that had been given to them at the Christmas tree. The next morning a number of poor children were brought to the church, and there received the gifts, and at the same time an invitation to the services.

—One of the chief obstacles to Christian Endeavor in India is the separation of the two sexes. There are very, very few of even mission schools where boys and girls study together. Nowhere do they play together, sit together, or walk together. It is most difficult to have a society in which males and females cooperate.

—At the annual convention of the Endeavor societies connected with the Foochow Mission, a membership was reported of 1,377, as compared with 7 societies and 291 members, reported at the first annual convention in Shanghai, less than two and a half years ago. At the consecration service 122 persons took part by prayer and testimony in 35 minutes. A generous collection

was taken for the suffering Armenians, and great enthusiasm was manifested.

—A society in Cleveland, O., of 83 members, all having small incomes, fulfilled a pledge to raise by free will offerings \$500 for foreign missions last year, without lessening gifts to their own church. They also made more than 700 visits to the sick and needy, distributing more than 5,000 pieces of literature, and started a missionary and reference library of 100 volumes. Two of the number have gone as missionaries to Africa.

—According to the *Hochi*, there are now in Japan 197 kindergartens, with 390 lady teachers. In the city of Osaka alone there are 41 of these schools.

UNITED STATES.

—Mr. Pierpont Morgan's gift of \$1,000,000 to the New York Lying-in-Hospital, taken together with the numerous gifts to other charities in recent years, amounting altogether to about as much more, entitles him to rank among the most generous of modern philanthropists. This is another of the beneficent deeds by which men of wealth prove that the faculties devoted to great acquisitions do not necessarily fail to serve also the needs of humanity.

—T. J. Morgan, once Indian Commissioner, and now active in home missions, is of the opinion that the divorce between religion and morality, tho so painfully common, is no more prevalent among the freedmen than among white people of a similar grade of culture.

—One of the newest of American missionary societies is the African Island Mission, which, within two years, have dispatched 16 men and women to East Africa, and opened 4 stations, several hundred miles towards the interior from Mombas. The income, so far, has been about \$6,000.

—Who will not join heartily in congratulations to our Baptist brethren who have for months been facing the possibility of being compelled to aban-

don one or more of their missions—the Kongo region had been named—but are now rejoicing in the offer of Mr. Rockefeller to pay \$250,000 towards removing the huge debt from both the home and foreign boards, provided only that before July 1 the churches contribute \$230,000.

—In 1896 it cost the Presbyterian Missionary Board five per cent. to administer \$777,063.

—*The Missionary* (Presbyterian, South), for February, whether for value or variety of contents, illustrations, or typographical excellence, is one of the very best that has come to hand.

—Jan. 14, a council met at Bethany Church, San Francisco, and ordained Mr. Joe Jet, who has been connected with the Chinese work for about 20 years. He goes to take charge of the mission work in Southern China, carried on by the Christian Chinese of California. He is the second Chinese ordained by a Congregational council, and Rev. Jee Gam, the first, gave the right hand of fellowship in excellent English.

—At the recent twenty-fourth anniversary of the Jerry McAuley Mission, in New York, it was reported that the attendance during the year was about 40,000, and that over 2,000 have been converted. R. Fulton Cutting presented the treasurer's report, showing that the expenses for the year were \$5,087, and that the receipts, mainly gifts and collections, were \$5,996.

EUROPE.

Great Britain.—The report of the "Darkest England" scheme for the Salvation Army for the last year shows that 8,231,917 meals were supplied and 1,339,246 nights' lodging; 2,501 men were received into the factories, 411 into the first prison home, 11,899 provided with employment, temporary or permanent, and 1,535 women and girls received into rescue homes. Altho there is no pretense of making the work self-supporting, the shelters for food and

lodgings received over \$190,000 from those sheltered; the City Colony, with its many branches, returned \$470,000 toward an expense of \$493,000, and the Farm Colony, in spite of very many difficulties, came within \$25,000 of meeting its expenditures of \$250,000.

—Dr. Barnado cabled from London to the British ambassador at Constantinople, offering to receive gratuitously and at once into his houses 1,000 destitute Armenian orphans, and represented to the foreign office his ability to care for more than that number, if necessary. Some who have been accepted previously were on their way to rural homes in England.

—The English Church Missionary Society, whose income is nearly as large as that of all the other Church societies combined, publishes 4 magazines, whose combined circulation in 1895, had reached 2,208,350. The receipts from these exceed the cost by nearly \$1,000.

The Friend says: "English Friends have now active missions in Syria and China, as well as in India and Madagascar, also in Constantinople, Bulgaria, France, Ceylon, and South Africa. American Friends have missions in Palestine, Japan, Alaska, Jamaica, China, and India. A beginning has been made, but the field is the world."

The Continent.—The position of the Paris Missionary Society is a very difficult one. They recognize very clearly the duty incumbent upon them to do all in their power to conserve and to strengthen mission work in Madagascar. Under the influence of this feeling they are sending out French Protestant teachers to labor in our Normal School and in the Friends' High Schools. They will also send out before long other educational workers, whose qualifications will enable them to take a leading place in the development of the educational work. They are, however, a very small body, and the mission work they already have in hand in Basutoland, the Kongo, Senegal, and Ta-

hiti makes very heavy demands upon their limited means. Consequently they regard with dismay the responsibilities which seem to await them in Madagascar.—*R. Wardlaw Thompson.*

—The friends of foreign missions among the 80,000 Lutherans in France, who, heretofore, have sent in their contributions to the Paris Missionary Society, have resolved henceforth to render pecuniary aid to the missionaries of the Norwegian Church in Madagascar.

—Rev. R. Bahnsen, inspector (director) of the Schleswig-Holstein Missionary Society, left Brecklum in October for India on a tour of inspection of his fields of labor. The 10 Brecklum missionaries are working among the Telugu and Jeypore people on 6 chief-stations, and 11 out-stations, assisted by 25 native helpers.

—The Danish Lutheran Missionary Society, which has its fields of labor in India and China, has recently had 4 new missionaries ordained in the cathedral at Ripen, by the venerable bishop Dr. Goettsche. The bishop's own son, who had been an officer in the army before he studied for the ministry, was one of the 4. He is going to India, the other 3 are on their way to China.

—Fifteen German missionaries societies are taking active part in the work of spreading the Gospel among the heathen. They are supporting about 700 thoroughly trained men, who, as ordained ministers, are preaching the Word to 300,000 native Christians. The annual expenses amount to \$1,250,000. Of these 15 societies, 6 are strictly Lutheran, viz., the Leipsic Society, the Berlin, the Gossner, the Hermannsburg, the Brecklum, and the Neudettelsau Society.

ASIA.

India.—Rev. J. H. Barrows, who is now visiting India for the purpose of delivering lectures on the Haskell Foundation, reached Bombay December 15, and we have before us a list of 21 cities

in which he had appointments to deliver his lectures on "Comparative Religion." In Calcutta, Bombay, and Madras he will deliver 6 lectures on the following themes: "The World-wide Aspects of Christianity;" "The World-wide Effects of Christianity;" "The Christian Doctrine of God as the Basis of a Universal Religion;" "The Universal Book;" "The Universal Man and Savior;" "The Historical Character of Christianity as Confirming its Claims to World-wide Authority." In other cities he will give from 1 to 3 lectures. Those who thought of his coming with deep solicitude lest he should speak too flatteringly of Hinduism, are wholly satisfied with his treatment of the themes he has selected.

—Taken all in all, the Lutheran Church in India embraces 8 to 11 mission fields, cultivated by 170 American and European missionaries, 50 native pastors, and nearly 1,200 native helpers and teachers. The fruit of their faithful labor consists in more than 100,000 confirmed members of the Church and more than 7,000 children in the mission schools.

—It is almost impossible to make Hindu converts understand that money they receive from the missionaries as a loan must be repaid. For example, a large number of native farmers recently abandoned their village for a place some miles distant, and said that they were doing it because the missionaries had taken their lands away from them. The fact of the case was that in a time of great distress the missionaries had advanced money to these farmers, receiving their land as security; and when the farmers became able to repay the loan they had refused to do it, whereupon the missionaries had simply asserted their rights in a court of law.

—Rev. J. N. Forman says: You must take the people just as you find them, and you will certainly never find them alike two days in succession! One day there are crowds, and the next

day you may have "two boys and a dog;" one day there is close attention to the preaching, and the next day some man has come carrying a new pair of shoes, or a couple of cauliflowers, and to the preacher's dismay he finds a discussion started as to whether the shoes were cheap at eleven annas, or the cauliflowers dear at two for a pice; or perhaps one day the people are quiet but hopelessly stupid, and the next day some young upstart persists in asking foolish questions, just when you think you have at last made some impression on your audience.

—During conference a very unique and significant reception was given to Bishop Thoburn and the members of the conference. A rich and well-known Hindu merchant, Mr. Venkatatchellum, having become deeply interested in the work carried on by Methodists among the deprest classes in India, has not only helped the work very liberally in Madras during the year, but also very generously gave a banquet in honor of Bishop Thoburn as a token of appreciation of the work in which he has been pre-eminently a leader. A large number of guests were present by invitation, and some excellent addresses delivered.—*Indian Witness*.

—By a process of degradation, the 4 original castes have been subdivided and multiplied, so that now, in all India, there must be about 100,000 caste divisions. Revolts against Brahmanic authority are frequent, and attract different castes. If they involve nothing but dogma or academic principles, caste is not affected; if, however, social orthodoxy is impugned, the adherents have to retire from the fold and form a new community. By a process of filtration, the caste feeling has permeated even the despised outcaste classes and hill tribes, and a large section of the Mussulman community, until at least 245,000,000 of the 290,000,000 of India have fallen into caste thralldom. This large number may be roughly divided as follows:—First, Brahmins,

15,467,752, or six per cent. of the caste population; second, Kshatriyas, 29,984,282, or twelve per cent.; third, Vaisyas, 12,270,973, or five per cent.; fourth, Sudras, 121,550,368, or fifty per cent.; and, fifth, Out-castes, 65,700,758, or twenty-seven per cent. So strong has the caste feeling become amongst the out-castes of Madras, that they resent the opprobrious name of Pariah. Out of respect to that feeling, the Madras Government has recently past an order that in all State documents they be referred to as Panchama, which literally means the fifth caste.—*H. F. Laflamme*.

China.—There are now upwards of 1,000 schools of various descriptions for natives in China under foreign instruction or direction. They range from the village day-school up to high-schools and colleges. Many of these schools have been in operation from ten to twenty years, so that the number of youthful Chinese who have been brought up under foreign educational influence of a Christian character may safely be estimated at considerably over 250,000.

—In the day-schools at Chefoo the number of scholars suddenly increast at the Chinese New Year from 30 to 120, all due to the growing friendliness of the Chinese to the missionary institutions, and the increasing desire for primary education. This larger attendance is the more remarkable, as aid hitherto given in books and stationery has been discontinued. A prominent Chinese official at Chefoo, secretary to the local governor for over twenty years, has recently proposed to furnish a house and school-room at \$1,000 (Mexican), to provide for the teaching of 4 pupils.

—The increasing demands on the Presbyterian Mission Press at Shanghai are one index of an awakening interest among the Chinese in western literature of a high order. Here is a single instance: One man from the anti-foreign and exclusive province of Hunan visited

Shanghai during the past year, and subscribed for 120 copies of the *Review of the Times* in Chinese. The issues from this great press establishment are given in the report just received as 500,000 copies, and over 46,000,000 of pages for the year under review. Nearly 30 different Bible societies and missionary organizations look to this press for assistance in furthering their far-reaching operations. Such are the constantly growing demands upon it as to the quality and quantity of its work, that it is under the necessity of frequently adding the latest and best of press appliances from Europe, and of increasing its working force.—*Church at Home and Abroad*.

—It is reported, and it is believed by our missionaries in the Province of Shansi, that an American has secured a contract for a railroad from the coast to Tai-yuen-fu, the provincial capital. The isolation of our missionaries in that province will be understood by the fact stated by Mr. Atwater, that neither he nor Dr. Atwood, tho it is fifteen years years since the latter went to Shansi, has seen a foreigner at their homes since they left Tientsin, except their fellow-missionaries.—*Missionary Herald*.

—Last summer, when Mrs. Iap, the wife of our most highly esteemed Amoy pastor, died, so genuine and widespread was the appreciation of that exceptionally noble woman's character, that several articles of a most discriminating character appeared in the *Amoy Church Monthly*, and on the day of her burial in the lone cemetery on the hillside in the Sio-khe Valley, 30 women, many of them with bound feet, and upwards of 200 men, many of whom had walked from neighboring villages 8 and 12 miles away, followed in quiet, mournful procession to the place where they laid her away.—*J. G. Fagg*.

—In Mukden, the capital of Manchuria, a handsome church, with its pagoda-like steeple, the center of a congregation of 800 communicants, with a native pastor supported by themselves, stands

as a visible monument of the establishment of Christianity. A Presbytery, whose proceedings are conducted in Chinese, whose members are native elders elected by the congregations composed of groups of members throughout the provinces, and where the missionaries sit only provisionally as assessors, stands as a formal witness to a living native Church, with a membership already reckoned by thousands. A theological class of well-nigh 100 members, carrying on studies alongside of evangelistic work in their several districts, and assembling at stated periods for a short course of lectures and spiritual conference, stands as the prophecy of an early native pastorate.—*Missionary Record*.

AFRICA.

—The Kongo railway, which is soon to span, with its iron limbs, the cataract region of 230 miles, has involved not only an enormous outlay in money, but a hetacomb of human lives. No one will ever know how many graves have been necessitated by that stupendous work, and yet these obstacles have never for a moment been deemed insurmountable in face of the end in view. The rocks must be blasted, the mountains scaled, the valleys exalted, and the ravines bridged over, to make the way of civilization plain. Whatever was involved in the way of suffering or of death was not to be taken into consideration; and even if the sum expended were more than a million sterling, this, too, should be gladly subscribed for the work in hand. Gigantic outlay is considered advisable for the facilitation of trade and civilization. Shall it not be equally reasonable when expended on the spiritual elevation and eternal salvation of nations which sit in darkness? Are not the souls of men worth more than the rubber of the forest, or the ivory of the elephant? Belgian, French, English, and Portuguese traders do not flinch from encountering the dangers of the Kongo climate for the sake of worldly ad-

vancement. It were a thousand shames were we to lag behind."—*Regions Beyond*.

—J. S. Mills writes from the West Coast: The number of missionary societies operating in this part of Africa makes it necessary in the near future to agree upon what places each shall occupy. It is possible that a meeting for this purpose will be held at Freetown. This necessity is so apparent that all our missionaries deem it very desirable that the ground be more extensively explored, so that we might act to the best advantage in the proposed division of territory. For this work it was agreed to start from Rotfunk, and travel eastward. That the trip might also be evangelistic, an organ and a magic lantern, with pictures of the life of Christ, were taken along. We started promptly, and marcht beyond Panguma, and returned by another route, making a journey of over 400 miles in 24 days. This would not be far on a railway, but when measured by footsteps it is a long distance.

—The Presbyterian Church has accepted the offer of Miss Margaret Maclean, of Glasgow to support a mission to the dwarf peoples of Africa. With Gaboon and Corsico as centers, the American Presbyterian missionaries have taken the Gospel to the dwarfs among the Mabeya tribes. They are planning an advance, and for that purpose have askt for additional workers. This curious fragment of humanity, whom Stanley met in his travels, have for some years been laid upon Miss Maclean's heart; she has now given £1,500 to establish a mission among them, and promises £500 a year in support of the work.

—The *Review of Reviews* mentions the rinderpest as one of the strange results of Italy's attempt to conquer Abyssinia. Introduced by plague-stricken cattle, sent to supply the Italian army with food, it has steadily moved southward, destroying nine-tenths of the herds of Africa. The

Zambesi did not prove a barrier, and only 15,000 cattle were left out of 200,000 in Rhodesia. In Khama's country 800,000 were destroyed. "So terrible a visitation, extending over so wide an area, is almost unknown in the annals of Africa. The grievous murrain that smote the herds of Pharaoh was but a parochial epidemic compared with this continental disaster."

—The 4 principal diamond mines of Kimberley employ 8,000 persons, of whom 6,500 are black. From 2,000,000 to 3,000,000 carats of diamonds are turned out of the De Beers mines in a single year, even under restriction to prevent overstocking the market. Stones weighing over an ounce (151.5 carats) are not infrequent in Kimberley. The largest found so far in that mine weighed 428½ carats in the rough, and 228½ after being cut. The largest known diamond, weighing 970 carats, found in the Jagersfontein mine, is now being cut at Amsterdam.

—Not long ago the chief Lerotholi, in the Lessouto mission, exprest the wish that his tribe should possess another industrial school, the one which our mission founded at Leloaleng being too far from the center of the country to supply all needs. It was impossible for our society to establish this new school; and the time had come when the progress of the tribe and its growing appreciation of the benefits of civilization demanded that it should make sacrifices which would not have been askt of it formerly. The chief Lerotholi understood this. He levied a tax on the whole country. In the middle of last June its produce amounted to 75,000 francs. After this he sought advice both from the administration and the missionaries, and askt their interest in his enterprise. The final result, in which we greatly rejoice, was that the direction of the school was offered to our society, without any share in the expense.—*Journal des Missions Évangéliques*.

—The circular houses of the Bakwina

(Beckuana), built of mud and thatched with grass, are crowded together, each one surrounded with a low mud wall or fence. No privacy is possible, and so the "mahoko," or news of the family, easily becomes the property of the community. Outside is unspeakable filth, squalor, and wretchedness. The "dithotobodu," or dust heaps (*sic*), represent the accumulated refuse of thirty years or more. When I go up to church I have to climb over two of these "mountainous" heaps, and if to the chief's, three. This last one overtops the surrounding huts. Let the reader imagine what this means after a steady rain, followed by the heat of a tropical sun. No wonder that the mortality among the people to-day, combined as it is with other causes, is so appalling.—*Rev. Howard Williams.*

—The Leipsic Missionary Society is making an appeal to its friends and supporters for a special contribution of \$7,500 for the establishment of a new mission station on the Meri mountains, three days' journey west of the Kilimanjaro mountains, among the Waro tribe, where 6 missionaries are occupying the stations Mamba, Moshi, and Madjame, and are doing pioneer work full of promise for a rich harvest in the future.

ISLANDS OF THE SEA.

—The new policy of "thorough" in Madagascar, is being more and more insisted on. One great reform has, however, been proclaimed in the abolition of slavery. Heavy fines and imprisonment are to be inflicted on those who violate this law. Freed slaves are to keep all the goods they have bought out of their savings. No war tax is to be levied. On the other hand, Madagascar has been proclaimed French soil, the French language made the obligatory basis of all school instruction, and the "Romish cult" is especially to be insisted on. Protestant missionaries will be more than ever hampered in their work, and a time of trial seems at

hand for their churches. The children are now taught in Malagasy in tens of thousands by Christian men and women. To close these schools and to lay these teachers idle is to inaugurate confusion. Besides this, arrangements have been made to send French Protestant teachers as far as the services of such workers can be obtained. The haste to make a change seems to be more owing to Roman Catholic intrigue than to political considerations.

—The "French Society for the Propagation of the French Language in the French Colonies," has given \$30,000 to the Jesuits in Madagascar, altho the English and Norwegian Protestant Missionaries had made known their willingness to teach French in their schools. The French Lutheran Aid Society for the Norwegian missions in Madagascar, has sent Monsieur Pochard, of Paris, to Stavanger, to teach French to the students in the mission college, and to accompany them later on to Madagascar.

—A missionary letter describes the wedding of a native pastor in Ner Guinea. A wreath of artificial flowers adorned the head of the bride, which was further wrapt around with yards upon yards of ribbon of all colors. She and her friends were greatly disturbed because they could not get a piece of mosquito netting for a veil. Their presents were in cloth, no present under 8 yards, and for purposes of display the cloth was all tied together at the corners. It amounted to more than 100 yards and seizing this, the friends of the couple danced around the village. Then the bride and groom were seated in a garden, wrapt around with these hundred yards of print, and six shirts placed on the knees of the bridegroom. A hat was placed on the ground, and money gifts were next in order. The separate gifts rose as high as \$10, and, as each gift was thrown into the hat, a man standing near gave an unearthly yell and shouted out twice its value.



BLIND PETER AND HIS SIGHTED WIFE.

Peter was organist at the London Mission, and head teacher in Mr. Murray's School for the Blind at Peking. (See page 352.)

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THE PROMINENT SPIRITUAL MOVEMENTS OF THE LAST HALF CENTURY—THE HOLINESS MOVEMENT.

BY THE EDITOR-IN-CHIEF.

Like a bold headland at sea, with its lighthouse to guide the mariner, stands in the survey of the past fifty years, the singularly varied attempts to raise the standard of practical godliness.

Under different names and from divers sources, like mingling streams merged into one flood, the current has been in one direction. Sometimes these have been called "Holiness Movements," sometimes the name, "Entire Sanctification," or "Second Conversion," or, "Higher Christian Life," has clung to them; they have been stigmatized as "Perfectionism," or as now more mildly described as "for the deepening of spiritual life." As phrases have become obnoxious to criticism, linked with fanatical extremes, or misleading to the public, others have been adopted. But it must be plain that in all these efforts, the same Holy Spirit has been at work, showing disciples their lack of conformity to God and leading willing souls to new steps of self-surrender and appropriation of Christ. This, beneath all change of names and variety of forms, is the essential fact.

The master problem of our day is *how to make the possible life of a disciple real?* There is an *ideal* which is to be kept before us as the model and pattern of perfection, and which we shall not reach—which, to reach, would leave no more progress possible. When Thorwaldsen had, for once, realized his own conception, he felt that henceforth he could accomplish nothing. But there is a *possible* life, a measure of actual approximation to the ideal, which is practically attainable, and has been attained; and it is a great mistake and mischief to count this possible and practicable life as ideal, as is too often the case, because the level of living is so low, and the habits of living so carnal, that the possible becomes impossible, because of a will too weak to resist evil, and an aspiration that is stifled with the impure air we breathe.

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

The purpose of this paper, and of others which precede and follow, is to find and show, if we may, how far a holy life, victorious over sin and restful in God, is within reach; and what are the secrets of entrance upon this Land of Promise, this present inheritance which God would have all His saints' enter and enjoy.

First, let us contrast the average life of disciples with the scriptural standard, and, at least, see what is lacking. Socrates held his mission in Athens to be this, to bring men "from ignorance unconscious to ignorance conscious," and the first step in all attainment is to see that we have not yet attained. From at least seven points of view this contrast may be studied:

1. The Realization and Verification of things unseen and eternal.
2. The Separation and Sanctification of conduct and character.
3. The Transformation of the Inner Life of disposition and temper.
4. The Enthronement of Christ as Master and Lord of the Whole Being.
5. The Experience of the Holy Spirit's indwelling and inworking.
6. The Enjoyment of the Rest Life of Faith, and freedom from anxiety.
7. The Entrance into the Holiest of All, or the right and privilege of Intercession.

If this be not the exact order of importance, and of experience, it is not widely divergent therefrom; and a few words upon each of these several points may help to impress the general theme upon our thought, and to show how natural it is that God's people should feel the kindlings of a higher and holier desire, and feel after some much more advanced attainment.

The sense of the unseen and eternal lies at the basis of spiritual life, which, by its very term, shows its kinship with the invisible and imperishable. This world is real, because it appeals to our bodily senses; the unseen world seems vague and illusive, because it is beyond the realm of sense, and, unless faith makes it real, it will grow more distant and shadowy, till it becomes a mere phantom of fancy. The writer of the epistle to the Hebrews rebukes those who have not "by reason of use exercised their senses to discern good and evil." Obviously these are not bodily senses, but higher faculties given us of God, as channels of contact and communication with the unseen world. Reason is the sense of the true and false; conscience, of the right and wrong; sensibility, of the attractive and repulsive; imagination, of the ideal and invisible; memory is the sense of the past, and hope of the future. If these senses are used, they become keener and more acute; if unused, duller and more blunt.

The main office of "closet" communion is the vivid *sense of God*, and hence our Lord's first lesson in the school of prayer emphasizes

“thou” and “thy”—for it is necessary to shut all others out, if we would get the vivid vision of God. Far more important is it to hear Him speak to thee than to speak to Him.* “Wait on the Lord”—literally, “be *silent* unto Him.” This waiting for a vision prepares us for “the practice of the presence of God,” which Jeremy Taylor makes the “third instrument of holy living.” This vision of God makes the unseen world such a verity, a reality, that it is as assured a certainty as the material universe, and he who thus walks with the unseen God, like Moses, endures as seeing him who is invisible. The weekly Sabbath rest answers a similar purpose: it leaves us free to converse with celestial things. As the eye rests itself and improves its vision by occasionally looking away from nearer objects to the far horizon or the farthest stars of heaven, the whole man rests by looking at the unseen and eternal. And he who robs God of holy time by secularizing the Sabbath, cheats himself far more.

So, also, it was expedient for us that Christ should go away, that henceforth He should not be known after the flesh; and that the Holy Spirit should come to dwell within, with all disciples, at all times, and school us to know Christ by that other unveiling of his personal presence through the inner sense, compelling us to walk by faith not by sight, no longer dependent on the grosser and carnal senses.

So soon as we really begin to live in this unseen realm and walk with this unseen presence, every other attainment becomes possible—in a sense natural. To be under the eye of God—consciously, constantly—to set God always before us, is to have Him at our right hand, so that we can not be moved. What holy intrepidity, when He is near, and what courage in conflict with evil and confronting barriers to service! The conduct and character become separated unto Him and sanctified, because it is impossible to sin deliberately when He is not lost sight of. It is when we flee from His presence, like Jonah, that disobedience is habitual. To hold myself directly under God’s eye, and to stand before Him with my eye upon Him, waiting for his beck or glance, compels personal holiness—is itself the very attitude of holy obedience. In His presence sin flees as shadows before the light, for transgressions are deeds of darkness.

Even the inmost life of temper and disposition becomes transformed—transfigured—when we live as in His secret chambers. When He encompasses and enspheres us, He interposes between us and all the foes of our inward peace. Envy, jealousy, malice, uncharitableness, anger, impatience, ungentleness, unloveliness,—all these belong outside of the sphere where God and the saint meet and dwell together. It is amazing how *immediate*, and even instantaneous, may be the actual entrance into a new atmosphere of inward peace, when once a disciple, after many years of hopeless struggle and wrestle with that inward

* See very important text. Numbers VII : 89.

tormentor—a vicious temper, an unholy anger, an unsanctified disposition—suddenly enters into the conscious presence of God—feels that He is a living, present God, and that He can bring under control this wicked and unruly member—the tongue—this even more unruly “member,” the temper; so that he just gives it over into His keeping and lets Him subdue it. And then, to see Him do it! and not only conquer it, but *displace* it, and in its stead give us outright its very opposite—flooding our hearts with His love—so that instead of a constant war against evil, there is a new impulse, a passion for the right, and we wonder that we ever saw any occasion for the childish impatience and fretfulness and selfishness of past years!

What a step, too, when the keys of the whole house are surrendered up to the Lord Jesus, and the whole government of the little empire within transferred to His shoulder; when the last lockt room and cupboard, and secret chamber of our imagery and idolatry are thrown open to Him, and He sweeps out all the vile things which the godless life has hoarded and hidden; and then turns the very hiding places of our abandoned idols into the sanctuary of His presence and communion. The enthronement of Christ in the soul—that is His manifestation unto the believer, as never unto the world. (See that crown of all promises, John xiv.: 23.) Then it is that God “reveals His Son” in us, and shows the vast difference between a Christ *within* and a Christ *without*—a Christ no longer knocking at the door but supping at the banquet board, He with us and we with Him.

Christ ought to be, and may be, on the throne of our inner being, Master, Lord, Sovereign. And when He is enthroned, self is dethroned. The self-life is the last inner enemy to be destroyed. It is the root of all forms of sin; and, long after every known sin and weight are put away, it survives; and when every other form of pride is brought into the dust, the subtle survival of the self-life is seen in the pride of humility. What a hydra-headed monster self is! With its self-trust, self-help, self-will, self-seeking, self-pleasing, self-defense, self-glory, always intruding between the soul and its true Sovereign. To enthrone Christ in the inmost life, is to find self-distrust, self-surrender, self-denial, self-renunciation, self-oblivion, taking the place of those hideous evils we have named.

As to the Spirit's work, how few disciples even understand it! That sublime sentence of ten words: *He that is joined unto the Lord is one spirit* (1 Cor. vi.: 17) is the summit of all revelation as to the believer's inseparable wedlock with the Lord, and it is the key which unlocks both Epistles to the Corinthians. For, inasmuch as the Holy Spirit is one with the believing human spirit, He must evince the unity by the impress of God left upon the believer's inner life and outer life. And so Paul teaches us that God's wisdom is reflected in the disciple's knowledge of divine things; God's ownership, in His

possession of the believer as His temple; God's sovereignty, in His distribution of gifts and spheres of service; God's eternity, in the glory of the undying resurrection body; God's power in the believer's transformation into His likeness; God's holiness, in His sanctification, and God's blessedness in His ecstatic visions and experiences.*

But, besides the Spirit's indwelling, our privilege is to know His threefold inworking: His *sealing*, in our assurance, His *anointing*, in our illumination, His *filling*, in our gracious power for service. What a monstrous evil is that, when a child of God, who may know and feel the miracle of such indwelling, inworking and outworking of the Divine Spirit, lives a life that so grieves and quenches the Holy Ghost, that He is like a silent "voice" or a stifled and scarce burning flame!

As to the Rest Life of Faith, with its casting of all care upon God, and its perfect peace of trust, the fact that such experience is possible ought to fill every disciple with a divine unrest until it is actually his possession. This is the spiritual Canaan, the true land of promise, now to be entered, appropriated, enjoyed. Egypt with its bondage, burdens, sins, and sorrows left behind—the desert, with its wandering barrenness, disquiet and defeats, also left behind, and the Jordan of a new consecration and self-surrender crossed, that He who brought us out may bring us in, into conscious fellowship with God, victory over the Anakim, possession of the promises, and fruitfulness of service. All this disciples have known like Paul, and, thank God, thousands now know; and it is only because unbelief limits God and disobedience limits ourselves, that all who are born of God do not cross this Jordan and march through this Land of milk and honey, vineyards and orchards, forests of timber, and mines of precious metal, and claim it as their own.

And so we come to touch upon that last feature of the possible life in God, the privilege of entering within the rent veil and standing as priests, immediately before the Mercy Seat as intercessors. Prevailing prayer is so rare that it seems to be a lost art. Yet what unequivocal promises offer their crown to the suppliant believer! "*Whatsoever ye shall ask in my name*"—can anything surpass that? The only limitation to that universal "whatsoever," is "IN MY NAME," which is seven times repeated for emphasis (John xiv.—xvi.) The Name stands for the Person, and to ask in His name is to ask by right of oneness, identification by faith, with Him; so that in effect *He becomes the suppliant*. Whoever authorizes me to proffer a request in His name, himself *makes that request through me*, and the party of whom it is asked sees him back of the petitioner. This is our Lord's last lesson in the school of prayer, as closet seclusion was the first; and well it may be the last, for beyond it there is nothing more to be learned or enjoyed.

* See I Cor. ii., vi., vii., xii., xv., and II Cor. iii., vi., xii.

It is only too plain that very few, even among praying saints, do so prevail in prayer, and they *know* it. Thousands of earnest petitions seem wasted, and if we can judge by results, *are* wasted. Either, therefore, God is untrue or man is unfaithful. The former supposition would be blasphemy; and we are driven to the conclusion that there is little real asking in Jesus' name. Here we touch the real core of the difficulty. Unbelief, disobedience, an alienated heart, separate the believer from Christ and the Spirit, so that the bond is practically ineffective; prayer in Jesus' name is too high a privilege and prerogative to be enjoyed without intimate union, a *sympathy* that Christ himself calls a *symphony* (Matt. xviii, 19. Greek). Symphony is musical accord, and implies chords, attuned to the same key and to each other. Even a saved soul may live a life so practically unbelieving, unloving, unsubmitive, that there is discord rather than concord—the symphony becomes impossible, and the words “in Jesus' name” become a mere form, if not a farce.

The teaching of the word is unmistakable. James, and John, and Paul, complete Christ's lesson, and teach that it is only *holiness of life* which brings such accord with God as to make possible prayer in Jesus' name. While I continue in sin, neglect known duty, regard iniquity in my heart, the Lord can not hear me, for I sound in His ear a discordant note. My disobedient life may make even prayer a new affront to God. But so far as we are swayed by faith, love, obedience, zeal for God's glory, the Spirit groans within and our prayers find their way into Christ's censer, and come back in answers with the fire from the altar above.*

The believing, obedient disciple may thus enter into the Holiest of all, and take his stand as a *priest*—note the meaning of the word—before God, he may come to the very Mercy Seat, claim the intercessor's right and place, and, like Noah and Job, Abraham and Moses, Samuel and David, Elijah and Daniel, prevail with God. What wonder that the patriarch of Bristol, sixty-five years ago, gave himself to a life of intercession that he might prove to an unbelieving world and a half believing church that God is a present, living, faithful prayer-hearing God.

We have thus, as briefly as was possible, outlined the holiness movement of our century. It is this life of sevenfold privilege, power, and blessing, that the Holy Spirit is urging upon God's people by many forms of appeal, and the fact that extremes and errors now and then appear in connection with human advocacy of a holier life should not serve to obscure the fact that underneath all the worthless driftwood that is borne on by this current, there is a deep, onflowing River of God.

Before this paper closes, we must at least advert to some of the

* Rom. viii.; Rev. viii

conspicuous leaders of these holiness movements, if only to mention a few of them.

Charles Grandison Finney was one of the conspicuous promoters of this advance. He stands especially for the *responsible activity of the human will*, versus the passivity of a fatalistic election. He found himself in an age of apathy, when even disciples were idly and indifferently consenting to a life, alike devoid of holiness and power, waiting for some irresistible impulse from above. And he thundered out remonstrance. He emphasized the necessity and liberty of the Human Will, in salvation and sanctification; and carried his doctrine so far, that he maintained that all sin and holiness depend mainly on the attitude of the will, and hence that a perfect *choice* of God is essentially a perfect life.

Asa Mahan, and others of the same school, represent especially the definite *reception of the Holy Spirit* in sanctification and for service. He maintained with singular force and power that an unholy life is one which is inconsistent with the fundamental law of salvation; that there is to be a new creation, and that the disposition is to be radically renewed by the grace of God; and that this inner transfiguration may be as instantaneous as the type of it, in Christ's transfiguration.

William E. Boardman stands for a higher Christian life—a change, corresponding to conversion, and which is often known as a second conversion—in which the change of attitude Godward, conscious witness of God's indwelling and inworking, and power to work for human salvation, are as unmistakable as the transition from night to day.

R. Pearsall Smith, and others like him, advocated and emphasized *non-continuance in sin*, abandonment of every *weight*, even tho not positively sinful, and a definite consecration, whereby the wilderness life is left for the Canaan life.

The Plymouth brethren, with all their divisive, exclusive, and sometimes controversial tendencies, have with uncompromising hostility fought for the *Word of God* as the final rule of faith and practise, for a simple apostolic *worship*, and a literal obedience to Christ's teachings. They have done as much as any class of disciples to promote practical *separation from the world*, and must not be forgotten in the general estimate of the factors contributing to the great final result, a sanctified and peculiar people for God.

The Methodists deserve recognition, as leaders in insisting on "Sanctification," ever since the days of Wesley, but we are now particularly tracing *recent* developments without respect to denominations. We should have given the Mystics also a very prominent place in this survey, only that their history reaches back through the ages and demands separate treatment. Yet it is not to be overlooked that *every great movement* in direction of holier life is inseparable from this

great current of thought that is associated with such as Jacob Böhme, St. Theresa, Catherine of Siena, Madame Guyon, Fénelon, Tauler, and William Law. They who taught "vision by means of a higher light, and action under a higher freedom" may have run to extremes, but they got hold of two essential principles that underlie all the highest and holiest experiences, and many of them walkt with God.

Among all the leaders of this holiness movement, we regard one, hitherto unnoticed as such, as unsurpassing in his way, the late, and widely mourned, Adoniram J. Gordon. Without ever talking much about it, or even thinking of himself as an example or advocate of a holy life, he *lived* what many others taught, and *walkt*, while they *talkt*. Never has the writer known any man whose crystalline beauty and symmetry and transparency of spirit surpass his. How far Dr. Gordon *taught* holiness is seen in his books on the "Twofold Life," the "Ministry of the Spirit," "How Christ Came to Church," etc. But how he *lived* holiness, only those know who daily lived in his companionship, and saw his face shine.

Our theme is of sublime practical importance; it is colossal, and overtops all other subjects in its magnitude as related to the triumph of Christ in this world. Only a "peculiar people" will ever be "zealous of good works." While we seek to build up missions upon any other foundation than holiness unto the Lord, we are basing our work upon quicksand. All the "enthusiasm" in the world will only be like froth and foam, which overflow and leave nothing behind, a deceptive delusive glow of sentiment, a temporary and untrustworthy excitement that is followed by reaction into more hopeless apathy—unless obedience be beneath—and obedience itself based on the rock of love—a secret sympathy and affinity with God.

It may be well to add, before closing, that the advocates of the "Keswick" teaching desire that it shall not be supposed to *advance any new doctrine*. All the truths for which Keswick stands are as *old* as the New Testament; but it is our prayer and endeavor to help others to *see* that they are taught in the word of God, and to *claim* the promises, and *appropriate* the power of the Blessed Christ. Like the unclaimed riches in the Bank of England, there are mines of unappropriated treasure in the word of God.

If these unworthy words, sent out to be read by thousands of eyes, might be God's call to a new life—might lead our readers to immediate and unconditional committal to the will of God—to a final break with the world, a final abandonment of all known sin, however seemingly trivial; a renunciation of all doubtful indulgences, as "not of faith" and therefore "sin"—if the hesitating and unbelieving would take the step into the overflowing Jordan, and test God's power to bring them *in* and make the promises their own, what fulness of blessing might come to a halting church and a revolted world!

AN OPEN DOOR IN SIAM—THE SHAN STATES.

BY REV. ROBERT IRWIN.

In these days of world-wide missions, when the Church has begun to realize her duty to all nations and peoples in view of her Lord's last command, and has begun in an energetic and systematic way to grapple with the problem of the world's evangelization, it is only necessary to point out some neglected people with their spiritual needs, and before very long the effort will be made to supply them with the Gospel. To call attention to such a land and peoples is the object of this paper.

The SHAN STATES comprise a little larger territory than that of the State of Missouri. They are situated in Eastern Asia, bounded on the North by China, on the East by Tonking, on the South by Laos, and on the West by Burmah. The country is very mountainous and is watered by numerous rivers and streams. The Maakong divides it into two nearly equal portions. The plains are fertile and rice is the principal crop. Fruits are not abundant; vegetables less so than in Laos or Siam. The people easily make a living. There are two great classes of people, those in the plains and those in the mountains. The plain people are of three principal tribes, closely related to one another and to the Laos—the Lew, the Kuru, and the Ngeeo or Shan. The language of the Lew and Kuru, both spoken and written, is similar to the Laos. The Lew are by far the most numerous, the Ngeeo and Kuru tribes being confined to the West, and occupying probably not more than one-fourth of the country. In addition to these three main tribes there are a few closely-related smaller tribes scattered throughout, such as the Ti Luang in the extreme North, the Ti Yuen along the East of the Maakong, the Li in the extreme East, the L'wah in the Northeast, the KaHok in Muang Nyong.

Very many tribes inhabit the mountains, and they all differ from the Laos tribes and from one another in dress, customs, language, and religion. The most important of these, so far as we know, are the Kamoooh in the Southeast, the Moosur, the Kooey, and Kaw in the central and Southwest, the K'lah, with a thousand fighting men, in the central Northeast, the Lanten, speaking a Chinese dialect, the Maao and Lamait, south and east and extending into Laos in the vicinity of Chieng Kong. These tribes have no intercourse with one another or with the people of the plains, except in trade, and there are a few in each tribe who can speak the other languages. They are nomadic, remaining two or three years in a place and, impelled by some invisible force, they are migrating steadily southward. Their villages are usually located on or near the summit of a mountain,

from which they have cleared every vestige of vegetation. In preparing rice-fields they display a beautiful abandon. Felling the entire forest, they burn it over and sow among the confused mass of charred logs. No plow is needed. Their civilization is very rude. With the exception of the Lanten they have no books and no written language. One tribe of Moosur say they once had a book of their own, but a stranger visited them and ate it—another way of saying they have lost the art of writing. They have a strange reverence for books. At one village the head man showed us a book bought from a Laos at an exorbitant price. It was carefully wrapt up and kept on a shelf, and religious offerings made to it. No one in the tribe could read a word of it, and its meaning was a mystery to them. They were not at all pleased when they found that our Laos could read and understand it, and laugh at the nonsense of worshipping a book. The head man gravely replaced it on the shelf, and changed the topic of conversation. Government is patriarchal, laws are simple, judgment summary, and the customs unchanging. When the matter of accepting the Christian religion was presented to one Kaw village, a general council was called, and the question discust for several hours. When it became clear to them that its acceptance meant the giving up of important, immemorial customs, they decided they could not "leave their forefathers." Some of them, notably the Kaws, are addicted to drink, and opium, brought from China, is beginning to demoralize some of them. In general, however, they are not grossly immoral.

The *civilization* of the plain tribes is of a much higher grade, and, like the Laos, is perhaps equal to the Chinese. They have a large literature, chiefly of a religious nature, much of it translation and semi-translation from Pali. There are numerous histories; and records are kept of all official proceedings. There are also some fiction and poetry. Schools abound in connection with the monasteries (usually called temples), and their teaching is restricted mostly to the rudimentary branches of learning, and to the study of the Buddhist sacred literature, but astrology, demonology, and a practical use of the Pali language are also taught. From a third to a half of the male population are more or less educated. There is no opposition to the education of women, but neither is there provision made for it. Manners and etiquette are cultivated to a much higher degree than with us, and involve speech, posture, position, address, salutation, etc., which must be used between superiors, inferiors, and equals. The science of instrumental music is not well developd, but they have a variety of instruments, and good players are not rare. Their code of laws is elaborate and, in the main, just, but the officials are corrupt. They have a graded system of courts. Litigation is common, and cases often last for years. Each important prince has

a bodyguard of soldiers, and these form the city police as occasion demands. There is no standing army, but a system of levy in case of war. In personal appearance the people are of average stature, well-formed, good-looking, of a brownish color, and have not the almond eye of the Chinese. They dress tastily and are sociable and affectionate. Women are respected and sometimes hold high positions. The marriageable age is from sixteen to twenty-two. Marriage is a matter of choice by the persons concerned, but both their families must consent, and the contract must be signed by the heads of each clan. Family life is often harmonious, but adultery and other sexual sins are frightfully common, and the country is full of wrecks of families. Widows and orphans are cared for by relatives. Lepers and persons accused of witchcraft are outcasts.

Just what the *political status* of the country is now, it is hard to say. Before the last French grab of Siamese property two years ago, a large part of the Shan States was subject to Britain, part to China, part to Siam, and part to France, but none of these powers has succeeded in establishing its authority over the scattered tribes, and their rule is only nominal, and amounts to little more than receiving a small annual tribute. In 1893, the British governor, then residing at Fort Stedman on the Salween, refused Dr. McGilvary and myself a passport to travel through the country, on the ground that the Shan tribes were discontented and turbulent, and his authority over them was so slight that he could not guarantee us protection. The Chinese have no resident official in the country. During our stay in Chieng Hoong, we met the Chinese officer who came for the tribute. The country is divided into petty, independent states. Shortly before we made our trip in 1893, a quarrel, which ended in war, broke out between Muang Lem and Chieng Hoong. The Chieng Hoong people were successful and carried off several large villages of the Lem people as hostages. In general the laws are well administered and lawlessness is not common. The governor of Muang Luang province told us that a man might go alone from one end of the country to the other and not be molested. Another prince told us that theft was almost unknown in his province. In three months of travel in ten provinces, we certainly saw a well-ordered country. In opening and carrying on mission work it makes little difference to which power the country belongs, except, perhaps, France. It is of no use to any of them except to keep others from taking it and to secure the right of way into the countries beyond. This is proved by the several easy transfers of large portions of the country made during the late Siamo-French trouble.

The *religion* of the plain tribes is, as in Laos, a combination of Buddhism and Demonism. The two systems have influenced and modified each other. Demonism has peopled the unknown or

unexisting Beyond of Buddhism with myriads of good and bad spirits in close touch with mortals, and Buddhism has given a philosophical dignity and structure to the unsubstantial Demonism. While believing in good spirits, *táwaboot* and *táwada*, the people think little about them, since they are not much concerned with men, and their whole religious attention is needed to keep themselves out of the clutches of the evil ones. Charms and amulets are worn on the person and placed in the house. In building a house a cabalistic writing is placed on top of the posts under the plate, and a miniature house is built on the corner post of the verandah, in which offerings of rice, flowers, little clay animals, etc., are laid daily. "Devil-houses" are erected in consecrated groves and offerings made in times of trouble. Offerings are also made at the temples and in the streets. Buddhist priests prepare the most elaborate offerings of wooden horses, elephants, houses, etc. Strategy is practised to deceive the demons. Streets are made crooked to bewilder them, and a large party of travelers will sleep in small groups to escape detection. To frighten off the demons, large gongs, the abomination of noises, are beaten day and night in all the temples. On the occasion of an eclipse the whole country is wild with terror, and make every conceivable kind of noise to drive away the demon that is "eating the moon." The other practical religious idea is "tum boon" or making merit. It is a positive doctrine as that of appeasing the spirits is a negative one. To build a temple or a sala,* "boot"† or "pek"‡ a priest, copy the scriptures, write a book and present it to a temple and to do good deeds of almost any kind, though sometimes it is hard to find the virtue in the deed, are some of the ways of making merit.

In regard to *Buddhism* as a philosophical system, there are important differences from Buddhism in other countries, which make our work as Christian missionaries easier:

A. As to God. Strict Buddhism is atheistic; Laos Buddhism has room for a God, though He does not actually appear in their teachings. They have important personages to perform special functions in the spiritual world. For instance, there is a group of *táwaboot* who record all the deeds of every man from birth to death, and, on arrival at the seven-honged‡ sala in the land of shades, his account (which determines his place of abode until he is reborn into this world), is made up from the books. Again, Poo Ten and Nya Ten (names of a male and female deity) used to have a good deal to do with affairs in this world in the grey dawn of its beginnings, but lately they have retired from active life, and now live in some out-of-the-way heaven with only an indifferent interest in the world or its mortals.

* Rest house.

† To give a son for the priesthood. The two words are used for different orders of priests.

‡ Hong, space between two posts.

B. As to the soul. Laos Buddhism makes the soul consist of thirty-two "chit", *i. e.*, material and mental properties, tendencies, etc. Practically they correspond to the five skandas of other Buddhists, which are dissolved at death, as a candle is blown out, leaving nothing behind. With them it is not strictly true to say that a man is reborn. His karma, the concentrated extract of life-long actions, fastens itself on a new individual. The Laos* believe their skandes or chit are only scattered at death, and by an inherent power come together again at the proper time, to begin another existence. They are consistent, therefore, in speaking of "weän kuit weän tai", the endless cycle of births and deaths. This doctrine, however, is inconsistent with the general belief that at death the individual becomes a demon, wandering in the land of shades and ever striving to revisit the earth. No attempt is made to harmonize the two doctrines.

C. As to Kam, the Hindoo Karma, that impalpable something that survives the destruction of everything physical and psychical, the man's record of a life of sin that reappears in a new child with blighting influence and undeserved responsibility. With the Laos it has a double significance. It is fate, an avenging Nemesis, that returns the curse of evil action on the sinner's own head, and it is his "record" that foists in itself upon a new individual to curse its young life. Disaster, actual or impending, is often attributed to kam, and the people fear it more than the demons. Demons may be appeased, kam is inexorable.

None of the mountain tribes, so far as I know, hold the Buddhist faith. The Moosur and Kooley believe in one good Supreme Being and many inferior deities. Their worship is purely spiritual and without temple, priest, form, or rite. The Kamoooh, Kaw, and other tribes know of only evil powers, and their worship, if worship it can be called, is of the lowest order. The conception of the grotesque pictures in Dante's "Inferno" might have been gotten from a Kaw village. Twisted roots and gnarled branches, piled together, represented their idea of the demon's world.

The whole of the Shan States is open to the preaching of the Gospel. In the tour of 1893 all classes of people, from king to beggar, attended worship, and were eager to know about the "new religion." Many invitations were given us to settle among them, and in almost every village and city we were prest to spend some days with them, or at least one night. Several missionaries of the Laos Mission are eager to push up into that country and take it for Christ, but the Board (Presbyterian), owing to the deprestate of the treasury, can not allow any new work to be begun. What a pity! It would not be an expensive mission. One centrally-located station

* I use the word in a broad sense to include also the tribes in the plains of the Shan States.

with four families, two ministers, and two physicians, could by a system of itineration, and by organizing and training a self-supporting and self-propagating church, care for and extend the work into all parts of the land. With the whole country willing to listen to the Gospel, and men, already with a knowledge of their language and customs, begging to be sent to them, will the Church say, by silence, "We can't afford it; let them die in their heathenism?" How then shall she look her Lord in the face? Some one person or church to whom the Lord has committed wealth might easily undertake the support of this work. Who will do so and save God's Church from reproach and future shame?

MISSIONARY COMITY IN MEXICO.

BY REV. JOHN W. BUTLER, D.D., MEXICO.

The development of indigenous resources in our respective churches and good fraternal relations between the different missions, to our mind, are two of the most essential factors for laying broad and deep the foundations of such a permanent and prosperous Protestantism in the Republic of Mexico as shall, in all future generations, be blest of God in the salvation of men and the exalting of the nation.

Concerted Protestant work in Mexico dates back to about 1872, the colporteurs, single-handed missionaries, and the so-called "Church of Jesus" record work some years prior to that date. We believe the following to be about the order in which the different churches planted their missions:

The Baptist, Northern Convention, 1862; the Church of Jesus, 1868, since disintegrated and one part of it gathered up by the Episcopal Church about 1880; the Friends of the New York Annual Meeting, 1871; the Congregationalists A. B. C. F. M., 1872; the Presbyterians, 1872; the Methodist Episcopal, 1873; the Southern Presbyterian, 1874; the Reformed Associate, 1878; the Baptist Southern Convention, 18 ; the Methodist Church South, 1874; the Cumberland Presbyterian, 1887; the Friends' Indiana Annual Meeting, 1888; the Seven Day Adventists, 1893; and the Mission of Mr. Harris in Orizaba, 1894.

No mention is made of the once important work of the lamented James Pascoe, begun about 1870, as soon after his death his work seems either to have past over to other missions or entirely died out. Mr. Bright, an earnest English lay-worker, did much good for a short time in Mexico—Tehuacan and Orizaba, but left the country for other fields of usefulness, without gathering up fruits which are never visible.

The results of the united labors of the foregoing, as far as they can be tabulated, are, in part, as follows:

Congregations, 600; foreign workers, 161; native workers, 467; communicants, 16,000; adherents, 60,000; training schools, 10; boarding schools, 18; children under instruction, 7,000; Sunday-schools, 320; members of Sunday-schools, 10,000; publishing houses, 6; pages of religious literature published from the beginning, 70,000,000.

Medical work at Guanayato (establisht 1891): Dispensaries, 3; medical missionaries, 3; lay medical missionary, 1; native helpers, 7; prescriptions from the first, 31,146; patients attended from the first, 12,684.

However scattered the places of our birth, however different our religious instruction, or however distinct some of our church practises, we have one common Lord, and are working in this land for one single aim—the salvation of souls and the glory of God. . . . We believe that something may be done along the line of missionary comity which will further aid in reaching this desired end. . . . To some, the mere announcement of the subject, may suggest the laying of plans and the carving up of the country geographically. While most will at once say that it is too late for such an arrangement, all will doubtless agree that it is not too late to draw a little nearer together, and mutually agree to observe certain rules, which will often serve the cause we love, and hasten on the conquest of our part of the world for Christ. In the discussion of this question we must not only claim sincerity of purpose on our own part, but concede an equal amount of that desired commodity to all concerned.

Among the reasons why we should attempt something of the kind may be stated the following:—

1. The sacrifices of our supporters and the faith of our missionary societies suggest that we should make the very wisest use of our time and available funds.

2. The happiness and safety of souls who will die without a true knowledge of Christ, if we are unwise in this matter.

3. Our faith in “the coming of the Lord” whose “Day” we would hasten.

4. Doubtless one of the strongest arguments in justification of our presence in Mexico is the reformation and purification of the old church. Rome will not admit this statement, but the evidence of its truth is already apparent on every hand. The founding of new schools and the improvement of old ones, the establishment of preaching services in their more important temples, the multiplication of printing presses, the opening of orphanages, and other like innovations, are eloquent “signs of the times” along this line. Our concerted action can but multiply these “signs,” and accelerate this good work, till Rome will be compelled to teach and preach the Gospel, and put the Bible in the hands of her people. When that glad day comes, saints on earth and angels in heaven will mingle their songs of rejoicing. Furthermore, we venture the assertion that, the evangelical missions now working in this country, if wisely supported by their respective

societies, according to their day of opportunity, seconded by a substantial growth in our indigenous resources could, through the reformation of the old church, and by their own direct and united efforts, bring all the millions of Mexico to Christ during the next generation. And who would refrain from participation in such a glorious undertaking?

I. WHAT HAS BEEN DONE IN THE PAST.

Several years ago the representatives of those missions having headquarters in the city of Mexico, after weeks of serious and prayerful consideration of the subject, recommended a plan which received considerable attention at the hands of our first General Assembly. This plan, in substance, proposes that *workers* should not pass from one mission to another without proper credentials; that *members* should have no unworthy inducements of any kind held out to them to change relationship from one church to another; that no *town* of less than twenty-five or thirty thousand people should be occupied by more than one Evangelical church for a period of years to come; some suggestions were also made as to possible union of theological *schools* and *press-work*. Later, a self-constituted *committee*, with representatives from several missions, met in Zacatecas, and devoted two days of earnest work to a plan looking toward the foundation of a *Union College*.

This last scheme was disapproved by most of our home Boards, chiefly on financial grounds. The first three points mentioned above have been religiously complied with on the part of several of the missions, but, in some cases, which might be cited, have been ignored to the serious embarrassment of the participants and, we firmly believe, dishonor to our cause. We have carefully watched, where opportunity afforded, the history of some of these cases, and the truth compels us to say that every such case has resulted in confusion, if not disgrace, where one church has insisted upon entering small towns previously occupied by another. As to members passing from one church to another, we have known individual cases where falsehood was resorted to in order to cover the steps advised by the minister, and the subsequent history of the family again proved that nothing can permanently stand on a lie—for we watched such families till, with profound sorrow, we saw them lost to both churches. Concerning workers we have yet to meet the first one who made the change under any kind of pressure, who was either happy in himself, or perfectly useful in his new field.

II. WHAT DO WE PROPOSE?

1. As to *territory*. National and generally State capitals, chief ports, and large towns may be considered as common ground. Still it is our conviction that while so many towns and cities of the Republic are as yet unentered by any Protestant body, it would be the part of wisdom and courtesy, to confine joint occupancy for the next decade

to a dozen towns outside the National Capital. Suppose we adopt a recommendation to our several missions that for the next two years no town of less than thirty thousand inhabitants shall be occupied by more than one Protestant body? This may involve the withdrawal of the second party which has established itself in some such place, but would it not avoid considerable friction, and enable us as different branches of the church acting under a general comity to cover, with the same men and means, a much wider range of territory?

2. Just here arises the question as to what constitutes occupancy. If we were to answer briefly, we should say, services conducted with reasonable regularity and a due regard to the customs of the church occupying the town. The mere fact that a missionary has visited a town and carried, for long months, the name thereof in his books and, in his mind, the intention of *some day* opening work there can not be considered occupancy.

3. Again, if a mission begins work in the principal town of a certain district and intends, in any reasonable time, as men and means are theirs to command, to enter all the towns of that district, only a cordial consent from the first occupant, after full and frank conference, could justify a second party entering that immediate vicinity.

Here, again, brotherly kindness, thoughtful consideration, and true frankness will settle amicably ninety-nine out of every hundred such cases. We could cite several, where arrangements of this kind have been made between the representatives of the Presbyterian and Methodist missions, without a jar to the most cordial of relations and, we firmly believe, economy of funds, men, and time, as well as a greater basis of prosperity than could otherwise have been obtained.

4. Territory open to new missions, coming into this broad field, is an interesting subject. Wisdom, the avoidance of possible friction, and their wider usefulness would all seem to point to some one of those important but, as yet, unoccupied centers, where they could freely work without building "on another man's foundation." Here again, the honest zeal of those already in the field will lead them, when asked, to give valuable advice and perhaps native helpers with whom to commence a new work which, in all future years, will bless men and honor God.

The most prosperous mission of the Methodist Episcopal Church in the far East received, first as a loan, and later as a gift, from the Presbyterian Church, which had preceded it in entering that distant empire, a native preacher who, for forty years has been a power for good and who still lives in advanced age to carry on his work. The venerable superintendent of that mission, as well as all who have joined in that work in all these years, still remember with gratitude that act of Christian courtesy and fraternity in their time of need.

5. What shall we agree to concerning the transfer of members and workers from one church to another?

(a) Members should never be tampered with. Inducements of a worldly character, such as employment, gifts, insinuations against the character or work of those with whom the members in question are connected, and all other like efforts, are simply unworthy of servants of Christ. Sometimes weak brethren will be found who for a miserable pittance will pass from one congregation to another. We personally know of a case where a man past from a congregation to which he belonged for several years to another under the influence of a pastor's eloquence, and the promise of twelve cents a week to help in his family expenses. The pastor of the receiving church paid no attention whatever to his long years of membership in the first church, nor the previous period of probation by which he entered that church, nor yet to the fact that he was an officer in the same. When the missionary made his regular visit to that congregation, the pastor presented this new convert (?) as a recent trophy of his arduous labors! The man and place can be named to any who may have interest in the matter. Brothers, such things are a travesty of Protestant missions. Our members and preachers should act the part of *men*—of men of God—and as a rule, no member should be received into another church without a regular certificate, or some kind of perfect understanding with the church authorities from whence he comes. Can the pastor who acts otherwise be a true shepherd of souls?

(b) Workers, passing from one mission to another without proper arrangements or just reason, bring serious injury to the cause. It is our candid conviction, after over twenty years of experience in the field, that nine out of every ten such cases are *failures*.

If a mission educates a young man for its own work, there, as a rule, he should remain till the Master transfers him to higher spheres of usefulness. If a worker does change, however, let him do so in a *manly*, open way, so that he can retain his own self-respect as well as the respect of those he leaves and those to whom he goes. But the missionary who receives a worker from another church who fails to present clean credentials, generally breaks the "golden rule," encourages the destructive spirit among infant churches, and commits a fault which his own missionary board would not approve. The missionary who holds out monetary inducements to either members or workers with a view to bringing about a change in church membership is guilty of a perversion of sacred funds.

In his relation to all these matters it is the solemn duty of every missionary to consider not only the little advantage which might, for the moment, accrue to his own mission by the coming in of a new worker by transfer, but also the claim which the other church has on

such worker. Just as much his duty to consider the rights of other missions in this respect, as it is to offer his daily devotions to God.

Again, in these times of strenuous effort and studious economy, no missionary board has money to send abroad men who will directly or indirectly debilitate or destroy the good which others are trying to do in the name of the Lord Jesus.

6. I believe that great good would come from a free and frank discussion, in a carefully constituted committee, on the matter of salaries and other expenditures in connection with the employment of teachers and preachers. "The workman is worthy of his hire," is equally as true to-day as when it fell from the lips of the Master. And it is a truth which our congregations, our missionaries, and our preachers, should all be willing to consider.

Perhaps the best word for us to employ is "support." If we could agree to see that our workers are properly supported, and that the missionary society supplements or completes what the people themselves can not give, and on the other hand agree to make a special effort to induce the people to realize the privilege and duty of supporting their pastors and teachers, and drawing from the society only such help as is necessary to supplement their own giving, we would make a long stride toward a self-supporting, independent, and self-respecting protestantism.

Let us do this, and then we shall all be raising up around us a noble body of teachers and preachers, who, partaking of our true Christian spirit, will teach and preach for love of the work, and not for earthly consideration. Then we will soon find that, all workers being truly happy in their own home, and truly useful in their own sphere, will be beyond the reach of the thoughtless missionary, who might try to entice away a worker with the offer of a larger salary.

7. Church forms, or discipline, is another thing we should honestly respect. Many a young man, who promist well for the future, has been crippled, if not ruined, because, when under the pressure of discipline, some one has lent "a willing ear" to his complaint, and left "the door ajar" in case the young man should be "left out in the cold." This is a serious fault. In such cases we would lift up our voice and cry "hands off." Let the church, which educated him, and knows better than anyone else can possibly know his failings, deal with him. They, not you, can correct him, strengthen him, develop him, and, perhaps, after the exercise of a little more patience, make out of him a great worker. Whereas, if he yields under discipline, and goes to another church, the devil has an excellent opportunity to fill his heart with false pride, unholy ambition, and possibly a little spirit of revenge till, at last, he is ruined. No, no, brothers; let every family arrange its own internal affairs. Time enough for you to look

for a physician and an undertaker when some one in your own circle needs them.

8. Petitions of all kinds should be read carefully and repeatedly. Read, perhaps, between the lines, laid away, and read again the next day. If they come from congregations which are already connected with some one of the organized churches, in a vast majority of cases they had better be put in the pigeon-hole or returned to the senders to be, by them, forwarded through their former missionary connections. While writing, two cases are in mind. In one case, a question of discipline, originating with a family whose relations were not sanctioned by Scripture, induced said family to send a petition with about a dozen names (half of which were minors) to a sister mission. Learning the facts, we sought an early interview with the Superintendent of that mission, made full explanation, and asked for time to bring the erring ones into line. He preferred to act on the petition. He established a small congregation, but in all these ten years the progress of that work has never justified the outlay, while the first mission planted there, without the addition of a single worker, or increase of a dollar, would have done just as much, and possibly more, than the two have done since the second entered. We rarely visit the place without hearing of something which confirms this opinion.

The second case is that of a town where we began work in 1876. The long journey was made entirely on horseback; we gladly shared the meager, but sincere hospitality of our humble brethren. Many nights we slept on the floor, and tried to count the stars through the frail roof. But God was with us, and no king on his throne ever had happier times than we, as we saw a school established, a church founded, and souls converted.

As organization proceeded, two or three disaffected brothers, failing to have their own way, got up a petition. The new railroad was a comparatively easy way for the Superintendent of another mission to reach the place. We quietly protested, but he continued. His offer of a new church was more taking than worship in an adobe house, and he won the day—most of the flock followed him. That year our appropriation was overtaken, so we decided, rather than appear to be a party to a quarrel, to withdraw, and close our school, which had already matriculated nearly 150 children. For a while, things went well, but later difficulties arose. To-day, there is no school there, the congregation is divided, and for five years delegations and petitions are coming to us to return to that place. This we could easily do, for we have five other congregations in the immediate vicinity. But we await a missionary comity that will permit us to do so in a proper way. Names of both these places can be given to interested parties. It is but just to add that no missionary at present in Mexico

is responsible for this history. The brethren now here have simply inherited the mistakes of their predecessors.

Is it not time that we join heartily in some compact that will avoid friction and hasten the spread of Christ's Kingdom? We have only little to give up, but much to gain. Doing so, we shall extend our borders, multiply trophies of the cross, and inspire Te Deums through all the beautiful valleys, and on all the mountain sides of this magnificent country, and thus hasten the day, when México's redeemed millions, together with those from "the East and the West, from the North and the South, will sit down with Abraham and Isaac in the Kingdom of our God to go no more out forever."

The following is a translation of the resolutions on missionary comity, offered by the committee on Dr. Butler's paper, and past by the Conference:

The Evangelical workers, gathered in their Second General Assembly in the city of Mexico, respectfully, but at the same time with great earnestness, beg of all Missionary Societies at work in this country that they come to an agreement as soon as possible concerning the adoption of the means best adapted to the securing of an equitable and economical distribution of territory among the respective missions, in order that the Gospel of our Lord Jesus Christ may the sooner be preached to the entire nation.

BUDDHA AND ANIMAL LIFE.

REV. C. C. STARBUCK, ANDOVER, MASS.

Sir Edwin Arnold, in a paper lately published in the *Youth's Companion*, on Kindness to Animals, takes occasion to eulogize Buddha's "noble" recognition of the right of every sentient being to live. How can the qualification "noble" be justified? No course of conduct, even where warranted, is *noble*, which does not rise a good way above the common level. Nothing is noble in the eminent sense, unless it goes against prevailing feeling, at the risk, at least of reputation. Now, according to all the legends, Buddha's long life was one uninterrupted course, first of royal glory, then of religious success. He was venerated, virtually adored, by millions; he made himself the triumphant interpreter of an irresistible reaction against Brahmanic tyranny, and yet skillfully avoided serious collision with the Brahmans; kings, nobles, and multitudes hung on his words, until, at more than eighty years of age, he dies of an indigestion, brought on by eating too largely of roast pork! Could a more ridiculous anti-climax be imagined, above all to the career of one who is set forth as a "noble" champion of animal rights? This whimsical modification of compassion for lower life has remained to this day as ineffaceably a coloring of Buddh-

ism, especially in its authentic Southern form, as the yellow robe itself. The Buddhist monks (priests, properly speaking, there are none in Buddhism) kill nothing, but if you see them eating meat, and tax them with it, they will laugh, and say: "O, well, we didn't kill the poor creature, and what good is its flesh to it now?" They are faithful disciples of their founder. On the same reasoning, they might just as well practise cannibalism, which some English reviewers are beginning to suggest as a desirable addition to the provision market.

Buddhism, though not Buddha, had a long struggle with Brahmanism, and was finally persecuted out of Hindustan. Yet assuredly there was no quarrel over the prohibition of killing animals. Wherever transmigration is held, whether by Brahmans, Buddhists, or Pythagoreans, an unwillingness to take animal life necessarily appears. It becomes murder. You will not then kill a gnat any more than a man, because the gnat is a man. He probably had the human shape yesterday, and will very possibly reassume it to-morrow. Remove the belief in transmigration, or its equivalent, karma, and the foundation of the scruple disappears. Unless transmigration is a noble belief, there is nothing noble, but everything grotesque and fantastical in its derivatives.

To talk about the recognition of a "right" in Buddhism is to talk nonsense. Talking nonsense about Buddhism, indeed, seems to be Sir Edwin Arnold's chief employment. *Right* signifies a definite place, founded on a supremely wise consideration of places in the scheme of being. The place of even a mosquito in the hierarchy of sentient life is assigned to it by the wisdom of the benignant Creator. To extinguish even such a spark of life, in mere wantonness, is to reverse the course of creative benignity. In Christianity, therefore, even the lowest animal has its right to live, so long as the extinction of its life does not serve the necessities of a higher order of life. But in Buddhism there can be no *right* to life, for there is no God, and, therefore, no supreme wisdom or goodness which has assigned to each life its place. Existence in every form, high and low, is a misery and an illusion. Release from it is the only good, and the only benignity allowable is that which smooths the way into non-existence. For Buddhism, therefore, to cherish creatures which are useful, friendly, or beautiful, ought to be a crime, for they make our existence pleasanter, and therefore increase our attachment to it. To spare the lives of serpents, tigers, scorpions, tormenting vermin, should be a virtue, for they disincite us to life, and conceived as endlessly recurring, help to incline us to extinction of being. Indeed, in Dante, they form the eternal torment of those "that have been profitable neither to God nor his enemies." It is not without reason, therefore, that one of the sacred spots of Buddhist pilgrimage is the place where Buddha, in one of his births, gave up himself to be devoured by the starving cubs of

the tigress. Considered as prolonging their being, this was a crime, but considered as involving the future extinction of many lives, it was an act of heroic virtue. To be sure, it is all largely abortive, for life, suppress in one form, is always reappearing in another. Yet every attempted annihilation has a certain value, and may well, in the course of innumerable ages, help to bring about the ultimate extinction of the whole illusion of existence.

Buddhism is a reaction and a construction. As a reaction against Brahmanic mercilessness, and a release of natural religiousness and kindly feeling, it has been a great blessing. So profoundly devout is the Hindu mind, that even its atheism is more religious than the devil-worship of the Dravidians, or the animism of the Mongols. Indeed, its atheism hardly appears to the people, and is greatly inclined to lapse into a vague theism even with many sages. The calm, systematic impermanence of a Professor Rhys Davids, its unreserved assertion of an endless cycle of change, without substance or meaning, without purpose or achievement, as Buddhism appears in his reported presentations of it, is the Buddhism of the rigorously logical Celt, rather than of the dreaming Hindu. The great merit of this religion, therefore, is on its protesting side, its vindication of natural humanity against Brahmanic rigor. In this respect it is not a system at all, and the natural kindness which it emancipates has no guarantee, no correlating measure, and varies all the way from callous indifference to fantastic, irrational extremes. The infinite benignity of God towards his lower creatures, revealed in the Old Testament, and exprest and embodied by Christ in His loving allusion to the sparrows, has no motive and no place provided for it in Buddhism. On the other hand, Christ never tolerates the attempt to equalize merely sentient life with spiritual and immortal life. The heedless remark of the *Youth's Companion*, that the lower creatures have as good a right to live as we, is irreconcilably at variance with Christianity, as well as the heedless laudation by the *Outlook* of those Hindu children, who, being employed to pick off vermin from horses, and bidden to kill the vermin, answer innocently: "O Sahib, we never kill anything." This, it is true, is grovelling superstition, not cruelty. It is, therefore, less censurable than cruelty to animals, altho so far is it from proceeding out of a loving recognition of the lower animals as our fellow-creatures, that the Hindus, especially the sect of the Jains, a sort of modified Buddhists, are notorious for their hardness of heart to the animals whom they think it a crime to kill. But to say, as the *Outlook* does, that these Hindu children are better Christians than American children who are heedlessly indifferent to animal suffering, is to use language without meaning. The Hindu children are probably more steadily hard-hearted to animals than the thus censured American youth. Yet, whether they are or not, their scruples about killing them

do not rest on either spontaneous or religious benignity, and have not the remotest affinity with Christianity. Of two devil-worshippers, one, we will say, is a murderer, the other not. The second is less criminal than his fellow, but assuredly it would be ridiculous to call him a better Christian, unless you use words in the most insipid vagueness of meaning.

Sir Edwin, in his *Companion* paper, summons us, with great solemnity, to the judgment seat of the Universal Life. Now, what under the sun does he mean by this? Does he mean that all the birds and beasts and insects that we have killed—he has, on his own showing, no right to add, “without necessity”—will some day assemble to sit in judgment upon our cruelty? Probably not. It would be hard to say what he means. These “great swelling words of vanity” are a common phenomenon in the many who are now pressing upon our reverence all sorts of gospels, except the Gospel of Christ. At all events, the judgment-seat before which we expect to appear is not the judgment-seat of birds and beasts. It is the judgment-seat of the Son of Man.

Here is the question. Do we recognize all sentient life, in every degree, as proceeding from the goodness of the Creator, and do we cherish towards it, in our measure, the loving kindness of the Father, and of the Son? Then, so far, we are Christians. Do we, on the other hand, with Christ, distinguish simply sentient life in ourselves, and in others, and in the lower creatures, as essentially subordinate, not in degree merely, but in kind, to spiritual and immortal life, and to be unhesitatingly sacrificed where the interests of spiritual and immortal life require? Then, too, we are Christians, not otherwise. Otherwise we may be very good Hindus, Buddhists, Pythagoreans, Jains, or what not, but assuredly we are not Christians.

In Sir Edwin Arnold's paper there are many urgent appeals to a greater heedfulness of animal happiness, and many wise and humane suggestions how to diminish animal suffering, as, for instance, in what he suggests as to the shipment of cattle across the sea. The framework of his paper is not only non-Christian, but distinctly anti-Christian, utterly at variance, like multitudes of such pleas, with the fundamental postulates of Christianity. It recognizes no difference in essence or in right between merely sentient and spiritual life. The author, as judged by his writings, apparently acknowledges no other immortality than an indefinite vicissitude of varying forms of life, with a vague hope of eventual repose, whether with or without consciousness of bliss does not clearly appear. If, in his “Light of Asia,” Sir Edwin has exalted Buddha into a sort of Christ, in his “Light of the World” he has unmistakably deprest Christ into a sort of Buddha. Christian, in his scheme of thought, he nowhere is.

We would suggest, therefore, to the editors of the *Youth's Com-*

panion, which is almost always excellently Christian, that when they next publish a Buddhist, or other heathen sermon, they should distinguish the Christian from the anti-Christian parts by a special type, or, say, by a special color, like the Rainbow Bible. Then our children will not be liable to be turned into pagans in spite of themselves.

LIFE AMONG THE LEPERS.

BY LILA WATT, B. A.

Death, not life, seems the more fitting word, for surely it is but a mockery of life that is theirs who are smitten with this dreadful disease. Some people think of leprosy only as that most terrible disease from which men suffered in Bible times, and they comfortably put the thought of it out of their minds as something with which we now have nothing to do. In America it is indeed wellnigh unknown, though we occasionally hear of the lepers in Canada, in the province of New Brunswick, and in D'Arcy Island, near Victoria, B. C., and of the lepers' colony in the state of Louisiana. But these are only a few isolated cases, which seldom come to our notice. In the East, however, leprosy is an every-day fact, a thing continually met with—a disease that claims more victims among the poorer people than consumption does among us.

Leprosy does exist to-day, and experts say that there probably never was so much of it in the world before, as there is to-day. It is said that there are half a million lepers in India alone, and in Siam, Japan, and China the number in proportion to the population is even greater. Missionaries in India meet with lepers all over the country from the Himalayas to Cape Comorin. The China Inland missionaries tell us that in Southern China they are everywhere fairly "dropping to pieces by the roadside." In Japan and Siam the conditions are similar.

The leper is still an outcast. In India, with few exceptions, when a man is found suffering from leprosy, he is driven out by his friends and left to provide for himself as best he may, until death. In some districts lepers are driven into the jungles to be the prey of leopards and tigers, or to starve to death. Palestine travelers meet sights similar to those seen by Our Lord, outside of Jerusalem and the other cities "without the gate," the little band of lepers, as of old, standing afar off and uttering their peculiar wailing cry, "unclean!"

"And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone: without the camp shall his habitation be." Lev. xiii.: 45, 46.

In China lepers are not always separated, but go about among the healthy, and are seen everywhere. But they are hated and shunned and sometimes are buried alive. Mrs. Hordes (C. M. S.) writing from Pakhoi, South China, says that within two hours' walk of them three hundred had been put to death in this way. Hudson Taylor tells of a Mandarin who invited all the lepers of his district to a feast, and while they were feasting set fire to the house and burned them alive. In Japan leprosy is considered such a disgrace, that one of the upper classes who develops the disease is immediately shut up in a little room, which he never leaves till death, his relatives giving what excuse they like to those who ask for him. The Japanese word for leper means "not human." In India caste avails nothing to a leper. Wellesley C. Bailey tells of a man who came to him asking to be taken into the asylum. He was asked as usual, to what caste he belonged. "Oh Sahib," he replied, "I was a *Brahmin*, but now I am a *leper*."

This disease has thus far baffled the physician's skill to work effectual cure. Many remedies have been reported, but they have been tried, one after another, in the asylums, and always with the same result—no cure. Council after council has been called in India to consider the cause and cure of leprosy, but they have reached no practical results.* Of course, drugs have been found which greatly relieve the suffering of the diseased; medical treatment can do much to lessen the pain and to take away some of its repulsiveness, but that is all, thus far.

The disease is not considered contagious or infectious. Missionaries go freely among the lepers, taking proper precautions, of course, do everything for the sufferers, cleanse their wounds, and perform operations upon them without fear. Neither does the disease seem to be hereditary. This is the conclusion reached by a commission appointed by the Prince of Wales, in whose investigations no expense was spared. It is spread by inoculation, however. The germ of the disease may enter the system through a cut or any break in the skin. This is why the children of leprous parents who are allowed to live with their parents, do develop it, as a rule, at about the age of fifteen.

Leprosy is still the most terrible disease from which men suffer. In the leper asylums, where the patients appear clean and comfortably clothed, and looking happy, one may sometimes be tempted to say, "Oh! leprosy is not such a fearful thing after all." But if one should see the advanced cases, which visitors are not allowed to see, he would know that leprosy is indeed the most loathsome disease with which a body can be afflicted; nothing could adequately describe it.

"The Mission to Lepers," of which Mr. W. C. Bailey is secretary, is little known in America, but this society has been working for twenty-

* Perhaps we may hope for more definite results from the conference recently called by Dr. Koch, of Germany.

two years, with its headquarters in Britain, and its stations in India and the East. Its object is to provide homes in which the sufferers can be made as comfortable as possible and have proper medical care. It is beautiful to see with what tenderness they are cared for in these hospitals, and how fond of them the missionaries become. There seems to be a kind of fascination about this work, which repays all the love and labor bestowed upon the poor outcasts. Frequently one reads sentences from missionaries' letters like the following: "Of all the work I have the privilege to do, somehow I like this leper work the best." Only recently a medical missionary said, that in leaving one station for another his regret was in leaving *his lepers*. Dr. Pauline Root says, that if ever she feels blue or discouraged, she always goes and finds a leper to cheer her up. Better than the medical attention that is given them, and the personal interest felt in them by the missionaries, is the fact that they have the Gospel preached to them. What "good news" it must be to those poor people, who have nothing left them in this world, no home, no friends, no hope, and no outlook for the life beyond. One missionary speaks of a woman who "had no hands, and her wrists were raw. She had no feet, and her legs were eaten away to above the ankles. She could not see, her eyes were covered with a horny skin. She was rubbing one knee up and down with the stump of one arm, and swaying backward and forward as she crooned to herself: O Lord Jesus Christ! O Lord Jesus Christ!" What a privilege to preach Jesus to such misery. "It seems that if ever there was a Christlike work in the world, it is this."

Lepers, as a rule, receive the Gospel very readily. Missionaries often say that among no class in India are converts so easily gained as among them; and they make noble Christians. One missionary writes:

I believe in missions to-day, because I believe in old Mussuwa. And I would like you to know that if ever there was a man whose life had been completely transformed, it is Mussuwa, though he is only a poor, blind, crippled leper.

Of another a missionary says:

It was quite an inspiration to me to sit in my study and talk with poor mutilated Padiya, who praised the Lord for His dealings with him and rejoiced in his sufferings, because they had been the means of leading him into the glad service of such a blessed Master. He told me of how he had been used by the Master to bring, as far as he knew, one hundred and eighteen persons to Jesus. Another of the lepers said of him, "He is a God-like man." It is not usual for people to speak or think of a deformed, scarred, diseased leper as being a God-like man.

Mr. Bailey founded the mission in 1874. He had labored in India in connection with the American Presbyterian Mission, and a part of his work had been to oversee the leper asylum in connection with the mission at Ambala. He grew very much devoted to this work, and when at home in Ireland two years later, address a public

meeting and some friends undertook to raise \$150 annually for work among the lepers. Before returning to India, Mr. Bailey wrote a small tract, "Lepers in India," which was widely circulated, and before the end of the year the promised \$150 had increased to \$3,000. Year by year the work of the mission grew. It began to build asylums of its own, besides helping those already established, till now it has work in forty-five different centers in India, Ceylon, Burmah, China, and Japan. It works in connection with fifteen prominent Protestant missionary societies of different denominations, English and American. The work done among the lepers by the missionaries of these societies is mainly gratuitous and is in addition to their ordinary duties. Thus all money contributed to this mission goes direct to the use of the lepers themselves.

After twelve years in India, Mr. Bailey came back to Edinburgh, where he superintends the work of the whole mission. Six auxiliary societies were formed in Canada in 1892, and these have since increased to twenty-six in Canada and the United States.

There have been a great many pathetic incidents in connection with this work among the lepers. One of the most interesting departments of this work is the effort to save the untainted children of leprosy parents from becoming lepers themselves. When the parents are willing, the children are put into separate homes, where they grow up without the disease. There are now nine homes of this kind.

A sad case occurred at Almora, the place of one of the asylums and homes among the Himalayas. A bright boy, whose parents were lepers, was in the house and thought he had escaped the taint, but one day he burnt his fingers on the stove without knowing it, and all knew that this lack of sensation was a sure sign of leprosy. With much difficulty he was persuaded to go down to the asylum to live. He has since grown to be a fine looking lad with nothing but the hands affected as yet. He is now a Christian, and is acting as teacher in another asylum. Many children have been separated from their parents, and only one or two have shown signs of the disease.

The mission is supported altogether by voluntary contributions. That the money is well spent is shown by the following extracts. Rev. W. F. Johnson, D. D., Allahabad, writes:

It is simply dreadful to have these poor lepers sitting for hours, entreating to be admitted into the asylum. When I refuse them for lack of funds, they will not go away, but sit calling for pity and holding out their poor stumps of hands and begging to be taken in. Only this morning there were two new cases asking admission, both quite helpless with the disease. I finally decided to take them in, but with many misgivings as to how the expenditure will be met.

Dr. Hutchison, Chumba, writes:

Very sad, indeed, are the sights one sometimes sees when itinerating. There are twenty-four in the asylums who are comfortable and happy and who hear

every day the message of love. There must be several hundreds throughout the state sitting in their wretched hovels, *all alone from morning to evening, and from evening to morning*, hungry and cold and naked, with no hope either in life or death.

Mr. Leonard, Rurki, writes:

I distinctly remember my first visit to the lepers. On the outskirts of the city, on a little mound by the roadside, were eight or ten wretched human beings, in such a pitiable condition that it had the twofold effect of first making me sick, and when this had worn off, of causing such a deep pity for them, that it has never left me and never will. I see them now with matted hair and unwashed bodies, crusted with dirt, clothes that had not been washed since they were first put on (perhaps a year previous), here a toeless foot sloughing, there a fingerless hand literally a festering running sore. Here a bloated face and swollen ears, there two holes that once had eyes in them, there a nose eaten away. The stench was too much for me, and nature shrank saying "Room for the leper, room," yet, with a cry to God, I controlled my feelings and preached to them Jesus, then hastily supplying their bodily wants, sped away, and for days after could not forget the sights and smells.

Later he adds: I had the pleasure ten days ago of clothing eleven men in clean white garments, of such a pattern that simply by inserting their stumps into the short sleeves, it would easily slip over their heads. The poor creatures looked so pleased and showed their gratitude, folding their arms, and bowing to the ground. It would have abundantly repaid any of you generous contributors to have seen this sight. Then looking round to one another, they smiled a happy grateful smile; but the pure white against their loathsome, hot, dry, parched, bursting skin, made my heart ache, and with a prayer to God to make them *pure within*, I left with the words ringing in my heart, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."*

WORK FOR THE BLIND IN CHINA.

BY MISS CONSTANCE F. GORDON-CUMMING.

A sighted Chinaman learning to read his own book, must be able to recognize at sight, at least 4,000 complicated characters. But in Mandarin Chinese, as spoken at Peking, there are only 408 distinct sounds. Mr. W. H. Murray, an English missionary, much interested in the Chinese blind, therefore, strove to find some method by which to represent these 408 sounds to the fingers of the blind. By the system of embossed dots, arranged by Mr. Braille, and now generally used for teaching the blind to read throughout Europe, sixty-two symbols can be produced. By these he represents the twenty-four letters of our alphabet, and various syllables, also musical notes. But the Chinese have no alphabet, so that it is necessary to represent each of the 408 sounds. Mr. Murray solved this difficulty by MAKING THE EMBOSSED DOTS REPRESENT NUMERALS, the same group of dots

* Information will gladly be given, or contributions received, by Mrs. James Watt, Sunny Acres, Guelph, Ontario, Canada.

differently placed representing units, tens, and hundreds. Just as we write 4, 40 or 400, using only ten figures to represent any extent of numbers. Thus it becomes quite simple to represent any numeral whatsoever.

HE THEN NUMBERED THE 408 SOUNDS OF MANDARIN CHINESE. Thus No. 1 stands for A, No. 2 stands for Ai, No. 3 represents An, No. 6 suggests Cha, No. 13 is Chang, and so on.

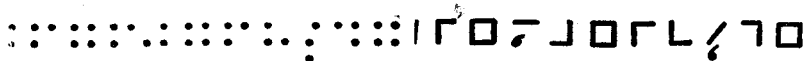
Chinese numerals.	七	給你錢不是叫你喝酒是叫你喝茶	☐
	八	非是念經就是吃齋	☐
	九	北山上有好些樵夫打柴	☐
	十	弟撕琴的書總得用燒糊粘	☐
	十一	弟打兄是因為要分家產	☐
	十二	替你還這筆錢你更該我的賬	☐
	十三	弟兒費許多的工夫為甚麼刨坑	☐
	十四	弟兒北邊住的就是你哥哥	☐
Numeral in Braille's embossed dots.	十五	弟離似乎遠些來到我家也不犯作客	☐

A page from Murray's Primer, giving a sample of the four thousand Chinese symbols, and their simple equivalent in embossed dots, which in no case exceed three groups, representing units, tens, and hundreds.

The pupils having learnt this list by heart (which they do with remarkable facility) thenceforth find that THE TOUCH OF THE DOTS REPRESENTING ANY NUMERAL INSTINCTIVELY SUGGESTS THE CORRESPONDING SOUND (just as in our language, the sight of certain letters of the alphabet suggests certain sounds).

The second stage in Mr. Murray's invention, and one which prom-

ises to prove of incalculable value, was the adaptation of this same system to the use of sighted persons, by the very simple method of USING BLACK LINES PLAINLY VISIBLE TO THE EYE, INSTEAD OF THE RAISED WHITE DOTS, EMBOSSED FOR THE FINGERS OF THE BLIND.



Specimens of numerical symbols embossed for the blind.

Numerical symbols printed in black for the sighted, by filling in the outline between the points.

As it has been fully proved that the most ignorant peasants, both blind and sighted, can by this system learn to read and write fluently in periods varying from one to three months, it is evident that this invention is calculated to prove of the utmost value to the illiterate converts IN ALL PROVINCES WHERE MANDARIN CHINESE IS SPOKEN, AND AS THIS IS THE LANGUAGE OF ABOUT THREE HUNDRED MILLIONS of the inhabitants of China, it must be admitted that the field open to Mr. Murray and his pupils is a pretty large one, and surely all who desire to spread the knowledge of the Gospel in that vast land may well not only wish him success, but also do all in their power to further his very uphill work.

Besides conferring on these poor creatures the ability to read for themselves the Word of God, Mr. Murray trusts that he has herein found the solution of one of his gravest difficulties, namely, how to enable his blind pupils to earn their own living. A few are doing so as organists at mission stations. In common industrial work the sighted Chinamen can always undersell the blind. But if once a considerable demand arises for books in the numeral type, Mr. Murray hopes to provide an inexhaustible supply of work for his blind as compositors, distributors of type, and teachers. The actual printing has hitherto been done by sighted persons.

The blind pupils are found to be successful teachers of others, both blind and sighted. A striking instance of this was early given, when at the request of Mrs. Allardyee (an Australian lady at one of the other missions at Peking), Mr. Murray sent a blind girl to teach her and a party of very ignorant farm women from a distance. Within *one week* Mrs. Allardyee had effectually mastered the system, as had also one of her Bible-women, who wrote a letter to Mr. Murray, without a single mistake. The same thing has been done by various other intelligent pupils. As regards the farm women, all the party, taught only by blind Hannah, returned to their homes in periods varying from one to three months, able not only to read anything at sight, but also to write letters to their kind hostess at Peking.

Blind Peter, who has recently died, was one of Mr. Murray's earliest pupils, when the work was quite in its infancy, and known only to a

very few of his immediate neighbors. But the strange fancy of the foreign book-hawker who cared for the blind so practically as to admit several to share his own humble home, soon became known among these poor creatures, and one morning there came to his door two brothers, aged twelve and fourteen, whose parents had recently died of fever, in a town 150 miles distant, leaving their children destitute.

These boys had accordingly begged their way to the capital, and there the oldest brother besought Mr. Murray to take charge of his blind brother, saying that he himself could earn his own living, but could not provide for two without begging, which he shrank from doing. So Mr. Murray agreed to keep this little lad awhile, to see whether he was capable of learning, and the brother promised to return ere long, to see how he prospered. But evidently fearing lest the blind lad should be returned to his care, the elder brother did not return for two years, by which time the bright little fellow had proved himself an eminently satisfactory scholar—the best hand at stereotyping, and most reliable in all departments of work, and having, moreover, the markt talent for music, which in due time led to his appointment as organist of the London mission at Peking.

When the elder brother returned, Mr. Murray took him into the school, and without speaking a word, placed his hand in that of the younger, who instantly recognized the touch, and great was the joy of both in talking over their varied experiences. Of course, there was no further question of Peter resuming his travels. It was plain that he was on the way to earn his own living by teaching others, and making himself useful in a thousand ways, and thence forward this has been his never-failing record. By degrees he rose to be Mr. Murray's right-hand man in all departments of the school, taking charge of all new pupils on their arrival, and teaching them most successfully. He was also a very earnest and persuasive preacher.

When in May, 1890, Mr. Murray attended the Great Missionary Conference, held at Shanghai, he took with him blind Peter, as a most practical illustration of the results of his system of teaching the blind, and Peter's excellent reading, writing, and playing on the church organ, won for him enthusiastic appreciation from that great assemblage gathered from all parts of China.

Naturally, on his return to Peking, Peter's fame went abroad, and doubtless was not without its influence in captivating a very pleasant-looking sighted girl, who, having been brought up in a Christian school, was allowed the unheard-of privilege of selecting her husband from an available half dozen young men. She unhesitatingly selected Peter, as being the best, cleverest, and best-looking of the lot, and they seem to have been a very happy couple during their brief years of married life.



BLIND FORTUNE TELLER, NOW PREACHER.

Alas! while Mr. Murray was absent in Scotland he received letters from Peter, telling of failing strength. He was apparently a victim of the dread consumption, which has proved fatal to so many of the most promising students. He wrote that he feared he would have past away ere his dear friend returned to Peking, but happily, he and they were spared that trial. It was not till about the beginning of March that Peter was translated from his life-long physical darkness to the unspeakable joy of "beholding the King in His beauty" in the land where there is no need of the sun, because the Lamb is Himself the light thereof.

In 1892 the delapidated old Chinese house which was on the little property when it was bought for this mission, was condemned as being unfit to live in, its inhabitants being literally washed out of it, and their goods destroyed by the violent annual downpours of summer rain. Repeated appeals have been made to the public to supply the necessary funds for rebuilding it. But Mr. Murray has all along urged that, instead of spending a considerable sum on rebuilding on the present cramped site, which would necessitate the house being now made two stories high—a detail very seriously objected to by the Chinese—we should endeavor to raise a sum sufficient to secure the adjoining premises, on which are Chinese houses, which can easily be adapted for the purposes required. This would permanently benefit the mission, as it would secure ample space for the extension of the Blind School and development of the printing works, instead of everything being crowded, as it now is, with no space even to accomodate pupils, either blind or sighted, desirous of lodging at the mission while being taught.

There can be no question as to the great advantages involved. Hitherto, however, the subscriptions received have not proved sufficient for even the minor outlay, so that Mr. Murray's larger hope was not seriously entertained till a letter was received from a self-supporting missionary lady to say that she considers the acquisition of this property so essential, that (although the risk of a permanent reduction of her small income is a serious matter to herself) she has decided to guarantee £1,000 of the whole cost, provided that steps are at once taken to secure the property and to raise the balance of the money. Instructions to this effect have accordingly been sent to the Committee at Peking, in faith that the requisite sum—*about* £1,700—will be forthcoming, for it is earnestly hopt that those who sympathize with Mr. Murray's work will not allow this generous missionary lady to be called upon to meet her guarantee.*

* Since the above article has been printed we have received another much more complete from Miss Gordon-Cumming, which we will print in a later issue. This work strongly deserves our hearty support. Subscriptions of any amount will be gratefully received by the Treasurer, Mr. James Drummond, 59 Bath Street, Glasgow; or by the editor of this REVIEW.

POLYGAMOUS APPLICANTS.—IV.

WHAT MISSIONARIES THINK SHOULD BE DONE WITH THEM.

BY REV. DANIEL L. GIFFORD, SEOUL, KOREA.

REPLIES RECOMMENDING ADMISSION OR FAVORING LENIENCY.

China.—*Rev. J. Hudson Taylor* (China Inland Mission), Shanghai.

The China Inland Mission has no mission rules as to church formation and discipline; being interdenominational, each missionary forming a church organizes it in the way he believes to be most scriptural. The mission secures that the organization adopted by the first missionary or missionaries shall be maintained by his successors. I can therefore only give you my own opinions.

To the first question, I should decidedly reply, No. If there be good reason to believe that a man is regenerate, and has therefore received the Holy Spirit as earnest and seal, the question of Peter, Acts 10 : 47, is in point. To the second, I should reply in the affirmative, under the condition that he proved faithful to his wives, did not add to their number, and sought their conversion. Of course, he would be precluded from holding office in the church. As to your third question, so far from being *required* to put away I should say he was not at liberty to put away any wife to whom he was legally married, unless she had been unfaithful to him. Adultery is the only ground our Savior allows for putting away.

To your fourth question, I should reply, by all means baptize her. The above conclusions seem to me sustained by our Savior's requirement that adultery be the only lawful cause of divorce, and by His further statement that a woman divorced for any other reason is caused to commit adultery. A man therefore putting away a woman because she is his second wife, being an inciter to adultery ought to be disciplined if he were in the church (Matt. 5 : 32 and 19 : 9). If any of the wives voluntarily wisht to separate from the husband, they could do so by mutual agreement, but such wives must remain unmarried, in which case the husband would, of course, be responsible for maintenance. The only case in which separation brings freedom, is that mentioned in I. Cor. 7 : 15, in which the unbelieving husband or wife takes the responsibility and will not dwell with the believer. During an acquaintance of mission work in China of over forty years, I have seen the practical working in our own and other missions, both of the Scriptural method I have referred to above, and of the mistaken one, which some think necessary. In the former case I have known both the wives and all the children converted and living together in a happy home; in the latter case I have seen great hatred to the Gospel develop in the case of the one put away; I have seen such distress occasioned that the husband has felt constrained to take the woman back again, has given up his connection with the church, and instead of being a believer, has become an opponent. "Love worketh no ill to his neighbor." Putting away inflicts the most grievous wrong on helpless and unoffending women.

Rev. Hunter Corbett, D.D. (N. Presbyterian), Chefoo.

Some years ago a missionary of much experience persuaded an applicant for baptism that it was his duty to put away a second wife previous to baptism. Soon after the missionary received a visit from the second wife, who questioned him somewhat in the following manner. "What authority have you to demand my husband to send me away and dishonor me before all my kindred

and people? What sin have I committed deserving of such treatment? What is to become of my helpless children? Are they also to be dishonored and treated as outcasts? Does the all merciful and compassionate Savior of whom I have heard, require such a step for admission into the church and into heaven?" etc., etc. The missionary was not prepared with a "thus saith the Lord" in answer to such questions. He began to study his Bible anew on the subject, and was led to change his views, and receive the man without complying with the condition originally laid down. In a late number of the *Presbyterian Messenger*, Pittsburg, is an able exposition of I. Tim. 3:2, Dr. Warfield, of Princeton Seminary, takes what seems to me the only tenable view, viz., that there were undoubtedly members in the Christian church (in the transition period) who had more than one wife, and that class was clearly not eligible for office.

More than twenty years ago two women, the wife of one man, not a Christian and yet not an opponent, applied for baptism for themselves and for their children. What was to be done? They gave good evidence of conversion. Neither could put away her husband, if she had wisht. The question seemed plain. Who could forbid water? They were received. Our General Assembly has been appealed to again and again to decide this question—once when I was a member. The only action the Assembly could take was to refer the case back to those who have charge of the work on the field, where all the facts are known as they can not be at home. I am aware that the Methodists working in India refuse to baptize a polygamist; but in my judgment they have no more Scripture for this than they have for baptizing adults without any true evidence of conversion.

Rev. C. W. Mateer, D.D. (N. Presbyterian), Tungchow.

My own mind is very definitely settled. When a man has two wives taken before he knew the law of God on this subject, he should be received to the communion of the church without being required to give up either of them. The Old Testament example is enough to prove that true piety is not necessarily inconsistent with the having of two wives. The heathen are in the same state of ignorance as were the Patriarchs, and their wives are *real wives*, taken in ignorance, still *wives*, and can not be divorced without sin. The wrong done to a wife divorced under such circumstances would be very grievous, ruining her position for life. The case with the woman asking for baptism is practically the same. She is a *wife* and she can not and should not be askt to leave her husband. A vast deal of wrong has been done by requiring the breaking up of the marriage relation in such circumstances. Christ never intended that any such violence as this should be resorted to in bringing in faith in him. It is enough that such a relation is a disability for holding office in the church.

India.—*Rev. John N. Forman* (N. Presbyterian), Fatehgarh-Ferrukhabad. Referring to the memorial of the Synod of India sent to the General Assembly, he says: "Almost all of our missionaries and native preachers and elders *favoured* the admission of the man having more than one wife to church membership. . . . I have, myself, as yet never been confronted by a case. But I have favored the admission of the man and his wives."

Rev. S. H. Kellogg, D.D. (N. Presbyterian), Allahabad.

This whole question came up before our Synod, comprising all the missions of our church in India, at the meeting of our Synod last November [1894], in this form—I quote the words from memory: "Resolved, that the General Assembly be askt to modify their action of 1875, so as to allow the question of the admission

of polygamists to the church in foreign countries to be left in each case as it may arise to the ultimate decision of the highest church courts in those countries." The question was discusst in a debate of markt ability, and at great length. Some took the ground that *under no circumstances* whatever was it right to admit any man to the church by baptism having more than one wife. Others, and those as appeared from the final vote, the *great majority*, thought that every case must be judged on its own merits; and that when the polygamous relation had been entered into in the days of Mohammedan or pagan ignorance, it did *not*, of itself, constitute a sufficient bar to the admission of a man to baptism and the Lord's Supper. It was the judgment, apparently, of the great majority, in accord with that of all the church fathers of the first two or three centuries, that this view of the matter was sustained, and even required, by I. Tim. 3:2. On the ground of this passage, the Synod was unanimously of opinion, *that under no circumstances whatever*, should any such polygamist communicant be eligible to even the lowest office of the church; and I hardly need perhaps to add, that the Synod was as unanimous in the judgment that any *second* marriage, the first wife being alive (apart from the case in which there had been divorce of the wife on the ground of her adultery), or any *additional* marriage by the *polygamist* himself after admission to the church, would be ground for excommunication here no less than in America and other lands under Christian law. . . .

The Synod resolved, by a vote of 43 to 10, to ask the General Assembly to make exception to their rule requiring the compulsory separation of all the polygamist's wives but one, as a condition of baptism and communion; and to leave the decision, as to what was to be done in all cases, to the ultimate decision of our church courts here. This vote meant, that in the judgment of the great majority of Synod, about 4 to 1, a polygamist *should not* be required to put away all but one wife, as a condition to baptism; and that such a man, while admissible to both sacraments, was forever precluded from receiving any office in the church. With regard to your other questions, I can only answer from the recollection of what came out in the debate, as to opinions held by different members of Synod in the small minority. A *few only* think the polygamist should be kept outside the church as a perpetual catechumen till all his wives but one have died; a kind of "proselyte of the gate." Question III. (a) by the minority in our Synod, and also by those in other missions, who agree with them. would be answered differently by different men; there is nothing approaching to unanimity of sentiment on the subject; while those who maintain the position indicated in your Question I. [a perpetual catechumen] think it would be quite *wrong*, often *cruelly* unjust, to the women and children in our existing condition of society, to require the converted husband to live apart from any one of his wives. In *this* position *that part* of the Synod's minority are quite at one with those of us who agree with the majority of Synod. Of those who think that all the wives but one should be put away, I think all would agree that if one or more wives are to be put away, the man must be required to support them and their children throughout the term of the natural life of the wife, and as long as the children may need a father's support. As to Question IV., I do not recollect that that case came up formally in the course of discussion, but I may say, *as a matter of opinion*, that the majority would probably hold that the same principle would apply in the case of the wife of a polygamist, when converted, as to himself, whatever that might be. The great majority would probably agree that the circumstances of her husband having other wives, was *not*, of itself, sufficient to debar her from baptism and communion. It will be of interest to you to know that the *ladies* of our mission, who were present during our Synod meetings, married and single, were so much interested in this matter, that they took a vote to ascertain the state of opinion

among themselves on this subject, which resulted, if my memory serves me accurately, in a vote of 30 in favor of the receiving of polygamists without requiring them to put away their wives, to only 3 or 4 against this being allowed. Of these 3 or 4, one, and, I think, two, were young ladies who had only been two or three weeks in the country. When you remember how, in our conditions of society, these ladies knew much better than we could the practical working of the conditions of zenana life, you will agree that their judgment becomes of much moral force. As for "the rule or practise of our missions" hitherto, we have had no "rule" one way or the other; it has been left to the judgment of individual missionaries. In point of fact, those who practise polygamy in India, whether among Mohammedans or Hindus, are but few; and few cases of polygamous candidates for baptism have come before us. *In a very few* instances, such have been received into the church, without putting away their wives; and no court of our church has ever made objection to their admission, or censured any brother receiving them. As for my own opinion on this subject, which you ask for, I may say that I am emphatically of opinion that I. Tim. 3:2 implies inevitably that in the churches referred to, there were men who had more than one wife; and that, therefore, as this is not made a matter of censure by the apostles, inspired authority sanctions, by necessary implication, the admission of men having more than one wife, from non-Christian communities into the church, *without* requiring them to put away any one of their wives. To require this of any man, seems to me to require him to do a gross wrong to those whom he should thus put away. Here in India, the woman put away would inevitably be regarded as presumably a harlot; if she keep her own children with her, they are deprived of the Christian nurture, on the part of their *father*, to which they have no less a claim than for food and clothing; if they are separated from their *mother*, and kept with the father, this again is a cruel wrong both to mother and children. In short, to require this putting away of any one of the wives as a condition of baptism, seems to me a clear instance of doing evil that good may come.

SUMMARY OF OPINION.

The vote of those replying, or whose authority has been cited, together with missions that have put themselves on record by special action.

Recommending Exclusion.—Bishop E. Bickersteth, M. L. Gordon, J. B. Ayres, J. L. Atkinson, and J. B. Porter, of Japan; J. Bates, T. Barclay, W. Gauld, J. N. B. Smith, W. M. Hayes, C. Hartwell, David Hill, A. Foster, H. V. Noyes, and Griffith John, of China. The Presbyterian, Congregational, and Church of England bodies, of Japan, and the English Wesleyan Mission of China.

Recommending Admission, or favoring leniency.—P. D. Bergen, Y. K. Yen, T. Richard, A. G. Jones, D. B. McCarty, H. H. Lowry, J. C. Gibson, J. R. Goddard, John Wherry, J. L. Stuart, R. Lechler, James Carson, J. Macintyre, John Ross, S. F. Woodin, H. C. Du Bose, D. E. Hoste, Stanley P. Smith, Wm. Ashmore, Jr., Wm. Ashmore, H. D. Porter, the late J. L. Nevius, the late A. P. Happer, B. C. Henry, Arthur H. Smith, J. Hudson Taylor, Hunter Corbett, and C. W. Mateer, of China; J. N. Forman, and S. H. Kellogg, of India. The Irish and Scotch Presbyterian Missions, of Manchuria; the Basel Mission, American Board Mission, of N. China, and the Synod of India (N. Presbyterian), by a vote of 43 to 10.

INDIVIDUALISM IN MISSIONARY WORK. *

BY MISS ALICE KING, COE COLLEGE, CEDAR RAPIDS, IOWA.

Individualism is *personality*, one's separate, distinct *self*. Take away from any one the lights that shine upon him from the protecting love of the home circle, from the glitter of fashionable life, from the fascinations of popularity, or from the glamor of high place and power, and apart from these, see the man as he is, and you have his *individuality, himself*. That this *real* self is often very different from the *apparent* self no one can doubt; the real self is often hard, cold, and ungenerous, when the apparent self is amiable, sympathetic, benevolent. The reverse is also sometimes true: one may seem indifferent or stern, when the real self is intensely earnest. But, after all, disguise it as we may, it is the true self, the individualism, which leaves its impress on our lives and on our work. How true it is that "in the central deeps of our being we are alone!" "Each must take up his life plan alone, and preserve in it with a perfect privacy with which no stranger intermeddleth." This is one of the truest thoughts of life, yet we shrink from dwelling upon it, for it is so awful in its self-reaching, in its issues; yet God Himself has established it in that, "Every one of us shall give an account of himself to God." Perhaps, we do not think enough about our individualism, nor value it rightly. How few of us know ourselves just as we are! How few are conscious of this individual life-plan, of capacities distinctively our own! Certain it is we shall never discover our individualism by disparaging it as some are wont to do.

A celebrated English novelist, who even when a schoolboy recognized his own genius and determined to lead a literary career, refused to indulge in the follies of his gay companions. But on one occasion he was induced to enter a gambling saloon. It was his first play, and enchanted by its fascinations, and lured on by success, he spent most of the night at the gambling-table, and then went to his room with a purse heavy with his unworthy gains. Going to a casket which stood upon his dressing-table to secure the money, as he turned the key he saw his own face reflected in the mirror. He was startled at its appearance; not only was it pale and haggard, but about the mouth was a sinister expression never there before, and the blue eyes had lost their manly frankness. That moment was the resolve taken, and ever afterward kept, that never again would he yield to the insidious charms of the gambling table. As we see ourselves reflected in the

* This paper is the substance of an address given first in Iowa City, then by request repeated before the Ladies' Missionary Societies of the Synod of the State in 1894 at Waterloo, Ia., and, frequently called for since. It is here given as near as may be, as spoken, and by the special solicitation of many who heard it. The author is an intimate personal friend of the editor, and long known by him as one whose modesty is equal to her merit.—EDITOR.

mirror of God's word, may not we see there the image of Himself in which He created us, and resolve never to mar that likeness?

Neither should we be discouraged if our individualism is different from that of some one else. The infinite diversity of individualism lies side by side with the infinite diversity in the physical world. No two leaves are ever just alike, no two flowers have just the same perfume, no two fruits have the same flavor, and no two faces exactly similar features; why then should we expect any more sameness in mental qualities, dispositions, and abilities?

Yet while this individualism is so distinctively and entirely our own we can not keep it to ourselves; it is this more than anything else about us that leaves its lasting impress upon others "None of us liveth to himself." Consciously or unconsciously, willingly or unwillingly, for good or for evil, our individualism is effecting others. Have we not all known persons whose very presence changed the atmosphere about them, whose lightest word roused noble aspirations, whose smile cheered, whose gentlest touch gave peace? And alas! the reverse here is true; a word can check our enthusiasm; there is a smile that only debases, a touch that pollutes.

Stanley had heard of the wonderful explorations, marvelous endurance, and generous self-sacrifice of Livingstone, but it was not until he had taken the Missionary Explorer by the hand in the depths of African forests, and seen his daily life of suffering and self-denial for the good of those degraded natives, that Stanley recognized the power and beauty of Christianity, which had prompted and made possible such nobility of life. The sublime sibyls and prophets of Michael Angelo show the strong, rugged character of that great artist, yet none the less truly is Raphael's gentle spirit reflected by the pure Madonna faces which he loved to paint. Walter Scott never could have drawn such magic word-pictures of Scottish life, had he not so loved the Highlands, the dales, the lakes, and heather of his native land. The characters depicted by Byron's genius would not have been so distorted, had he himself not seen all things through a false medium. Shakespeare, who perhaps hides his individualism more than any other author, can not conceal his wondrous knowledge of his fellow-men and his sympathy with all their moods and passions. In Mozart's "Miserere" was there not represented in music the restless longing of his own unsatisfied spirit? in Bethoven's symphonies the desire of his own dull ear for the joy of harmonious sounds? and in Heine's pitiful wallings the outcry of his own bitterness of spirit?

Among the missionary names that we cherish most tenderly stands pre-eminent that of Harriet Newell. Why? Not for the sake of her work, for she was not permitted even to begin the work she had hoped to do for God, it is for what she was that we love her; for the devotion that led her in the very bloom of her beautiful womanhood, to prefer

a life of self-abnegation in a heathen land to a life of ease in her New England home. Not her *work*, but *herself* made her the leader of that long line of Christian women who have given their lives to the cause of foreign missions.

The Reformation in Scotland, France, and Germany assumed different phases, because the leading spirit in one was that of the fiery Knox, in another the gloomy Calvin, and in the third, the large hearted, great-souled Luther?

We each have an individualism which must be taken into account. How then may we use this individualism in missionary work. Think for a moment of the great needs of foreign lands. In China proper, with a population of 350,000,000, there is but one missionary to every 500,000; in India, with a population of about 280,000,000, one missionary to 400,000; in Siam, population 10,000,000, one missionary to 1,000,000 persons; some cities with a population of 280,000, have not even a Bible reader or a native teacher; in Western Africa, 90,000,000, and "scarce a missionary," and further south in the Kongo Free State, 40,000,000 who have not seen a missionary; in all Africa, it is said, there are to-day 150,000,000 of people who have never seen a Bible nor heard the first proclamation of the good news. With nothing before us but these few figures, who would miss the opportunity of doing something?

Consider, too, the fascinating interest of these lands—China, India, Japan, Siam, Persia, Africa. They have extended plains, picturesque and fertile valleys, vast forests producing rare and beautiful woods, deep mines stored with precious ores and gems, vast river systems, numerous lakes, harbors fitted for a world's commerce, and mountains of wondrous grandeur. They have populations of whose numbers we have little conception. They have histories, mystic, ancient, tragic. They have political institutions worthy of a statesman's study. They have architectural monuments that might be well numbered among the world's wonders. Many of their kings and princes are clothed in fabrics of such delicate and costly texture as no European loom can weave, and dwell in palaces of marble so delicately wrought, so inlaid with mosaics, so adorned with precious stones, and so furnished with silver and gold and ivory, that one could more easily fancy them the product of a magician's wand, than the labor of barbaric hands. Their philosophers study a literature that both fascinates and baffles the Christian scholar. This is, indeed, the bright side of the picture, but its dark side is even more thrilling, so revolting, so terrible are its shadows of degradation, cruelty, and vice.

Is there any need even to outline the picture of the home mission regions of our own land? Could we draw a veil over the vague historic past, loose sight of the teeming myriads, forget its effete arts and unprogressive literature, the geographical outline of the far East would serve as well for the far West. There, too, are to be seen vast

river systems, magnificent mountain ranges, great lakes, one harbor within the Golden Gate where the world's navies could float at ease, mines of inexhaustible wealth, forests whose woods are simply peerless in their beauty, valleys of matchless fertility, and plains of almost incredible extent. It is only by comparison that we can at all realize the greatness of the West. You can go by steamboat on the Mississippi and Missouri rivers as far as from New York to Constantinople. Place California on the Atlantic Coast, with her northern boundary on the southern limit of Massachusetts, and the southern edge would coincide with the southern boundary of South Carolina. The greatest measurement of Texas is about equal to the distance between Boston and Chicago. "Lay this same Texas on the face of Europe, and this giant with its head resting on the mountains of Norway, with one palm covering London, the other Warsaw, would stretch himself down across the kingdom of Denmark, across the Empires of Germany and Austria, across Northern Italy, and have his feet in the Mediterranean." Put all the inhabitants of the United States in 1880 into Texas, and the population would be scarcely as dense as that of Germany.

California, Idaho, Montana, Nevada, and Colorado have boundless resources in their mines of gold and silver. Not a State or Territory west of the Mississippi is without iron, only three where lead is not found, and only two without copper. Besides salt springs and salt lakes, there are beds of salt covering thousands of acres. Nevada has borax enough to supply mankind, and Texas yields gypsum enough to supply a universe. The Colorado River in some places cuts its way through mountains of solid marble, and building stones of all colors are found in immense abundance in the Rocky Mountains. Even to summarize the natural resources of the West is wearisome. Yet amid all this utility grow in regal profusion fruits of delicious flavor and flowers of such marvelous beauty that the American as well as the Asiatic shore may boast its Flowery Kingdom. And the rapid progress of this great West in all the arts and culture of social life is as phenomenal as are its natural resources. "And as it is without a precedent, so it will remain without a parallel, for there are no more new worlds—America holds the future."

But this fair Western picture has, like that of the East, some dense shadows. Amid these scenes of sublimity and beauty there may be found such degradation and evil as will make us ashamed of our past and fearful for our future, unless they be overcome through the power of Christianity. We can well believe that "America holds the future," but let us so work and pray that she shall hold it for truth, purity, and Christian righteousness.

What of those who have gone to carry to the East and the West the one thing lacking—the knowledge of God, the obedience to His

law? For such a work none but heroes and heroines are worthy, and such has God provided. If there is anything in heroism to attract us, in scholarship to win, in usefulness to enkindle our enthusiasm, or in devotion to inspire, we can find all these nowhere more clearly shown than in the lives of our missionaries. Mark the numbers who are winning a martyr's crown in saintly lives of self-sacrifice in the isolated homes and unappreciated labors of our Western missionaries, or who have already won it on the plains of Africa, Siam, China, India, and the islands of the sea.

The time is past when to be ignorant of missionary enterprises was excusable. In these days not to know the work of missions is to be lacking in one of the essentials of an intelligent member of society. Become acquainted with missionaries. Discover their individualism, that yours may touch it at many points. Once truly interested in some special field or some particular workers, tell others of them, and arouse their enthusiasm. With a consciousness of your own individualism, and of your responsibility for its use, and with a knowledge of the individualism of missionaries, you will not be long in finding out many ways in which the two may be brought together in helpful contact. If we are rich, we can give money; if powerful, our influence; if eloquent, our thrilling words; but I suppose the grandest way of all to use ourselves is to *be* missionaries. Oh, what a life that must be! What must it be to employ all one's powers for others; one's life freely spent for the uplifting of other lives; one's self all given away that some other self may be saved! It seems to me the height of human consecration—it is like *Christ*. All have some precious thing that God can use in this great work. Have you a patriotic heart that loves country next to God? Then help win that dear country for God. Have you skilled fingers to use the needle, the pen, the pencil, the brush, or to touch musical keys? Have you an eye, quick to see the wants of others? an ear sensitive to another's cry for help? a heart thoughtful and sympathetic? Have you a voice eloquent in speech or sweet in song? All these may be used for God if only they are consecrated to His service. God only asks you for what *you* can do, not for the work of some one else.

“The God who sent men to preach the Gospel of His Son in their humanity, sent each man to preach it in his humanity.” And just here comes in another of God's great truths. To use our individualism for God is but to increase its beauty and worth to ourselves; to seek to enlighten another life is to drive away darkness from our own; to seek to lead another soul to Christ is to draw nearer to Him ourselves. Work for others begets nobility of character in the worker. Ruskin says: “The power of the *masters* is shown by their self-annihilation;” and George McDonald writes: “There is no forgetting of ourselves but in the finding of our deeper, our true self, God's idea of

us." "The glory is not in the task, but in doing it for Him;" true, but doing it for Him ennobles even the meanest task, and all our work grows in importance, in beauty, and in effectiveness, as we bring this spirit into the doing of it.

This brings us to the crowning truth and glory of this individual work for an individual end; it is God's own appointed method, and so *must* succeed. It has often been questioned why there was need of so much preaching in Christian lands. Why *home* missionaries, when all in America either have or may have the Bible; why must God's truth be proclaimed every week by the mouth of the living preacher? Just because it is God's way. So Christ Himself worked and taught, and He must be our example. It is recorded that great multitudes followed Him, and that from out those multitudes one leper stepped and worshipped Him with the prayer, "Lord, if Thou wilt, Thou canst make me clean," and touching him, He said, "I will, be thou clean." Never can we be saved ourselves until personally we come to a personal Savior; never can we do Christ-like work until we learn to follow His example, to stretch out our hand and help.

Let each bring what he or she has to the Master. Only bring it, give it, trusting to His wisdom to find a place for it—for us—in His great plan. Let no false depreciation of our individualism cause us to miss the "blessedness of spending and being spent in His high service, where all loss is gain." Never let us be disheartened because we can do so little. Never forget the words with which our Savior blest the woman who brought her alabaster box to give to her Lord. It was not much, but it was her best, perhaps her all, and He rewarded her deed with the matchless praise, "She hath done what she could!"

"God smiles, and takes with equal love
Our various gifts, and knows no great nor small;
But in His infiniteness sits above,
And comprehends us all."

A CALL FROM KOREA.*

BY MRS. ISABELLA BIRD BISHOP.

I came to Korea a fortnight earlier than I had intended in order to attend the Presbyterian Annual Meeting, and I am very thankful that I did so, for I have not elsewhere seen such an earnest, cheerful, whole-hearted body of men and women, with so completely one aim in view and so much in harmony in the way of carrying out. The

* We reprint part of a letter from this noted lady traveler and author, written November 2, 1896, to Dr. F. F. Ellenwood, of New York. It has already had extended notice in the religious press, but deserves as wide a circulation as possible. No traveler is more entitled to a hearing than Mrs. Bishop, who for many years has journeyed in the Orient. She is a convert to missions through seeing the need of the heathen and the work accomplished by missionaries.

accounts of work, specially of that in Pyeng Yang district, were absorbingly interesting. The harvest so far has fulfilled the promise of a year ago. The hearts of all present burnt within them, as we heard these reports, and the feeling of gratitude found fitting expression in the hearty singing of the doxology, "Praise God from whom all blessings flow." But I confess that I feel very bad about the prospects for Korean work, unless the Church awakes to a sense of what the situation really is. I have no special interest in Korea, and in the three years of travel now drawing to a close, I have visited over one hundred mission stations and am not conscious of having felt a greater preliminary interest in the work at one than at another. But I am bound to say that the needs of Korea, or rather the openings in Korea, have come to occupy a very outstanding place in my thoughts, and I should not be justified in withholding my view of them.

The Pyeng Yang work which I saw last winter, and which is still going on in much the same way, is the most impressive mission work which I have seen in any part of the world. It shows that the Spirit of God still moves on the earth, and that the old truths of sin, judgment to come, of the Divine justice and love, of the atonement, and of the necessity for holiness, have the same power as in the apostolic days to transform the lives of men. What I saw and heard there has greatly strengthened my own faith. But it is not in Pyeng Yang only, but here in the capital, and especially through the women's work, of which Mrs. Gifford is such a noble and faithful representative; that the seed sown so long in tears is promising to yield a harvest, if the reapers come. And tho, in lesser degree, there are signs elsewhere that the leaven of the Gospel is working.

A door is opened wide in Korea — how wide only those can know who are on the spot. Very many are prepared to renounce devil worship and to worship the true God, if only they are taught how; and large numbers more who have heard and received the Gospel are earnestly craving to be instructed in its rules of holy living. I dread indescribably that unless many men and women, experienced in winning souls, are sent speedily, that the door which the Church declines to enter will close again, and that the last state of Korea will be worse than the first. The methods of the mission are admirable in the training of the Christians to self-help. They are helping themselves to the limit of their means. Also admirable are the methods used for fitting the Koreans to carry the Gospel intelligently to their brethren. This work alone requires four times the number of men already in the field to carry it on! Yet on it perhaps more than on any other agency hang our hopes for the advancement of Christ's kingdom in Korea. Truly "a great door and effectual" is opened; I sadly ask — is it to close again? Your Church is rich in the silver and gold which are the Lord's. The abandonment of a few luxuries on the part of your members, with an increase in the spirit of self-sacrifice, might mean eternal salvation to many in Korea, but what a fearful responsibility it will be if the door closes! There are men and women willing to come to Korea if a moderate sustenance be provided. The money value of a ring, of an evening dress, of a carpet, of a seaside trip, would support a laborer for a year; I write strongly, I dare not apologize. I have been compelled to feel strongly by what I have seen and heard in Korea.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

West China.

BY REV. SPENCER LEWIS, CHUNG KING,
CHINA.

The term West China is usually regarded as including the three provinces of Szchuan (Se-chuen), Kueicheo and Yünnan. Szchuan is the largest, and probably the most populous province in the whole empire. The figures usually given for the population are a century old, while there is every evidence that the population is constantly on the increase. Early in the present dynasty, which had existed for two centuries and a half, frightful massacres left but a sparse population, the vacant places being afterward filled by a vast influx from adjoining provinces. When a Chinaman in Szchuan is asked from what province he comes, he will frequently reply, "Hupeh," or "Hunan." If he is then asked how long since he came to the province, a common reply will be "200 years," identifying himself with his ancestors in a very certain Chinese fashion. The population is now dense everywhere, except in the very mountainous regions. For a long period no war has decimated the population, and this province of Szchuan is never subject to extensive floods and famines. The Roman Catholic priests, who have good opportunities of judging, estimate the population at 45,000,000. Adding the population of Kueicheo and Yunnan would probably give a total of from 60,000,000 to 65,000,000, or about the present population of the United States.

The territory of Szchuan is 166,800 square miles, and of the three provinces 339,323 square miles. This would be about equal to the population of seven great states of the Mississippi valley, viz: Illinois, Iowa, Wisconsin, Michigan, Ohio, Indiana, and Kentucky.

With the exception of the wild tribes and the Tibetans who have come into

this territory, the population is homogeneous, and speaks the same language, viz., the Mandarin, or court dialect. Variations there are, but not so important but that one can travel from the borders of Burma up through the western and northwestern provinces clear to the imperial capitol, Peking, a journey of between five and six months, and still make himself understood with the Mandarin tongue. It is the language of about three-fourths of the people of China, or about 300,000,000. No language on earth is spoken by so many people. On the other hand, from Shanghai to Canton the dialect often completely changes within a distance of 100 miles or less. It is easy to see that a region with a common language commands points of vantage for missionary labors that a region divided among many dialects does not possess. The aboriginal tribes and the Tibetans, though they speak languages of their own, through mingling with the Chinese for purposes of trade, have become more or less acquainted with the Chinese language, and many of them might be reached by the preaching of the Gospel in that tongue. Thus, when God shall have opened the doors of Tibet to the missionaries, there might be Tibetan converts already prepared to preach the Gospel to their own countrymen.

With the exception of a few river bottoms and large plain in which is situated the capital, Chentu, the province of Szchuan is decidedly hilly or mountainous. Kueicheo is still more mountainous, while Yunnan is mountainous, with great stretches of table lands situated six or seven thousand feet above the sea. Though there is so little land, the industrious farmers terrace the hillsides for rice fields. A part of these remain filled with water after the rice is harvested and the rest are planted to winter crops of wheat, opium, peas, etc. The

atmosphere in Szchuan and Kueicheo for the most of the year is so humid that there is very little evaporation from the fields. The cloudy days are more numerous than the sunny ones, which is not pleasant to those who are accustomed to brighter skies. But passing into Yunnan there is a sudden change. One traveler, journeying from Szchuan to Yunnan, found himself ankle deep in mud on one side and ankle deep in dust on the other side. On the Szchuan side, the clouds seem to deposit their moisture as they strike the mountains, leaving little for the Yunnan side. In the latter province it is bright for about ten months of the year, as is the case of North China and the most of India. The rainfall is so inadequate that large tracts of fertile land remain uncultivated, or produce but scanty harvests. As a consequence this province has the smallest population in proportion to its area of any province of the eighteen. The masses of the people are poverty stricken as compared with the prosperous people of Szchuan.

In Szchuan the rice crop of 1896 has been nearly ruined by excessive rains. In the midst of a good harvest the rains began and continued, almost without interruption, for 100 days. The rice rotted in the fields, or became moldy in the granaries. Even the straw rotted so that there was none with which to rethatch their houses or feed their cattle through the winter. In a short time the price of rice had gone up to double the usual rate, with the prospect of going higher still. This means great scarcity and suffering among multitudes of people, though not necessarily a great number of deaths from actual starvation. Other rice-growing fields of the empire are so distant that, without railways, no food can be brought in.

The productions of West China are varied and valuable. Nearly everything is produced that is necessary for food, clothing and shelter. With little means of communication with the outer world except through that great artery of commerce, the Yangtse-Kiang, they have

been accustomed for centuries to subsist almost wholly on what they could raise from their own soil. Rice is the chief food of the people, but in mountainous regions the people subsist chiefly on maize and potatoes. Wheat, barley, millet, beans, and peas are grown in considerable quantities. Enough sugarcane is raised to supply the home demand for sugar, though it is not refined to suit western taste. Salt is produced in large quantities and exported in all directions, forming a considerable source of revenue to the government. At the place where the most salt is produced are self-flowing wells several thousands of feet in depth. Some of these contain brine, and others natural gas which is used to evaporate the brine. There is an abundance of silk, but cotton is not largely grown, much cotton, cotton-yarn, and cotton-cloth being imported. Sufficient tea is produced for home consumption and large quantities are exported into Tibet and Siberia. The Szchuan province is noted for its medicines, large quantities of which are exported. Much of the medicines are the same as are imported by our mission doctors from London or New York, but they are in a crude state, or not in best condition for their use. Most of the fruits to be found in temperate zones are found in West China, though no berries or currants are cultivated. However, most of the fruits, grains, and vegetables are inferior to the same kinds grown in the home lands. While in most parts of China the farmers live in hamlets and go forth to their work during the day, in Szchuan they live upon their farms or holdings just as farmers do in America. This is doubtless because they have lived at peace for many generations, and do not need to gather into hamlets for mutual protection.

Provision is made for the vices of the people. Spirits are made from maize, millet, and rice, and tobacco is grown extensively, and opium in its season in some parts of the country seems to cover half the land. The last is a grow-

ing scourge, which threatens the Chinese people with ruin physical, moral, and mental. No opium worth mentioning is imported from India to West China, but every year an increasing quantity is sent down river to other parts of China. The native opium is much milder than the Indian drug, and so cheap that a regulation smoke in an opium den costs only about one cent. Every year the poppy is encroaching on the fields of grain and vegetables, so that when there is a poor crop of rice multitudes go hungry. An alarming proportion of the men and a considerable number of the women are addicted to the use of this pernicious drug. It is a common cause of backsliding among our Christians or inquirers. Missionaries can not countenance the opium habit among their converts. It is an insidious foe whose stealthy approach can not easily be detected. It steals away manhood, selfrespect, family affection, and regard for truth.

Mining is little carried on, and when it is, it is usually by the rudest of methods. The upper Yangtse has received the name of the "River of the Golden Sands," from the gold which is brought down by every summer's flood and which is washed out of the sands along the stream for hundreds of miles. How much gold is yet to be found back in the mountain recesses, who can conjecture? The most of China's supply of copper has come from the Yunnan province, yet there is reason to believe that only a small fraction of it has been mined. Coal is found in abundance in most parts of Szchuan, and iron ore is plentiful. We have seen good anthracite coal on the top of a mountain 7,000 feet high, but the price was ridiculously low because of the expense of transporting it to market. Coal at the pit is worth little more than what it costs to dig it out of the earth. We have seen coal at the pit selling for 75 cents a ton, while scarcely 100 miles away it was worth several times that amount. An immense development of China's mineral wealth would come if there were railroads to open up the resources of the

country. Another decade or two is likely to witness important changes in this respect. May we not believe that all this mineral wealth has been hidden in the bowels of the earth till in the providence of God there should be the moral and spiritual uplift of a Christian civilization? The wealth of the hills is His and will be forthcoming in His time.

The exploitation of the commerce of West China by railroads is a live question. In Tongking the French, and in Burma the English, are building railways which are projected to the Chinese borders. It is expected that the Chinese will build railways to connect with these, or authorize others to build them. Yunnan has nothing worth mentioning in the way of navigable rivers; but with railroads to develop her mineral wealth, she might become one of the richest, instead, as she now is, one of the poorest of the provinces of the empire. Large as the present trade of West China is, it is but a fraction of what it would be if the country were thoroughly opened up by railways. At present the most of the trade finds its way along the Yangtse river, even though the river takes such an exorbitant toll in wrecked boats and ruined goods. Chungking, the commercial center of the West, is the objective point of trade and railway construction. It has been opened as a treaty port, but steamers run only to Ichang, 500 miles below. At the close of the recent war between China and Japan, the latter secured a clause in the treaty giving her the privilege of running steamers to Chungking, and it is expected that steamers will be especially built for the purpose soon. There is depth of water enough for boats of light draught. The difficulties are in the numerous rapids and conflicting currents. But we believe that the difficulties are no greater than modern genius is able to overcome, now that permission has been given to try.

With steamboats and railways we may hope that the progress of Christian

missions will be accelerated. Much precious time might be saved. Railways would take us in ten hours where now ten days are required. A new life would throb in those isolated regions. Something like the prophet's vision of the dry bones would take place. Missionary societies must be ready to follow the lines of rail, so that with a new mental activity and material progress there may come a moral uplift and a spiritual life.

A beginning has been made in mission work. Much sowing has already been done, and a little reaping which is the earnest of the great harvest which awaits the consecrated energy of the Christian church. This is a noble portion of the inheritance which has been promised to the Son in the uttermost parts of the earth. Let us be strong and of good courage and go up and possess the land.

The Savaras—A Hill-tribe in Southern India.

BY REV. W. V. HIGGINS, PARLAKIMEDI, INDIA.

In Southern India the Savaras occupy an important place among the hill-tribes. It is said that there are sixty-four different tribes of hill-people in the Madras Presidency, with a total population of 1,273,947. More than one-seventh of these are Savaras and only one other tribe (the Khonds) have a greater population. The Savaras number 182,295, and are found chiefly in the Garyam District, upon the hills to the North of Parlakimedi. The latter place is the most northern station of the Maritime Provinces' Baptist Mission among the Telugus). Originally the Savaras belonged to one community, but have since become divided and sub-divided into various classes, which might be called castes. However, we may divide them for our present purpose into two classes, viz.: Hill Savaras and Kamper Savaras, who live upon the plains at the foot of the hills. The latter have been much more affected by contact with the Hindus. The Hill

Savaras still live in a very primitive style, and love to roam over the hills, picking up a precarious livelihood. They raise some grain, keep a few cattle, and gather firewood for sale upon the plains; but a good deal of food in the shape of game, nuts, berries, etc., is picked up in the jungles. The Kamper Savaras, on the other hand, have become more civilized. They have imbibed a good many Hindu ideas, live better, and dress better. They live by farming chiefly and consider it quite beneath them to cut wood and carry it to the market. If they use their mother tongue, it is in a corrupt form and with a good many admixtures of Telugu or Orija; but they speak the languages of the plains probably more than they do their own.

The Savaras in their native mountains have a nationality, history, religion, system of law, and landed property. They used to live independently, giving taxes to no government. Frequently they made raids upon the plains below and carried off whatever they could. About half a century ago one of the ancestors of the present Parlakimedi Rajah led an expedition against them and appointed men, called Bisois, here and there to guard the passes and reduce the Savaras to subjection. Since that time the British government has extended its territory into those hills and draws a revenue from the people. Formerly there were groups of Savara villages under a powerful chief. Even at present there are groups of families closely united and under the government of two chiefs, the Gomang (great man) and Boya. Together they discharge the duties of a magistrate, and the Boya is also high priest. These offices are hereditary and fall to the eldest son. The Boya must be intimately acquainted with the customs and ceremonies to be observed at funerals, marriages, feasts, etc. On all such occasions his presence is indispensable. All cases of dispute, transfer of lands, sale of liquor, trees, divorce, etc., are settled in the council of the Elders,

under the leadership of the Gomang and Boya. Until forty years ago even cases of murder were tried by these chiefs, and they were the sole arbitrators in every transaction among the villages. These chiefs receive no fees, and make their living from the soil or forest as others do. But the British government and the Bisoi give distinction to them by presenting occasional gifts. They are exempt from personal service which other Savaras are required to render. But the jurisdiction of the Savara chiefs has been largely curtailed by the government. It is interesting to note the methods which these chiefs adopt for the punishment of offenses. Capital punishment was administered to those who *burnt villages*, thus endangering the lives of the community. Many kinds of fines were imposed for different minor offenses. These consisted chiefly in liquor and cattle. The life of a woman was considered as worth more than that of a man. In this respect we may consider the Savaras as more civilized than their Hindu neighbors. Hence the fine for the murder of a woman was eight buffaloes, but only seven for a man. A thief might be shot dead if caught in the act. In cases of adultery it was always the man, not the woman, who was punished. In case of a quarrel the contending parties were required to unite in some religious ceremony and in the offering of a sacrifice. After the appointed fine has been paid and the sacrifice offered, to continue the quarrel would be offensive to the unseen spirits and departed ancestors. A Savara village, consisting of a row or two of well thatched houses, is often changed and sometimes upon a slight pretext to another site. For example, if a tiger enters a village and carries off a child, if a case of small-pox occurs, or if some of the cattle die, the village is likely to be deserted, and another built in a better place.

Among the Savaras infant marriage is the rule. The girls seldom live unmarried until they reach maturity.

There seems to have been no punishment for immorality committed previous to marriage. A man may marry as many wives as he can support; but polyandry does not seem to be practised. At the father's death the property is divided equally among all the sons of the various wives. In taking to himself so many wives the Savara seems to think that women, like beasts of burden, are useful and valuable property. They can work for him and their children will also, in time, be a help to him in his work. His property consists in *wives, children, and cattle*. A wife, who does not like her present husband, may induce another man, whom she likes better, to buy her from her husband. In such a case the price to be paid is a buffalo, or a pig and some liquor. This prerogative of hers often acts healthfully upon the tyrannical husband, and makes her position more tolerable than that of a Hindu woman. When a boy's parents want a wife for him, they consult with their relatives, and then send to the girl's parents some outside parties who make known their request. Soon after they come to the girl's home with liquor. Should they find the door closed, it is understood that the marriage with their boy is not agreeable. But if consent is obtained, the contract is solemnized by all members of the two families drinking liquor together. After drinking the liquor, tumeric paste is smeared over certain parts of the body. This smearing is confined to the girl's relations, and is put on by the boy's relatives. Several visits are made, in which music, dancing, singing, liquor drinking, etc., are participated in. Then comes the final marriage ceremony, when various gifts in clothes, brass jewelry, etc., have to be made. One pot of liquor is reserved and, after being decorated, is worshipped. This is performed by the priest, who prays to dead ancestors and unseen spirits generally. He asks for prosperity upon the newly married couple. The sacred liquor is sprinkled over the feet and shoulders of the elders. Then

the girl is asked if she will have the man. She replies: "Have we not drunk the liquor? Are we not Savaras? Why should I not marry him?" Then a festival is proclaimed, and all the villages take part, each household giving a present to the bride and groom. After the wedding she is sent as soon as possible to her husband's house and she is supposed to bring enough gifts from her relatives to make up for all the gifts which her husband's relatives had given.

Widows may remarry, and they often marry the deceased husband's younger brother, who inherits his brother's property if he died without children. If a widow marries a stranger she must leave behind her own and her husband's property. Her new husband must also pay a fine (a buffalo or a pig and some liquor) to the former husband's younger brother. This fine is distributed by the priest among all the villagers. If any one marries a widow, he must offer a sacrifice consisting of a pig and some liquor. This is offered to the spirit of the dead husband, and the priest thereby propitiates him so that he will not trouble the widow and her new husband. The husband is at liberty to send off any of his wives if they are extravagant, illtreat the children, quarrel with the other wives, etc. The Savaras believe that departed spirits hover around and often do much injury to those who displease them. Hence they must often be propitiated, and generally they like to be propitiated with liquor, of which they are very fond. In every Savara house there will be found a pot or two daubed with tumeric and covered with a flat plate. These pots are sacred, as they are the abode of the departed spirits. One of these pots is generally kept in the corner of the room and another is suspended from the roof by a string, down which the spirit is supposed to descend as it enters the pot. The Savara knows nothing of good spirits, but is taught to dread evil ones. All disease is caused by evil spirits, and

hence, instead of medicine, offerings to the spirits are beneficial. The dead Savara is burnt with his head to the west. At the funeral there is much drum-beating, dancing, and drinking. The ashes are gathered together and put into a pit, on which a stone is placed; and tumeric paste is smeared upon the stone. Liquor and oil are also poured over the stone, and often rice, liquor, etc., are left for the spirit to feed upon.

For the temporal and spiritual welfare of this host of our fellow creatures little or nothing is being done. But the return for what little labor has been expended upon them is sufficient to indicate the importance of doing vastly more for them. Mr. G. V. Ramamurti, Assistant Principal of the Rajah's High School in Parlakimedi, a Brahman, has taken a very commendable interest in the Savaras. For some years he has been learning all he could about the tribe, and has picked up their language. He has made a dictionary and grammar which, if published, would be of great service to those seeking the evangelization of this tribe. Not long since he urged the government to do something more for the education and civilization of the Savaras. It is a matter of regret that the government did not take up Mr. Ramamurti's suggestions. It was objected that in their semi-barbarous state the Savaras are contented and that they should not be disturbed.

The Baptist Missionaries of the Maritime Provinces of Canada have been working among the Telugus right up to those hills, and they have been hoping some time or other to have a missionary especially for the Savaras. That hope does not seem likely to be realized very soon. However some work has been done among them. Years ago a Christian leper lived within a mile or two of a Savara village. This man of God was bitterly persecuted—his house being burnt over his head. For some time he lived in a hut rudely built beneath a tree. There he taught a school and his principal pupils came

from that Savara village nearby. Eager for education, and, finding no other school available, these youths came to sit at the feet of this Christian leper beneath the wide spreading tamarind tree. He was the means of implanting in their hearts the seed of divine truth and he won several of them to Christ. One or two of those boys subsequently became preachers in the mission. The family belonged to Kamper Savaras and spoke both Orija and Telugu easily. As preachers they have been occasionally making tours over the hills and preaching the Gospel in their mother tongue. May this interesting tribe of aborigines soon be provided with Gospel light.

First Impressions of Korea.

BY REV. DAVID S. SPENCER, NAGOYA,
JAPAN.

First Impressions! That is all I attempt to write; and as no average person can reasonably be expected to have reached fixt judgment regarding a great people in the experience of a few brief weeks among them, any opinions here given, concerning Korea, are understood to be subject to revision with the incoming of additional light. But a cursory glance at affairs seems to reveal an interesting race of natives, the male portion of which are about as indolent as circumstances will allow, having the largest percentage of "gentlemen of leisure" we have ever seen in any body politic. Yet on every hand indications of poverty afford valid reasons why these able-bodied men should work. The evidences of great physical powers manifested everywhere in the coolie class lead one to the conclusion that the Koreans can work if they have a reason for doing so. What the interior might reveal we know not now, but the cities visited seem to indicate that the women are the chief bread-winners of the nation. The burdens they bear everywhere, the pat-a-pat-pat at all hours of the night as with painful care they iron the clothing for husband,

children and self, the deprivations they are under, as to physical surroundings, social, educational, and spiritual privileges, seem to mark their real position as slaves to the men.

One or two sights of the average Korean house are quite enough to satisfy. Of *homes* the common people appear to know nothing. A house-to-house as well as a national *O soji*, (great cleaning), seems sadly needed. Whatever the theories of the people, they will be compelled to look to Christianity and its teachings for the emancipation and education of woman, and the elevation of the home. Not a glimmer of light appears from any other quarter.

The question constantly forces itself upon the visitor to Korea. Why are nearly all forms of business enterprise in the hands of or under the control of some foreign agency? Are the Koreans incapable of initiating paying business enterprises? Can they not learn from examples around them, from their tutors of one nationality or another, how to do some paying business? Brief observation leads us to think that not the lack of capacity, not the lack of capital chiefly, but a lack of business confidence, of trust of man, of the citizen in the government, of the subject in the ruler, lies at the bottom of the present regrettable state of affairs.

To the visitor from Japan, the barrenness in Korean stores of anything attractive to the traveler is a surprise. Something peculiar to the country, and desirable to the traveler as a souvenir is expected, but the variety from which to choose is exceedingly limited. All ideas of the fine art seem to be rude. One does not even find toys for children. I do not remember to have seen a boy playing with hoop or ball, a girl with doll, or any other toy except what the inventive genius of the little one had produced. There must be Korean fathers who are proud of their sons, and mothers of their daughters, but I quite fail to observe any manifestations of such emotion. It is as if some evil

spirit had blasted the hopes and aspirations of the people, and all sense of the good, the true, and the beautiful had fled.

I was permitted to attend a great mass meeting on the birthday of the king. The place, the occasion, the crowd were all remarkable; 3,000 people gathered in and around the large Hall outside the city wall, in which, in bygone days the king, as head of a tributary state, was wont to meet the embassies from China, previous to their entry of the capital. On this birthday of the king, the old hall rang with speeches from the lips of both Koreans and foreigners, in which sentiments Christian and patriotic equally blended, while the manifest sentiments of the crowd indicated that the day of Korea's enlightenment begins to dawn. The meeting under such auspices and at such a time was a splendid idea, and worth coming a long way to see. It will pay the missionaries to make use of all such national occasions. Nothing impressed the writer more than the large number of voices that joined intelligently in the Lord's prayer, repeated at the close of the more formal invocation. Some missionaries from somewhere have been doing something in Korea.

I had not been in Korea a week before I became convinced that, with certain manifest exceptions, the Japanese who are there are not at all fairly representative of their people. A dozen years among them should give one a right to an opinion. They are by far in too great a degree, for the good of either Korea or Japan, mere adventurers, who have found their way to Korea in the hope of making financial gain out of the present and recent past state of affairs in the peninsula. Without definite aim, without financial or moral standing, many of them professing to be irreligious, and more of them feeling none of the restraints of moral obligation, and lacking business qualifications, they form an element rather dangerous than otherwise under present social

conditions in Korea. Through them Japan is badly represented to the world. If they are to remain in Korea, and on no principles of justice can they be easily excluded, the opening of distinctively Christian work among them is a matter of the highest importance.

The Christian work done in Korea has grown to be a great enterprise. To the busy worker on the field, surrounded by difficulties, which none understand better than he, oftentimes seeming to have to stand alone for the truth, and always working under the gaze of an unsympathetic multitude, the work may seem to move very slowly; but to one who distinctly remembers when the first stroke of Protestant Christian work was done in Korea, scarce ten years ago, the change wrought seems amazing. Not only in the great meeting above mentioned did we discover rich fruits of Christian work, but in the ordinary meetings of believers, when addressing audiences of native Christians and when visiting the Christian schools, the hospitals, and the printing establishment, we were much impressed that the missionaries, criticise them as you will, call them hard names if you must, discount their work all you can, and make out the worst possible case against them, have done already for Korea a work for which that country to her last day can never repay them. And I was glad to note that at least some Koreans are not without a sense of gratitude for the help they have received. Let the weary Christian worker in Korea comfort himself with the thought: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

I can not share with some foreigners resident in Korea the gloomy view which they take of the prospects in this now much-talkt-of country. There is great hope for Korea, if the Gospel is allowed to have a chance to bear its natural fruit on that soil. But all real help will have to come from sources inspired by Christian sentiment,

A Missionary Conference in Germany.

BY D. B. SCHNEDER, HALLE, GERMANY.

The writer, an American missionary in Japan, has just had the privilege of attending the Annual Missionary Conference of the Province of Saxony. In order to make clear what follows it may be well to devote a few sentences to an explanation of the organization of German missionary effort.

First of all are the missionary *societies*. Of these there are 16. They have no official connection with the state church, yet are the free outgrowth of the spirit of missions within the church. It is the function of these societies to solicit and receive funds, and to appoint and oversee the missionaries. Working into the hands of each of these societies there is a large number of missionary *associations*, organizations which correspond to our American congregational missionary societies, but which here may be composed of members of several congregations located close together. These are the rivulets that help to make the large stream. Lastly come the missionary *conferences*, the function of which is solely educational. Nearly every Prussian province has its conference, as have also several of the other German states, and every one who is interested in missions, regardless of his connection with this or that society, may become a member. The meetings are annual. Prominent missionary workers are invited, and such missionary topics are discussed as are intended to interest especially the pastors and intelligent laymen.

The conference above referred to is the conference of the Province (not the Kingdom) of Saxony. It was called into existence eighteen years ago by that great and untiring friend of missions, Dr. Warneck, who until this day remains its chief inspiration. The conference met this year, as it always does, in Halle, the town of August Hermann Francke and of Tholuch, the town in which George Müller of England's most famous orphanage, was converted,

and a town exceedingly rich in historic associations of every kind. The sessions began on the evening of the 22d of February, and continued throughout the next day. Dr. Warneck presided.

The conference from beginning to end was of such a character as to give one a profound impression of the deep, earnest and wise interest of the German church in missions. An opening service was held in the largest church of the town, which was filled to overflowing with an appreciative audience. A sermon setting forth the scriptural idea of missions was preached by Pastor Hafner of Elberfeld. Then followed a lengthy meeting in a hall holding about twelve hundred people. This, too, was filled, so that many were obliged to stand. After a few introductory remarks by Dr. Warneck on the great opportunities and responsibilities of the hour, an address was delivered by Rev. Dr. Grundemann, who, without official connection with the work, has out of pure love for the cause, become Germany's best mission geographer and statistician. His topic was the question, "How can we most effectually disseminate a practical knowledge of missions among our people?" The speaker argued that Germany should become a *missionary nation*. In order to do this two things are necessary,—knowledge and love. Knowledge of missions may be spread abroad in various ways. What especially impress itself upon an American ear, was the speaker's advocacy of the teaching of missions in the public schools. He urged this point strongly, seeing only one considerable difficulty in the way, namely, the already overcrowded state of the curriculum of the schools. And the speaker who followed him in the discussion reemphasized the point, saying that the school readers, the school geographies and the school histories should contain missionary matter. All this, of course, can only be understood in connection with the fact that religion is taught in the public schools of Germany every day in the week. The devoted

Moravian missionary superintendent, Dr. Buchner, who was born in Jamaica, of missionary parentage, and who has traveled in almost every land in visiting the widely scattered missions of the Brethren Church, said that there would be a great gain in knowledge and interest *when once there was a missionary in the field from every congregation.* As a member of the Moravian church he could say this with good grace; for although this church numbers only 30,000 souls, including children, it maintains 173 foreign missionaries, and it is said that there is not a Moravian family that does not have a son or a daughter or a brother or a sister, or some other near relative in the foreign field, and there is not a family, therefore, that is not in private correspondence with a missionary. It appeared in the course of the discussion that most of the methods of spreading information were already to a greater or less extent in use throughout the churches of the province, and certain it is that there is already a very extensive and excellent missionary literature in wide circulation.

The following day was devoted to matters pertaining to the work in the field. A continuous day-session of over three hours, and an evening session of two hours were held; the attendance being even larger than on the first day. An address on the scripture teachings of missions by superintendent Buchner was followed by a report from Dr. Warneck, according to which it appeared that the contributions for missions in the province had doubled during the last twenty years.

The principal address of the day was delivered by missionary secretary Schreiber, of Barmen. His subject was: "The Relation of Evangelical Missions to Mohammedanism."

Under four important headings he spoke of Islam:

1. As a rival of Christianity;
2. As an alleged preparation and preliminary for Christianity;
3. As the sworn enemy of Christianity and Christian missions;
4. As an object of evangelical missionary effort.

As a rival of Christianity, the speaker said, Islam is without a doubt the most dangerous. It is the only religion which, like Christianity, seeks to become the religion of the world. A

preparation for Christianity Islam can in no wise be, partly because of its intrinsic unfitness, and partly because of its sworn enmity against Christianity. Everlasting enmity to all other religions is one of the essentials of Islam. Hence Islam has shown itself much less accessible to Christian missions than pure heathendom. Islam, instead of being a bridge between Christianity and heathendom, is an almost insurmountable barrier. But a great day for missions among the Mohammedans will be upon us when once the temporal power of the Sultan and of the Shah of Persia shall have crumbled to pieces. It is therefore the duty of Christendom to be ready and to begin now to gather her forces and prepare them for the task. In concluding, the speaker made a brief statement of the work done among the Mohammedans, and said that in India there are now over 17,000 converts from Islam.

The address was a masterly one, and was followed in the discussion by Pastor Seller, whose grandfather, Dr. Gobart, was a missionary bishop, and whose father is now a missionary under the Church Missionary Society at Nazareth, in Palestine, also by an Armenian Christian pastor, Amir Han Janz, who spoke almost perfect German. The Armenian massacres were referred to by him and by others, especially by Dr. Lepsius, who has become known in both hemispheres through his famous book "Armenia and Europe," and who has visited Armenia in the previous year. It was a melancholy thought that after the long hesitation on the part of the European powers to interfere, the first shot at last (two days before) was fired, not against the Turks, but against the Christians.

At the evening session representatives of three societies gave reports of the work in German East Africa, and the closing address, by Pastor Hafner, was a solemn challenge to holy endeavor for Christ.

There were present over 800 pastors, men who by their appearance and their utterances left the impression that their interest in the cause of Christ at home and abroad, is a matter of manly conviction. Besides the pastors there were present professors, jurists, physicians, students, and others, together with a considerable number of ladies. Altogether the gathering gave evidence that Germany is still the land of Luther, and that in the future Christianization of the world, she will surely play a part that is in keeping with her high place in Christian history in the past.

III.—FIELD OF MONTHLY SURVEY.

Siam and Laos,* Malaysia, Unoccupied Fields, Buddhism,† Work Among Lepers. ‡

BY DELAVAN L. PIERSON.

Malay Moslems.

One-eighth of the inhabitants of the earth are Moslems. These are chiefly to be found in Western and South Western Asia, and in Northern Africa; in all of which places work among them is found to be very difficult, if not impossible, from the governmental and popular opposition to, and persecution of, any other religion. Even where nominal liberty of worship is allowed, the persecution of converts is so fierce, that few dare to brave the anger of their countrymen by coming under Christian influence and professing Christian beliefs. Medical Missions, and Tract and Bible distribution are almost the only means of work among them. One of the few lands where progress has been made in the work of Christians among the followers of Mohammed is in Malaysia, where thirty thousand have renounced their old religion for the faith as it is in Christ Jesus. American Methodist, German, and Rhenish missionaries, and the Bible Societies have been carrying on a glorious work in Java, Sumatra, and the Malay Peninsula, and it is believed that these converts will not only help in the Christianization of the Malay peoples, but that they may also be the means of converting their bigoted fellow religionists in other Mohammedan lands.

The following statistics show the political distribution of the Malaysian lands:

* See pp. 214 (March); 329 (present issue.)
Recent Articles: "The Emperor of Annam and His Capital," *Gentleman's Magazine* (February); "The Malay Peninsula," *Macmillan's* (February); "Something About Siam," *Outing* (March).

† See also pp. 132 (February); 341 (present issue).

New Books: "Buddhism—Its History and Literature," T. W. Rhys Davids; "Primitive Buddhism," E. A. Reed.

Recent Articles: "Philosophy of Buddhism," *The Monist* (January).

‡ See also p. 345 (present issue).

BRITISH, DUTCH, AND SPANISH POSSESSIONS IN MALAYSIA.

British:	Square Miles.	Population.
Singapore.....	107	184,554
Penang, etc.....	270	235,618
Malacca.....	1,095	92,170
Protected Native States:		
Perak.....	10,000	214,254
Selangor.....	3,000	81,592
Sungei Ujong.....	660	23,602
Negri Sembilan.....	2,000	41,617
Johore.....	9,000	300,000
Pahang.....	10,000	57,462
Labuan.....	30	5,353
North Borneo.....	81,106	175,000
	67,268	1,411,722
Dutch:		
Java and Madura.....	50,554	24,284,969
Sumatra.....	161,612	2,972,383
West Borneo.....	55,325	382,753
South and East Borneo	156,912	864,360
Celebes.....	49,390	1,450,400
Bali and Lombok.....	4,065	1,339,600
West New Guinea.....	151,789	200,000
Other Islands.....	106,253	1,120,555
	736,400	32,615,065
Spanish:		
Philippine Islands.....	114,326	7,000,000

Lands Without a Missionary.

The last closed country of South America has recently allowed missionaries to begin work there, and it is ardently hoped that ere long the other closed doors will be opened and that the strongholds of satan will be captured in the name of the Lord. Tibet is still besieged by missionary armies and progress is being made among Tibetan peoples and footing has even been gained in Tibetan territory.

The 2,000,000 miles of unoccupied territory in Africa is gradually growing less as the picket stations of the advance guard of Christendom are penetrating the Soudan and other inviting territory—inviting because of the difficulties to be encountered and the victories to be won. Afghanistan and Beluchistan still shut out the light of Life, but an occasional ray from the Sun of Righteousness penetrates even there in spite of governmental edicts. The Philippine Islands and some other Papal possessions are still hostile to the truth, but one by one these countries are following the example of the Central and South American republics by shaking off the yoke of Rome and declaring for freedom of belief and worship.

In Northern India and Western China some doors are still either closed or there is no one to enter. Russia prohibits active missionary work except in the way of Bible distribution; the Stundists, however, thrive through persecution. Turkey is trying to stamp out Christianity in spite of treaties and thereby endangers her own existence. On the whole, notwithstanding the disastrous retrenchments and curtailing of establish work, due to lack of support from Christians at home, the missionary host is steadily advancing and is surely, if slowly, fulfilling the Lord's command and prediction by the preaching of the Gospel of the Kingdom among all nations.

The Ethics of Buddhism.

A careful examination of the Buddhist writings and of the Old Testament shows that every valuable moral precept inculcated by Buddha or his followers was freely taught by Moses and the prophets centuries before Buddha existed; but this is scarcely to be wondered at, considering the light which has been thrown of late on the extent to which nations in earlier days had intercommunication. The ethics of Buddhism were evidently derived from nations with whom the inhabitants of India had commercial and other relations, including the Jewish, which was in its greatest prosperity five hundred years before Buddha was said to have existed; and also later, when the captivity took place, and there arose a tendency toward the dispersal of that people.

From the account of Chandra Das, however, one inference is easily gathered—modern Eastern Buddhism is idolatry. The "Light of Asia" is often made to appear a pretty and innocent philosophy. When the present drawing-room craze for "Esoteric Buddhism" has subsided, perhaps certain scholarly and comfortable people may perceive that Buddhism is, after all, merely a gross and degrading worship of idols. The great temple at Lhasa is a place of gods many and lords many. All the deities in the Buddhist Calendar—over 400 in number—are represented, mostly in life-sized proportions. There is a colossal figure of the goddess Palden Thamo. The pope of this strange religion, the Grand Lama, was a child of eight years of age, the supreme embodiment of modern Buddhism. It is a pity our devotees of the new-fangled cult can not be sent to Lhasa and kept there till a course of genuflections before

the Grand Lama and a stay among the crowd of gods and goddesses in all their tawdry glory caused them to see their folly, and be cured of their infatuation.

The Mission to Lepers.

The Mission to Lepers in India and the East was founded in 1874 through the efforts of its present secretary and superintendent, Wellesley C. Bailey. This mission is undenominational and international. Its object is to preach the Gospel of Jesus Christ to the lepers, to relieve their dreadful sufferings, supply their simple wants, and provide homes for untainted children of leprous parents. The society endeavors to utilize as much as possible existing agencies, by assisting leper asylums already established, and providing missionaries with the means for carrying on Christian work in connection therewith. It makes grants of money towards the building of new asylums, prayer-rooms, etc.; and in many instances provides for the entire support of lepers. It has many asylums of its own, and aids many others. It has work in India, Burma, Ceylon, and China, and has recently sent grants to Japan, where there are said to be 200,000 known cases of leprosy. Altogether, its operations are carried on in 38 different centers, and in cooperation with 14 different Protestant Missionary Societies. It has 5 homes for the untainted children of leprous parents.

This work is entirely supported by voluntary contributions. The Lord has greatly blest the efforts of the society in the conversion of souls, and there is urgent need to extend its operation.* £6 or \$30 will support an adult leper for one year, and £4 or \$20 a child. £50 to £100, or \$250 to \$500, will build a small home for the untainted children of lepers. About £150 to £300, or \$750 to \$1,500, will build an asylum for adult lepers.

There are many European lepers, especially in India, where there is urgent need of a separate home for them, in which they might live in privacy and be comfortably cared for in their terrible affliction.

* Contributions will be thankfully received by the secretary and superintendent, Wellesley C. Bailey, 17 Glengyle Terrace, Edinburgh, or they may be sent to Rev. J. S. Stone, M.D., 40 Washington Square, New York City; Miss Lila Watt, B.A., Guelph, Ontario; or Rev. John Neil, 577 Sherbourne street, Toronto. Any friends wishing the annual report or occasional papers of the society should apply to the secretary, 17 Glengyle Terrace, Edinburgh, or to any of the above. They may be had free of charge.

IV.—EDITORIAL DEPARTMENT.

There was at Scranton, Penna., on Wednesday, January 20, a missionary rally of over forty churches, in one immense gathering in the superb Elm St. M. E. Church. After delivering over one thousand addresses on missions, in this country and England, Scotland, etc., the editor has never spoken to a finer or more devout assembly. It was a great tribute to the spiritual type of piety in Scranton, that such a meeting was possible. The address, which occupied more than an hour, and was listened to throughout with close attention, has attracted so much animadversion—hobwe it was attended with much manifest blessing, that it will be essentially reproduced in these pages, so soon as there be found time to write it out, and space to accord it. Meanwhile it may be well to meet two hostile criticisms which are going the rounds, and are largely based on misunderstandings, and find most currency with those who *did not hear the address*. In fact, it seems to us unfair for editors, even of religious papers, to indulge in severe judgments upon an address of which they have no knowledge, save through *partial* and often by no means *impartial*, reports, or even more untrustworthy rumors.

The two positions taken by the Editor of the REVIEW, in that address, which have awakened most antagonism, were these:

1. I said that one reason for discouragement in missions was that we were sometimes working on the basis of an expectation of converting the world in this dispensation, whereas the true Biblical hope, authorized in the Word is only an outgathering from all nations of a people for God.

2. I called attention to a solemn suggestion, for which no originality was claimed, that the Holy Spirit, grieved by the secular and skeptical spirit prevailing in the churches, is largely withdrawing from them.

Both of these propositions, the writer of these lines is ready to reaffirm and

vindicate. But in them lies the head and front of his offending.

The address is stigmatized by some as “premillennial,”—a term which is coming to be with some people the brand of all that is repellant. To my knowledge the term was not once used in the address. The Scripture itself was appealed to, as warranting no expectation beyond this: that during this gospel age, “God is visiting the nations, to take out of them a people for his name.” Acts xv: 14. This is the scriptural position, and the scriptural hope. And, if we expect the conversion of the world under this dispensation, we have no authority for it in the *Word*; and the *facts*, after 1900 years are utterly disappointing; whereas if we accept the other basis, it is not only scriptural, but *historical*, for facts bear us out in it, for that is exactly *what God is doing*. It is certainly a very remarkable confirmation of this interpretation of Scripture that it is the only one with which historic developments tally. If the same God who inspired the book, controls events, we can not but feel that each witness confirms the other. And this it was which compelled the writer to abandon the expectation which for many years underlay his activity, that the Gospel was to win the world to God in this age. He was forced to see that this result was not reacht nor likely to be; and he began anew to search the word to find God’s plan. He found it outlined in Acts xv., Matt. xxiv., etc., and he found that plan to be exactly what God is now doing. From that day he has been working on this plan and has had a new revival of hope and courage.

As to the second suggestion, it is not new. It is brought out by more than one devout modern writer on spiritual themes, and was recently in my hearing solemnly uttered by Prof. F. L. Chapell, of Boston. The thought is essentially this: that the Holy Spirit is the *Administrator* of

the church, but that He may be "grieved" and "quenched" in his work in the *corporate* body of Christ, as well as in the *individual* believer. And that, when secular men and methods rule in the church, when unspiritual tendencies and influences are allowed to prevail, *He withdraws as the administrator of affairs*, and leaves the churches to their own chosen guides. This does not mean that the Spirit wholly forsakes God's people, but that, as a light that is hidden under a bushel is outwardly quenched, or as a grieved parent may retire within his private chamber, leaving his erring children to follow their own wilful ways, the Spirit of God, hindered in His Administration of the Body of Christ, seems to have left large numbers of God's people to the folly and failure of their own ways. And every existing condition in the church at large rather confirms this impression, that we are *in danger* of a secularism and a skepticism that shall leave the church, like the Jewish body of believers before, as practically abandoned to formalism and spiritual drought.

The March of Events.

A terrible famine is raging in the north of Transvaal, the result of a visitation of locusts and prolonged drought. Streams never seen dry before are exhausted. Natives are found, on all sides, dead of hunger. The cattle plague is raging also. A sack of maize costs 40 dollars, usually sold for from two to three. Women sell themselves to obtain food, and one poor mother drowned her child rather than see it starve.

Telegraphic reports from Bombay hint a tale of horrors as to the plague of India. The efforts to stay the progress of the disease have been so far fruitless, that the death rate is 600 out of 1,000. The native customs add to the hideousness of the plague. The Mohammedan cemeteries are overcrowded, and men can not be found to dig graves and bury the dead. The sound of dirges is incessant. Large

numbers of dead Parsees, (who expose their dead to be eaten by the vultures), are slowly decomposing in the open air. The vultures having been overgorged by the great abundance of corpses. Already five hundred thousand people out of a population of eight hundred thousand, have fled from the city and the exodus goes on. The cemeteries are filled with the dead, which remain unburied for days owing to the refusal of friends and relatives to handle them. The natives remaining in the city gather to pray by the tens of thousands, while others filled with superstitious fears, escape as best they can. The scene is unparalleled, and before it science seems to be dumb. The famine is also terrible and demands instant measures for relief by every consideration of humanity and piety.

A dispatch from Constantinople, Feb. 24, stated that anarchy prevails in the disturbed districts of Asia Minor. The Turks and Kurds have seized everything belonging to the Armenians. They compel the latter to plough their own fields for the benefit of their despoilers. All who retain a remnant of property are squeezed by the tax collectors to the uttermost farthing. It is reported that the reservists are harrying the country, and that not the slightest check is put upon their outrages. Recent massacres and ravages are reported and the end is not yet.

Rev. W. J. McCaughan, of Belfast, has accepted a call to St. Andrews Presbyterian Church, Toronto, and the farewell meetings were held in Belfast, March 1. He left Ireland, it is not too much to say, universally regretted. He is a man who, "of evangelical faith and evangelistic fervor, had no superior in Belfast, where so many grand men are to be found. Mr. McCaughan is alive to his very finger ends with zeal and enthusiasm for the Lord's work. He is a stirring speaker, an energetic worker, unsparing of himself and full of the missionary spirit. In a six months'

tour of Great Britain in 1896, the editor met no man anywhere that seemed to him to have more of the Master's spirit and more of the elements of usefulness. We commend him to the confidence of all his brethren. If a speaker is wanted for missionary gatherings, send for him, and you will not be disappointed. We hail the coming of such a man to our shores.

The death of Prof. Henry Drummond took place at Tunbridge Wells, England, on Thursday, March 11, at the age of 46. He was personally one of the most lovable of men we have ever met and had immense influence. Tho not sympathizing with his views of evolution, we pay our tribute to his noble nature and ability, and with thousands of others regret his early death.

Received from Rev. John Suycock, of Morden, four dollars for mission work in Africa. This was a collection taken in a union prayer-meeting in Morden; it has been forwarded to the Philafrican League, an interdenominational society, which labors for the temporal and spiritual emancipation of the Dark Continent.

Received \$2.85 additional from the Shickley (Neb.) Union Y. P. S. C. E. for the Armenian sufferers.

Rev. Prof. W. W. White, who, as it will be remembered, left Chicago to do a work of two years in Calcutta, writes very interesting and hopeful letters. He was in Cairo, Egypt, in November, where he held a series of meetings on prayer and Bible study. He held seventeen meetings at Assiout. He spoke in the native church on a Sunday morning to about 600. He says the spread of English in Egypt makes it easier to travel and hold communication than in France or Italy. He gives a noble tribute to Dr. Andrew Watson, who acted as his interpreter, and to the American Mission in Egypt. He says

these missionaries are helping to mold a great nation, and are directing mighty movements. Of the 61 native pastors, evangelists, etc., 40 were present at his meetings, having come from all quarters to attend the conference.

Dr. White also visited Jerusalem. He pleads for ten times the funds and the force now at the disposal of the United Presbyterian Church, which is at the head of the work in the Nile Valley.

He reached Calcutta at Christmas time, and found a wide door open before him. College students' conferences were arranged at Poona, Madras, Allahabad, and Lahore, at all of which he was to speak.

Prof. White says in his letter to the editor:

"The report has been widely circulated in India that Swami Vivekananda has made many hundred converts in America from Christianity to Hinduism, in illustration of this I enclose the leading editorial of the *Indian Mirror* of to-day.

"What have you to say of the likelihood of America abandoning Christianity, and adopting either Hinduism or Mohammedanism in its stead? Will you kindly reply to this question?" Prof. White desires to secure from a number of prominent men and women in America, for wide circulation in India, a symposium on *Hinduism and Mohammedanism in America*. Or to be more particular, *Swami Vivekananda in America*. He thinks great good would follow sending a good, strong ringing testimonial respecting the hold which Christianity has in America, and its prospects for the future, to India. He says, "Dr. John Henry Barrows, now lecturing in India, has spoken with no uncertain sound on this point." "India has reached a crisis. The idol worshipers are encouraging each other saying of their gods, 'The soldering is good,' and they fasten the idol with nails that it shall not be moved, (see Is. 41), but Hinduism is doomed so surely as Jehovah lives. Americans, of all people in the world, ought to thank day and night for their rich heritage."

In response to Dr. White's request, we can only say that we have seen no likelihood whatever of America's exchanging Christianity for either Hindu-

ism or Mahomedanism. The very idea is preposterous. The courtesies extended to representatives of various religions at the "World's Parliament" were utterly misunderstood, as we feared they would be. Politeness toward those who differ, and the according to them of a right to be heard, was construed to mean indifference toward their errors, if not sympathy with them. And Swami Vivekananda is simply a specimen of the elation and inflation of a weak man over the adulation of some silly people. If America ever gives up Christ, it will be for the devil, not Buddha or Bráhma or Confucius. It will be a lapse into utter apostacy, unbelief and infidelity.

Dr. Henry N. Cobb, secretary of the Board of Foreign Missions of the Reformed Church in America, writes that in the *MISSIONARY REVIEW* (March, page 224) is a statement made by Secretary Eugene Stock, which he questions. "Our secretary from 1802 to 1824, the Rev. Josiah Pratt, started in 1813 the first missionary magazine ever brought out. This was called *The Missionary Register*. "There are several missionary magazines," says Dr. Cobb, "in the small library of this Board which considerably antedate this.

"There lies before me, as I write, Vol. I. of *The Missionary Magazine* for 1796, a periodical monthly publication, intended as a repository of discussion and intelligence respecting the progress of the Gospel throughout the world. Edinburgh, 1796. Vol. III. contains a map of the world with the principal mission settlements on it.

"In 1800 the *New York Missionary Magazine and Repository of Religious Intelligence* was begun. It continued four years, and the four volumes are in the possession of the Board. They contain reports of then existing missionary societies, both American and European, with letters from Wm. Casey and others from different parts of the world.

"In 1803 the publication of *The Panoplist* was begun in Boston, Mass., 'conducted by an association of friends to the evangelical truth.' In 1809, the magazine underwent a change and was thence forward publishd as *The Panolist and Missionary Magazine United*, 'conducted by an association of friends to evangelical truth, under the patronage of the Massachusetts,

Hampshire, Berkshire, Maine, and Rhode Island Missionary Societies,' until, in 1821, it came under the control of the American Board and has since become the well-known *Missionary Herald*.

"There are one or two others of which we have specimens only, which it is not necessary to describe further. These facts seemed necessary to the truth of history and will, doubtless, be welcome to Mr. Stock himself, as well as to you."

Rev Chas. E. Faithfull writes lovingly from Madrid, of his beloved and departed fellow worker, Mr. A. R. Fenn, whose death has been noticed in these pages—and pays a noble tribute to the church of about 100 members and the school of 400 children, as a most valuable evangelistic agency. He sends also a report of his first year's work as brother Fenn's successor.

Dr. H. H. Jessup writes from Helouan, Egypt—where he went on account of his health—that he had received great benefit, and was expecting (Feb. 7) to reach Beirut, to celebrate the 41st anniversary of his first arrival in Syria. He expresses his gratitude for the long life in the field, and he says his "faith in the work of foreign missions has always been strong, and is now stronger than ever, because he believes it to be God's work which knows no such word as *fail*. He adds:

"It is a great privilege to live long in the Christian ministry and every missionary who has lived more than forty years in the Master's service ought to be the most thankful of men.

Every young missionary ought to try to live as long as he can; to use the means for the preservation of his bodily and mental health; to look on the bright, heavenward side of everything; to live for Christ, as the noblest, purest, worthiest character in history, and the only Redeemer, and to be patient as God is patient, and hopeful as the promises of God.

I can not be too thankful to all the friends of my childhood and youth, who led me to love the missionary work, nor to my parents who prayed me into it. Blessed missionary work, which the angels could not do, and we poor frail men are bidden to undertake. After

forty-one years I can only say, I would like to live forty-one years more. But this I can hardly anticipate. The Lord grant us all in the foreign field a fresh baptism of the Holy Spirit, new love for souls, new zeal, stronger faith, clearer vision of Christ, brighter hope, and hearts full of tenderness and personal love for men.

There is much land yet to be possessed. Call for the Joshuas to come forward, for the forty years in the wilderness are bringing many a Moses of the Lord's host to the brow of Nebo. Our work will soon be done. The Lord's work will not be done until the triumph is assured."

Queen Victoria is immensely gratified at the responses which have been made, all over her vast empire, to her wishes that all gifts in honor to the sixtieth year of her reign should be in the form of assistance from her richer subjects toward the more indigent.

In 1870 the laws of Japan forbade a missionary to ask any native to accept Christianity, the penalty for any native who professed the name of Christ being death. And now the Church of Christ in Japan is soon to *begin missionary work in Formosa*. President Ibuka, of Tokio, and President Ogimi, of Steele College, Nagasaki, have been appointed to visit the field and report to the Mission Board. Three thousand dollars are to be raised from the Japanese churches to inaugurate and push forward this new work.

The first of the lectures which Dr. J. H. Barrows went to India to deliver, was given before a large audience in the General Assembly's Institution, Cornwallis Square, Calcutta, on Dec. 24. Babu Protap Chander Mazoomdar presided and introduced the lecturer in a few graceful sentences, recalling the kindness he and other Orientals had received from Dr. Barrows when attending the Parliament of Religions in 1893. Dr. Barrows spoke of the universal fitness of Christianity as a religion and of its progress, concluding thus:

"But all the progress which the

nineteenth century has achieved appears to many Christians but a faint prophecy of Christian victories that await the twentieth. On the 23rd of June, 1891, Sir Samuel Baker and his party were sleeping on the dry bed of the Atbara, one of the tributaries of the Nile. In this dry river bed they had been traveling for days. On this night Sir Samuel Baker was awakened by a noise like distant thunder. Soon his native attendants rushed in upon him shouting in their terror: 'The river,' and with all speed they hastened to the parched and sandy shore, and soon the torrent which had gathered its volume of waters among the snows of the mountains of Abyssinia, rushed by, and on the morning of the 24th of June, when the sun arose, the English traveler looked out over a river fifteen hundred feet broad and fifteen to twenty feet in depth, rolling on in freshness and fertilizing power, and moistening the roots of ten thousand palm trees. So the waters of Christian civilization have been long accumulating on the highlands of Europe and America, and a mighty rushing river has suddenly descended on the thirsty African plains and over the tropic fields of India and the freshly opened provinces of the Celestial empire; and the roar of the incoming torrent is a new fulfillment of Ezekiel's vision of a sacred stream which shall go out into the East country and down into the desert, healing the waters of the bitter sea."

Book Reviews.

Descriptions of the need and progress of *frontier missions* in the United States have had very little place in the vast number of missionary books published in late years. The subject is of immense importance and thrilling interest, and we now welcome as a companion volume to Dr. Josiah Strong's stirring books, a valuable and unusually entertaining description of the work of reclaiming the Western frontier towns from the dominion of Satan to the Kingdom of God. Rev. W. G. Puddefoot, the author, has been for many years engaged in work on the frontier, and is now well known as the field secretary of the Congregational Home Missionary Society and for his very happy faculty of thoroughly interesting an audience in the subject of his addresses. *The*

*Minute Man on the Frontier** contains much valuable information in regard to the character of both the land and the people of the new West, the products, and possibilities of the soil, and the physical, mental, and moral character and progress of the settlers. The illustrations are from photographs and add greatly to the interest and vividness of the description and narrative.

"The Hope of Israel" is the first number of the Jargon Monthly of Volume IV, issued by the "Hope of Israel Mission," Arno C. Gaebelein is the editor, 209 Madison street, New York City. The language in which it is printed is spoken by about seven millions of Jews. The contents are "scriptural expositions, reports of our work, news concerning Israel restoration, etc. The Lord has used this little paper not only in this country, but also in Eastern Europe, where "the Hope of Israel" is being distributed in hundreds of copies. The paper has only a few subscribers; it is published by the voluntary gifts of Israel's friends, and we hope it may soon enlarge its borders and many thousands of copies be printed and distributed. The same well-conducted missions publishing various small books and tracts in Hebrew and other languages spoken and read by the Jews. And we bespeak for the work the help of all true lovers of Israel.

The April number of the *Record of Christian Work*, which is the first to appear under the editorial management of Mr. William R. Moody, shows already an immense advance over former issues. Its prospectus promises still further improvement. The editor purposes to make it invaluable along lines of the theory and progress of Christian work and methods and results of Bible Study. Published monthly by Revell at 50 cents a year.

* Published by T. Y. Crowell & Co., Boston and New York. \$1.25.

The kindergarten has of late years filled an important place in education; its scope has been steadily widened and its methods perfected. The latest branch to be added to its curriculum is that of *Missions*. A. D. F. Randolph & Co. are publishing a Junior Missionary Extension Course by Stephen L. Mershon, entitled "*Kindergarten in Missions*."* These studies consist of twelve villages, the first of which to appear is an Indian village. This comprises 150 appropriate figures and objects, such as might be seen in the villages of an Indian tribe, printed in various colors on thick cardboard—wigwams, squaws, paposes, warriors, ponies, cowboys, United States soldiers, a fort, an Indian school, a missionary, etc. These are so arranged that they may be cut out and made to stand erect on a table. Accompanying each village is a printed description and other information. When the village is set up the effect may be made very realistic and will serve the purpose of emphasizing the story of missionary labor among the Indians. Full and complete directions accompany each set. This will be valuable to Sunday-school teachers, junior societies, missionary bands and the home circle.

The excellent article on *Foreign Hospitals and Dispensaries*, by Miss V. F. Penrose, which appeared in our Sept., 1896, issue, has been reprinted in leaflet form and is now to be had from the American Board in Boston, the Baptist Board in Philadelphia, the Congregation S. S. Publication Society in Chicago, the Presbyterian Board in New York and elsewhere. It is being widely distributed among the Student Volunteers and Medical Students.

The British Government has been asked to put a stop to the Mohammedan pilgrimages from India to Mecca. The pilgrims, it is feared, will spread the plague in Egypt and Arabia. It will

* Published at \$10.00 per set of 12, or \$1.00 each. A. D. F. Randolph & Co., New York.

not be easy to carry out this plan. The Moslems think they are going to heaven straight if death overtakes them on such a pilgrimage. If a few unbelievers can be killed by the plague, the Moslems will not mind.

French Ideas of Religious Freedom.

Protestants complain bitterly of the behavior of the Jesuits in Madagascar. Protestant missions are destroyed, and protestant converts of whom there are 400,000, are forced to attend Catholic services. The French protestants are now collecting funds for the protection of Protestant missions.

There is a strange inconsistency between the proclamation of religious freedom made by French officials, and the actual experience of Protestant Christians, as the following remarkable incident shows:

On Sunday (Dec. 27th), while the Protestant congregation at Ambohimambold, about 6 or 8 miles east of Antananarivo, were engaged in their ordinary service, the Roman Catholic Bishop suddenly appeared at the door of the church. He held up his hands and asked for silence, as he had very important business to communicate. He then went into the pulpit, and said he had been sent for to conduct a Catholic service, and was surprised to find any Protestants in the building. The Protestants present said they were all loyal subjects of France, and they believed that as such they had full liberty to conduct a Protestant service in their own church. The Bishop then appealed to the native governor, who stated, that by order of the government the building was to be handed over to the Roman Catholics. The Protestants replied, that if this was the decision of their rulers, they would offer no further opposition, and then left the building. On the following Tuesday, two French officers and some soldiers went to Ambohimambold, and fully confirmed what had been done on the Sunday. About a dozen buildings in this same district have been taken from the Protestants and given to the Roman Catholics.

Another heavy blow has been dealt to the cause of Protestant missions by the seizure of the large Mission Hospital. This has been taken from us by the authorities; and for buildings that

cost some \$30,000 or \$35,000, not a penny of compensation is offered!

Mr. John R. Mott, the College Secretary of the Intercollegiate Young Men's Christian Association, after visiting and holding conferences with the Y. M. C. A.'s of Ceylon, wrote as follows:—

Colombo, the capital of Ceylon, is a city of great commercial importance. It is the half-way station between the West and the far East, as well as along the pathway of the most important line of approach to the Southern hemisphere. It is more nearly at the crossroads of the nations than any other port in the world. Every year tens of thousands of travelers from all parts of the earth stream through this city.

Ceylon has a population of a little over 3,000,000. Christianity and education have made greater progress here than in any other country in the East. About one-tenth of the people, including Roman Catholics, are Christians. The same proportion would give India 30,000,000 instead of 2,284,000. In Ceylon ten per cent. of the children of school-going age are being educated. In India less than one per cent. This gives Ceylon a position of leadership greater than her size and population would cause us to expect. In all parts of India I found Tamil teachers who were born and educated in Ceylon. I was informed that Sinhalese and Tamil lawyers are also numerous in India. Ceylon is destined to continue to exert a special influence on India, owing to its geographical proximity, its racial ties, its educational advancement, and the further fact that the two countries are under a common flag. A strong spiritual work in Ceylon must necessarily prove a blessing to India. Moreover its influence will extend beyond the Indian Empire. As we have seen, Ceylon is the center of the eastern world. More than that, it is the sacred home of Buddhism. Therefore the work of Christ here will exert a special influence on Siam, the Straits and even China. At different times in the centuries that are past, multitudes of Buddhist missionaries have gone forth from this little island to propagate their faith throughout the vast continent of Asia. To day in Ceylon there are 10,000 Buddhist priests. Should we not work and pray that the student Christian movement in Ceylon may in the present and coming generations raise up and send forth multitudes of volunteers to be witnesses to Christ unto the uttermost parts of the far East?

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

MOHAMMEDANISM.

The Rev. J. R. Bacon, writing in *The Chronicle* in commendation of the Rev. E. Sell's book, "The Faith of Islam," remarks: "We are not wishing to undervalue the work of Islam in its early history in Arabia. Mohammed found Arabia divided by tribal dissensions and without unity of faith strong enough to support a national life. Both Judaism and Christianity had come into direct contact with Arabian life, but neither in the form presented possessed vitality enough to form and direct it. Mohammed founded a system which gave Arabia national unity, and which awakened in the Arabian mind a passionate impulse to compel the new Arabian world into its own mold. So far his system was a success. But the very feature which made Islam a success in the seventh century—its purely local color and form—is the very feature which now makes Islam a cruel and enslaving force, whenever it comes into contact with progressive thought and social organization. Islam is immobile and absolutely inadapted to the needs of the nineteenth century, however well it may have met the needs of the uncultured Arabic in the seventh.

"To take up one subject only—the Koran—Mohammed was so far above his companions in insight that he was able to establish a claim to actual direct revelation. The Koran was communicated to him by revelation through the agency of the angel Gabriel. The possibility of a human element in the composition of the Koran was thus disposed of at once and forever. 'The whole Koran,' to quote from Mr. Sell's book, 'is said to have descended to the covert of the seven heavens, whence it was

brought piecemeal to Mohammed, as occasion required. The Koran was sent from heaven in the Arab tongue, says Abu Khaldre.' It will be seen that the only attitude possible to the Mohammedan in regard to the Koran is one of absolute, unquestioning acceptance. All human influence in its composition is denied absolutely, both in regard to matter or form; there is, consequently, no possibility of error in regard to even the smallest particular. Not only is the Koran absolute truth of universal application, it is now beyond the reach of any comment whatever. To quote again: 'So sacred is the text supposed to be that only the companions of the Prophet are deemed worthy of being commentators on it.' Thus is the immobility of Islam rendered absolute. A few men living in the seventh century amongst a people but just emerging from a low depth of Polytheism and tribal life, are constituted the fount of authority for all the needs of all future ages. This is, of necessity, the logical outcome of the claim that the Koran alone, of all books, was "communicated" to a prophet by an audible voice.'

"Attempts have been made at various periods in the history of Mohammedan thought to break this chain which binds it to the imperfect thought of their early life. Within the first century of Islam men had arisen who questioned the teaching of the divines in regard to the authority and interpretation of the Koran. 'During the year 198-232 A. H. these rationalist interpreters were in high favor at Bagdad.' They arose out of the culture which, for a while, took hold of the Mohammedan mind under the developing influence of the wealth and prosperity of the Khalifs of Bagdad. They were inspired by no high motives, and their efforts were divorced from all moral purpose. The orthodox school at length proved too

powerful for them. To use Mr. Sell's words: 'This culture was in spite of, not on account of, the influence of orthodox Islam,' and perisht, with all its possibilities of reform, in the nature of Islam, giving us a proof of the absolute inadaptability of Islam to the changing needs of progressive human life.

"A movement similar to this one in the earlier ages of Islam is now taking place amongst the Mohammedans in British India. It is another expression of the same spirit of revolt against the immobility of Islam. That was the outcome of intellectual culture dissociated from moral impulse. The modern movement is the direct result of the impact of Christianized moral, social and political life upon the Mohammedan rule under the conditions of free thought obtainable in British India. The most enlightened and subtle of our Mohammedan fellow-subjects in India are the supporters of this new movement. The object of their activity is reform of the common law." It is to be feared, however, that it will fail like the former. Should it succeed, the result would be a new religion, essentially divergent from Mohammed's Islam.

MADAGASCAR.

M. Escande writes, in the *Journal des Missions* for February, 1897: "O, these Jesuits! What infernal ability they have to draw advantage even from that which, it should seem, ought to turn against them! There lately appeared a proclamation of the government forbidding the missionaries, wherever they may be, to meddle in politics. Now in the Malagasy language the word "missionary" is always employed to designate the English pastors of the London Society and the Quakers. The Jesuits are known only as 'fathers;' so that they have a fine chance to repeat everywhere that the English missionaries alone were intended in the proclamation, that they were known to be occupied with politics, and that measures would be taken against them on the first occasion.

"The result was not slow in coming. In many districts people no longer dare to speak to the English missionaries, nor enter their houses. Nay, their very domestics leave them, because they no longer feel themselves secure under their roof!

"How sadly humiliating for us, the French, to reflect that France is represented in Madagascar by such men! When we see the mass of intimidation and coercion of which they avail themselves to extend their propaganda; when we hear them threatening chains, and see them even bring about the condemnation of native governors as rebels, simply because they have not been willing to turn Catholic or favor their ferocious proselytism; when we see them falsely accuse the Protestant evangelists and teachers, in order to have them thrown into prison, in the hope of thus being able to lay hands on their churches and schools, we are obliged to allow that the worst enemies of France in this country are not the Fahavalos, terrible as they are, but the Jesuits."

MISCELLANEOUS.

—A very respectable jest-book might be made up of the blunders of people about missions and missionaries. Some of them are benevolent and ignorant, more are malevolent and ignorant. Of the former was that of a German trading company, whose officers, very cordially granting some requests of the Moravian brethren for certain business facilities, innocently asked whether the Moravian Church had ever had anything to do with missions before! Hardly so certainly benevolent was the blunder of a German colonial authority, who reproached the German Protestants with doing so little for missions. He took the receipts of the smallest of the eight societies, and published them as the sum total! This is alluded to by F. M. Zahn, in the *A. M. Z.*

—The eminent scholar and historian, Dr. Creighton, late Bishop of Peterborough, now Bishop of London, in a recent address, quoted in part in the

Church Missionary Gleaner, gives, without having it at all in mind, an effective answer to the great Roman Catholic naturalist Mr. George Mivart's strange assertion, that every appeal to the original form of the Church savors of heresy. Undoubtedly the endeavor after a mechanical reproduction of the original Church savors, if not of heresy, yet of narrowness and unintelligence. "When two men do the same thing, it is not the same." Different generations, if they should insist on precisely the same forms of worship, or policy, or even precisely the same human formulas of doctrine, might become the more widely alienated in proportion to their outward similarity. Yet surely there is such a thing as a moon, and a deflection from it, Mr. Mivart, as a naturalist, would be the first to admonish us that there may be degradation, as well as elevation, of a type. And surely, when the realization of that type is committed to human will and intelligence, the dangers as well as the possibilities are vastly increased. How can these dangers be better escaped than by a frequent visitation from the great Norm? What exposes to corruption more surely than a hearty determination to maintain that every doctrinal, ritual, and disciplinary form which pleases a particular age of the Church is a healthy development merely because it pleases it? Bishop Creighton's words, which, it will be observed, are not in the least controversial, appear to contain alike the true principle of a sound development and of rectification from an unhealthy one.

"We see in most nations of the earth—in all non-Christian nations I would be bold enough to say—that there were once two principles, spiritual principles, principles that sprung up in the minds of great men in the past; but we see that they have been enslaved by the life that went on around them. We see that they have become arid and lost their power, that instead of animating the life of those who profess them, they are simply

the almost inanimate banks which control that life and enslave it. We find everywhere that, if there are principles at the bottom of other religious systems than Christianity, those principles have been enslaved and rendered useless—have been robbed of their power of giving vital impulse to the life of those who profess them. And the history of Christianity stands out in contrast with the history of every other religion. It stands out in contrast, because Christianity alone rests upon principles which are not capable of being enslaved by man's device. It is true that Christianity shows many times at which its great spiritual principles were enslaved by being turned into arbitrary systems; but the power of Christianity lies, and always has lain, in its force for breaking shackles, in its capacity for renewing its youth, in its desperate instinct to go back to its great spiritual principles, in the fact that in the person of the Lord Jesus Christ there remains a power which can not be bent by human perversity, or destroyed by human frailty, or lost amongst men's indifference. And so I would venture to put before you, as simply a fact which may be proved, which is writ large on all philosophies and on all history, the fact that Christianity stands in a unique position as being the only religion which can claim, and warrant its claim, to be the universal religion.

"Through the ages God's purposes have been made increasingly manifest. Now that we know what mankind is, now that we know all that can be said, now that we see the whole problem of the future of our race before us, with clearer eyes than man ever saw it in the times gone past, we have a deeper sense of what is our duty and of the means by which that duty has to be performed, and therefore it is that we are bound to have a growing interest in missions—an interest not in their great and brilliant successes, but in their slow and gradual growth. We are invigorated by the knowledge of the way in which God has worked in the past."

English Notes.

BY REV. JAMES DOUGLAS, M.A.

CHURCH MISSIONARY SOCIETY.

Indian Famine.—C. M. S. Relief Fund. The specter of famine in the populous Indian Empire can never be safely assumed to be remote, and now in the beginning of the year 1897 the scarcity caused by the failure of the late summer rains of 1896, has wrought great distress among the people. The government is not so entirely at a loss as in 1877, for owing to the increase of mileage in the railways of the peninsula, food can be conveyed to the starving multitudes much more quickly than heretofore. In spite of this fact, the general position is of universal distress, and to alleviate, in some measure, the suffering and want of the people, the society have started their relief fund. The society's fund, it is needless to say, is in no sense a competitor or a rival of the public fund. A certain number of the C. M. S. missionaries are pursuing their labors among many of the suffering and dying, and they are simply unable, even if they wisht to, to stand aside as unconcerned spectators of the awful scenes around them. The many feeble and diseased among the men, also the helpless women and little children, who cannot be employed in government works, naturally appeal to the missionaries, and a small sum placed opportunely in their hands may go sursprisingly far in affording relief and saving from death.

The Rev. C. H. Gill, from Jabalpur, writes: "It is not because there has been no famine here that I have not written to you about it. Famine has been with us since last February; but my hands have been too full dealing with it, in addition to all our other work; and I have been largely occupied in obtaining help from the Europeans in this large station, and applying it to the starving poor. Now, however, as things are getting worse, and as the public at home need to be informed as

to the true state of affairs out here, I must no longer delay to write. . . . Now I must tell you something of what we have been trying to do to save life. As far back as last March I opened a 'children's kitchen' at Murwara, our out-station, and ever since then about 130 little children have been fed every day. I think it would be difficult to exaggerate either by writing or painting the awful condition into which some of these poor little waifs have fallen before they began to be fed by us.

"The mortality among these little ones is terrible, many of them being in so wasted a condition that they can never rally, and what little life they have soon flickers out."

The Claims of Uganda.—Rev. J. S. Pratt writes most encouragingly of the work done in this part of Africa, urging at the same time that at the present time this continent is unique in its need and its respectability of the Gospel. He calls for help in this sphere of action, and this help he states to be needed at once.

Lower Zambesi Mission.—A most interesting and promising field of labor is being entered on very shortly by Mr. and Mrs. W. G. Anderson in the above-mentioned place. For four years Mr. Anderson has labored in Africa, three out of that time in the territory he desires to adopt as his future sphere. During that time he has acquired the "Sena" language, and has translated portions of scripture, now in course of publication by the British and Foreign Bible Society, and in addition to this has compiled a grammar and dictionary preparing for issue by the Society for Promoting Christian Knowledge.

The district of the Lower Zambesi and its tributaries comprises about 400 miles of waterway with populous villages every few miles, and this whole tract of country is, from a missionary point of view, unoccupied. The needs are:

1. A sufficient sum—about £250 per annum—to support Mr. and Mrs. Anderson and a coworker.

2. A further sum of about £100 to provide a boat suitable for evangelizing the villages, or if possible the sum of £800 to provide a house-boat to serve as a home for the workers instead of on land.

"It should be stated that the mission will be conducted on strictly evangelical and unsectarian lines. In the raising of necessary funds the committee and the workers look to the Lord, and to the Lord alone; their part being to furnish information as to the needs and progress of the work.

"It is very desirable that Mr. and Mrs. Anderson should return in April next; it is therefore essential that prompt aid be rendered in order to make it possible for them to do so."

China Inland Mission.—A large assembly gathered in Exeter Hall on the evening of January 27th in order to bid farewell to five friends, who in response to their Master's call, "Get thee out of thy country and from thy kindred and from thy father's house into a land which I will show thee," obeyed and gave their lives to serve in China. The two gentlemen of the party, Mr. Whitfield Guinness and Mr. Hyslop, leave England on February 11th, and the others follow early in March. May the Lord abundantly bless them in their labor of love for Him in the far East.

THE LONDON MISSIONARY SOCIETY.

Is Christianity Making Way Among Educated Hindus?—This is a question which just now occupies the minds of many workers. Christianity in its usual acceptance is *not* making way, but happily the Hindu is able to discern between Christianity as a *name*, and the Lord Jesus Christ as a *Savior* and *Lord*, and many among the most highly educated have trusted in Jesus for salvation even after they had had their minds poisoned by having read much of the literature—so called Christian—which has been sent out from this country.

The education of the Hindu often is a great stumbling block to the work,

for in many instances it has been misdirected.

The Directors at their last meeting took leave of six out-going missionaries, who were respectively going to Calcutta, Mongolia, Central China and Shanghai. The missionaries each spoke briefly and were then commended in special prayer.

Regions Beyond.—Mr. and Mrs. Howard Taylor in writing to the friends at home, tell of the manifold blessings showered upon them in their work, and the way in which the native converts in China—T'ai-Kang City—are being used. Mrs. Taylor writes: "It has been very wonderful to us during these months to see how the Lord can use, and has been using, our dear native fellow-workers. Some of them have been mightily empowered by the Holy Ghost, and in our absence, as well as when we have been at hand, they have been really wonderfully used of God."

Mrs. Taylor goes on to tell some of the wonders of the power of the Gospel. In one place eight women have confessed their faith in Christ who a week before had never heard His name.

Poona.—Dr. Grattan Guinness has been successfully carrying on a mission in this part some time, and finds the work among these educated Hindus very interesting and encouraging.

The Kongo Balalo Mission.—This branch of service has sustained a loss in the death of Mr. Aitken, who only left this country in August last. He, with other brethren, was on his way up the Kongo from Stanley Pool, where he was attacked by fever of a more fierce nature than is usual, even in that district. One of the other workers was ill too, but he recovered, whereas Mr. Aitken past away unconsciously on Wednesday, October 14th. On the evening of the same day he was laid at rest in the little cemetery on the hill above Bolobo, all gathering around to witness the last duties being performed for one whom all had loved.

THE KINGDOM.

—The recent conference of officers of foreign Boards took steps providing for a World's Ecumenical Conference to be held in New York City in the year 1900. A committee, which has had preliminary correspondence on this project, has received most cordial and helpful replies from a large number of missionary organizations in England and Europe. At a similar general conference held in London, in 1888, 139 different societies were represented. Over 1500 delegates were in attendance.

—One-third of those who speak European languages speak English; one-seventh speak German; one-eighth speak French, and their number is not increasing. There are 6 great English speaking nations in sight, if the colonies in South Africa, India, Australasia, and Canada shall develop. With an alliance among such nations for liberty and evangelical piety, the world will be enriched.

—Logically, evangelism always precedes education; historically, it must often follow. . . . If we can not begin where we would, we must begin where we can. The proper starting point is the point of opportunity.—*Rev. E. A. Lawrence.*

—In the strong appeals which are going out for special contributions to save home and foreign missions from crushing debts, should not more emphasis be put on faith in the good hand of our God? Our efforts may degenerate into confidence in the arm of flesh. Dependence upon human expedients and alliances almost ruined Hezekiah of old in presence of Sennacherib. While using the proper means at command would it not be the wisest thing to go first into the house of the Lord and Hezekiah-like lay the whole matter before God in agonizing prayer?—*North and West.*

—It was a happy idea of Mr. Ling, the Chinese presiding officer at the Christian Endeavor Convention held

in Foochow, in November last, in directing the contribution boxes to be past a second time, "in order to accommodate those who, on second thought, find that they had not been as generous as they now wish to be."

—When Bishop Selwyn asked Sir John Patterson for "Coley," his son, then a student at Eton, who afterward became bishop of Melanesia, the father cried in anguish: "I can't let him go." But as he realized the call of God, he exclaimed: "God forbid that I should stop him." So he finally consented, saying: "Mind, I give him wholly, not with any thought of seeing him again. I will not have him thinking that he must come home again to see me." They never met again on earth.

—A corporation with somewhat of a soul has been discovered. The Chicago Burlington and Quincy railroad refused to make special rates to the Nevada prize fight, because it is an unlawful event which should not be encouraged.

—The Misses Leitch, those indefatigable Ceylon missionaries, have sent out a printed communication in which they throw large responsibility upon missionary pens. They claim that every missionary ought to send letters home which would be an active force in sustaining missions. "Quarterly letters," "manifolded letters," "letters to a hundred friends" are among the methods they advocate. Say they: "If a business firm in this country had an agent abroad who said that he could not find time to write about his work, and whose pet phrase was, 'Shall I do the work, or write about it,' how long would it be before such an agent would be recalled? The China Inland Mission requires its missionaries to keep a diary, using a carbon paper to make a duplicate of each day's entry. At the end of each month these duplicate sheets are torn out and sent home to the society."

—Bishop Vincent has found in Brazil the results of the "self-supporting"

mission work which Bishop Taylor began there sixteen years ago. It is a story of pitiful failure. He says: Between 1880 and 1893 twenty-five different persons came to Brazil under these auspices. To-day 4 of them remain. One "became engrossed in business;" another was soon "engaged to be married to an explorer;" another became "discouraged by ill health and difficulties in the work;" another, "disliking the administration of the school, went to work on his own account." In one case the "furnishings of the school were sold to pay the accumulated debt." And "none of the teachers were connected with the schools long enough to become acquainted with the Portuguese language." The 4 who remain, while admired for their courage and devotion, are pitied for their sufferings and for the apparent waste of their lives.

—In 1818, or 80 years ago, there were all told 357 missionaries abroad, of whom 194 were in America (West Indies), 102 in Asia, and 61 in Africa. Almost one-half were Moravians, 71 were under the care of the London Society, 48 that of the Wesleyan Methodists, 18 of the Church of England Society, and 18 of the American Board. Now, the last named society alone has 555 in the foreign fields, 358 of them women.

—Says Dr. Valentine, an eminent English missionary: When about to finish my medical course, I offered my services to the church to which I belonged, to be sent as a medical missionary to India. A dear old gentleman of the mission board, who had himself been a missionary in India, rose in his place and said, that he thought it was quite unnecessary to send out a medical man in connection with their newly-formed mission, as the Government of India had made ample provision for the wants of the community. For many months we had to wait an answer to the question whether there was room for one more medical man in their district. At last the answer "yes" arrived, and so I was sent out, and on arriving, found that

Government had provided 7 medical men for about 11,000,000 of people. Thirty-nine years ago there were about 7 medical missionaries, all told, in India. Now there are 140, of whom 64 are women.

—Bishop Fowler makes bold to affirm: "It cost less than \$1,200,000 to Christianize the Sandwich Islands. We now have from \$5,000,000 to \$8,000,000 of commerce, making in net profit annually about as much as the entire cost of Christianizing them. From the South Sea Islands England annually receives 10 pounds for every pound she spends there. From Micronesia the United States receives annually more than \$40 for each dollar spent on missions there. An immigrant is valued in Washington at \$800. Each missionary in the South Sea Islands is worth to England \$10,000 each year. It costs the United States to support the heathen Dakotas an average of \$120 each per year, while it costs to care for the Christian Dakotas less than \$7.80 each per year."

—Mr. Colton, the chart maker, says there is scarcely an exploration in any land that does not acknowledge its indebtedness to missionaries. Carl Ritter, the celebrated geographer, says he could not have written his great work but for the material furnished by missionaries."

—The children of Mrs. Stowe object to the proposal to erect a statue of their mother. Her son, Rev. Charles E. Stowe, says on the subject: "If anything is to be done, why could not money be raised to found a Harriet Beecher Stowe scholarship at Hampton, Fisk, or Tuskegee? Such a memorial would, I know, be in keeping with my mother's taste, and far more useful to man and honoring to God than some brazen monstrosity scowling the unfortunate beholder out of countenance from its ugly granite pedestal. The ordinary bronze statue ought to be regarded as a terrible penalty to be inflicted only on great offenders."

YOUNG PEOPLE.

—Forty prominent speakers have already accepted invitations to address the British National Christian Endeavor convention at Liverpool, June 5-8.

—The Junior Epworth League of Christian Endeavor of Vancouver supports a native teacher in Japan, at an expense of \$50 a year.

—An active missionary committee in a society in Toronto, Ont., has started a missionary library, has conducted a study of China lasting for three months and closing with an examination, and issues a miniature missionary weekly, each number containing a question on missionary topics, the answers to be called for at the next meeting of the society. Some special subject for prayer connected with the missionary work is suggested for each day of the week, and in each prayer meeting the topic is considered by some one with special reference to missions.

—The Rev. Soo Hoo Nam Art writes in the *Pacific Christian Endeavor*: We have a flourishing Chinese society connected with our Presbyterian mission in San Francisco. It has about 25 active and 30 associate members. We have also Chinese societies in Oakland, Alameda, Santa Barbara, and Los Angeles, making 5 in all. These are conducted entirely by our Chinese brethren.

—The Presbyterian Endeavorers of Arkport, N. Y., originated an admirable missionary social. Printed cards were prepared bearing the following legend:

Some can go. Most can give. All can pray.
Y. P. S. C. E.

What are you doing for missions?

On the back were written quotations from eminent missionaries, such as: "Where Christ leads and directs, I cheerfully go. I only desire what he approves, and to do what he requires, for the remainder of my life."—*James Calvert, Missionary to Fiji.*

These cards were passed around,

called for by number, and read. After many of them, short sketches were given of the lives of the missionaries from whom the quotations were taken.

—*M. W., in The Golden Rule.*

—The Society of the Presbyterian Church of Perry, N. Y., has recently adopted systematic giving, the active members pledging 2 cents a week or more, to be given at each monthly consecration meeting. The November offering was between \$5 and \$6 and the society hopes to raise at least \$50 for missions the coming year.

—There is a noteworthy society in the Euclid Avenue Baptist Church of Cleveland. Its recent report of a year's work, showed more than \$500 given for missions, more than 5,000 books and periodicals distributed, visits 700 made, cottage prayer meetings held, an ice-water fountain maintained on a city street, and 2 members sent abroad as missionaries, "Attempt great things for God, expect great things from God," is the society's motto.

—Three "missionary pigs" are being reared by an Atkins, Ark., Endeavor society. The proceeds of their sale will be devoted to missions.

AMERICA.

United States.—Satan appears to be trembling out in the Buckeye State. For the following appeared in the *Wine and Spirit News*, official organ of the Ohio State Liquor League, February 24, 1897: "You are scarcely aware of the activity of the Anti-saloon League. It is but a little over three years old, and yet in that brief time it has accomplished more than any other organization ever formed in a similar time. The first year it held 2,000 meetings, the second year it held 6,000 meetings, and the third 12,000 meetings were held in the State of Ohio. In all, the officers and members of this League have slandered your business and my business in the presence of 300,000 people in the three years, or at the rate of 100,000 every year. The highest number

of saloons in this State at one time was over 13,000; now the total number has been reduced to less than 9,000. The Anti-saloon League has reduced the number within the last year and a half, 1,500. In the same length of time they championed a bill in the Legislature that would have made 60 counties of this State vote 'dry' at the very first election, which would have been this spring. And what is more amazing still, they actually secured 50 votes in favor of its passage. Two years have gone by, and we are face to face with the same issue again. The same enemy is again in the field better equipped, with more men and more supplies than he was when the Haskell Bill was defeated in the last General Assembly by the narrow margin of 7 votes. Our duty, therefore, as business men, engaged in the liquor-traffic in this State, ought to be plain. We must fight fire with fire."

—The sixth annual session of the Tuskegee Negro Conference had a large attendance not only of farmers, mechanics and others, but of representatives of different institutions and prominent educators. The reports presented showed considerable advance in the purchase of houses and farm lands. The platform urges (1) increased attendance to improved methods of farming, fruit, stock and poultry raising; (2) greater economy in living; (3) better preparation to meet competition by skilled labor; (4) increased attention to schools; (5) advises that the full force of community sentiment be cast against immorality; (6) recognizes the mutual interdependence of the white and black races and pledges all to do their utmost to remove the obstacles to mutual progress; (7) advises the organizing of Negro conferences throughout the South, in view of the steady gain noticeable in every department.

—Since March 1, 1896, the following advances have been made by the Salvation Army along lines of social work in the United States, or there have been

added: 7 shelters for men, 1 shelter for women, 2 rescue homes, 3 prison-gate homes, 1 slum post, 1 hospital, 1 basket factory, 3 farm colonies.

—Miss Serena Rhinelander, of New York, has made a tentative gift of a new mission home, to be known as St. Christopher house, which is nearly completed. It is at the western end of a plot of ground comprising 14 city lots on East Eighty-eight St. At the Eastern end is the Rhinelander Industrial School. The conditions stated to govern this donation are that within three years the mission shall accomplish enough good in the neighborhood to satisfy the donor. If at the expiration of that time Miss Rhinelander is pleased, she will extend the probation to five years. If then everything goes well she will deed over the entire property to St. James' Protestant Episcopal Church for St. Christopher's House. The estimated value of the gift is about \$300,000.

—The *Sailor's Magazine* for March has a most interesting account of the Genoa Harbor Mission, written by Rev. Donald Miller, who started that work as far back as 1869. A sailor's rest has been built, and a steam launch is now owned and in use. The annual cost of this mission is about \$2,700, of which the sailors contribute about \$800.

—The Tsimshian Mission on Annette Island, Alaska, William Duncan's notable achievement, dedicated a beautiful church January 3, with 800 in the congregation. Offerings were made to the amount of \$140. The people performed the building work. A fine choir of 30 members, a brass band of 40, and a reed band, supply music for New Metlakatla.

Spanish America.—Dr. E. S. Camacho, for many years a Roman Catholic bishop of Tamaulipas, distinguished for his ability, fidelity and purity of life, has recently, from deep Christian convictions, protested against the idolatry taught and practised in the Roman

Catholic church in Mexico, and has publicly withdrawn from its communion.

—Mr. Eaton, of Chihuahua, reports an incident which illustrates strikingly the changed attitude of the people in that city in reference to evangelical work. He had recently been invited to officiate at a wedding ceremony, the bride being a relative of families prominent for their wealth and official position, and still Roman Catholic. At this wedding these relatives were present in large numbers, witnessing for the first time a Protestant marriage ceremony. Mr. Eaton reports that he could not have been treated by those who were present with greater courtesy had he been the bishop himself. When he first reached Chihuahua, a notice was posted upon the cathedral door, warning men not to rent rooms to him, nor sell furniture, food, or drink; and not to attend the services of the Protestants under pain of excommunication. No Spanish teacher could be secured for five months.

—The *Moravian Messenger* gives the following item of news respecting the Moravian mission on the Mosquito Coast in Central America: "A cloud looms over our Nicaraguan work, and the present government seems determined to squeeze our mission out of Bluefields. It has levied a rate of \$53 a month on our people for town-lighting purposes, has fined one of our missionaries \$20 for not keeping the church premises in proper order. Roman Catholic priests have come to the capital, and are working hard to try and bring the natives to their way of thinking."

—The last six months have witnessed a remarkable change in Ecuador. For more than three hundred years, since the invasion and conquest by Pizarro and his Spaniards, Ecuador has been under almost exclusive priestly rule. The only religion tolerated has been the Roman Catholic. The dominant political party—the conservative

—was simply the clerical party. But a curious incident of the late war between China and Japan led to a revolution against this clerical party, and last summer this revolution was successful. The leader of the liberal or revolutionary party, General Alfaro, was chosen president. He is in favor of religious liberty, the constitution has been revised, and the first Protestant missionaries have been permitted to enter the country. Almost simultaneously with this revolution, a body of Christians in Kansas, known as the Gospel Union, sent out 4 missionaries to Ecuador. They have been cordially received by President Alfaro and have begun work under favorable auspices.

EUROPE.

Great Britain.—These figures, taken from reports compiled in 1896, will give some idea of the scope of the work of the Salvation Army:

Number of rescue homes	74
Number of homes for children	10
Number of food depots and shelters ..	79
Number of farm colonies	10
Number of factories and workshops ..	44
Number of employment bureaus	32
Number of heathen races reached	19
Number of languages used	28
Number of Army corps	5,469
Number of weekly papers	42
Weekly circulation about	1,000,000

—The Bible Lands Mission Aid Society has rendered most efficient help in many mission stations of the American Board. It has recently reported that, through a special fund for relief work, it has forwarded no less than \$34,000 for help at mission stations in Asia Minor.

—Since the China Inland Mission was formed in 1865 over \$2,000,000 have been received in answer to prayer, and without solicitation. In China, where the work first began, only 2 of the inland provinces were in any sense open; now, largely through its service, only 2 are in any sense closed. In addition, some 260 stations and out-stations have been established; and there are 342 native helpers working

together with nearly 700 missionaries. There are in connection with mission churches about 5,000 persons. Over 8,000 persons have been baptized, and Mr. Taylor has recently estimated that between 15,000 and 20,000 men and women have been brought to the Lord through the instrumentality of the mission workers.

—Nearly 300 women last year were turned away from the Industrial Farm Home for women inebriates founded by the British Women's Temperance Association at Duxhurst. In the February number of the *White Ribbon Signal* Lady Henry Somerset gives an account of a recent visit to the farm Colony, which has attracted the earliest attention of those in authority as a probably successful solution of the problem of dealing with inebriate women. The scheme differs from all others in being on the village plan, consisting of a model village of 6 cottages clustering around a large house, on a farm of 180 acres among the hills of Surrey. Each cottage is presided over by a nurse matron from the Church Army, and everything of an institutional character is carefully excluded. Every patient is kept one year, and every means that love and ingenuity can devise to build up the physical, mental, and spiritual health is used to cure them of the deadly disease of alcoholism.

—The S. P. G. sent out 30 missionaries in 1896, of whom 11 were clergymen. Of the number 10 were sent to Africa—viz., 2 each to St. John's and Zululand, and 1 each to Capetown, Grahamstown, Bloemfontein, Mashonaland, Lebombo, and St. Helena; to Asia, 10—viz., 2 each to Chhota Nagpur and Korea, and 1 each to Calcutta, Madras, Bombay, Lahore, Colombo, and Borneo; 4 went to America and the West Indies, 2 to Australia, 1 to Madagascar, and the others to the Pacific and Cape de Verde Islands.

—The Presbyterian Church of England is asking the children of its schools to support entirely its mission

work in Formosa. The work consists of 42 stations, 2 hospitals, a college, and a number of schools under the management of 8 missionaries. The children's mission field requires about £3,000 a year to maintain its different agencies. —*Monthly Messenger*.

The Continent. — The "liberal" radicals in the French Parliament are urging the government to expel all Protestant missionaries from Madagascar. They do not say a word against the Jesuit missionaries on the island.

—The Paris Missionary society is sending out 5 or 6 missionaries to Madagascar in the Spring. These French Protestants will cooperate with L. M. S. missionaries, and will, we trust, be able to rescue the Malagasy from the coercion to which they are subjected.

—M. Lauga, brought back with him to France 8 Malagasy teachers, who wish to study the French language and methods of education. Four of them have been placed at Montpellier and the other 4 have entered the *Maison des Missions* at Paris. —*Journal des Missions Evangeliques*.

—A wealthy woman of Paris has presented a large house handsomely furnished and valued at \$130,000 to the Y. W. C. A. of that city. She has also paid off the last remnant of the Y. M. C. A. debt, amounting to \$3,000.

—The German "Woman's Society for the Education of Women in the East" was founded at Berlin in 1842, and has now been sending out missionary teachers for fifty-four years. Tho it was the first society of its kind, it is little understood and ill supported in Germany. It has now 6 women working in connection with the C. M. S. in India, 6 with other societies in India, and 1 with the Rhenish Mission in Sumatra. A friend of the society has lately presented it with a training home for missionary sisters in Berlin. —*Allgemeine Missionszeitschrift*.

—Be it known that the Orthodox Church of Russia is the wealthiest

in the world. As evidence of this, it is stated "that it could easily pay the national debt of the empire, amounting to about £200,000,000, or nearly \$1,000,000,000, and yet not be impoverished." This seems almost incredible, but it must be remembered that it has some very lucrative sources of revenue. One of the most profitable is the sale of candles. Being "consecrated candles," there is an enormous demand for them during the Easter season.

ASIA.

Islam.—Asiatic Turkey is a Mohammedan country. Out of its 18,000,000 inhabitants, barely one-fifth belong to the various Christian communions, not more than 1,500,000 of these being Armenians. Darmesteter, writing of the Afghans, accurately characterized the religion professed by Afghan and Turk alike as teaching "no charity, no self-control, no self-improvement, and best qualified in the damnation of alien creeds." Naturally there are exceptions to this sweeping generalization. But on the whole, the feeble minority known as the followers of "the Nazarene" have long represented in Asiatic Turkey the only forces which urge the Moslem population to charity, to self-control, and even to self-improvement.

—There are no fewer than 8 cities in Turkey in each one of which more persons were killed by the massacres than fell on the Union side in the terrible 7 days' battle of the Wilderness. In the fiercest battle of our Civil War, that of Gettysburg, 3,070 fell on the Union side. Twice that number were killed in the 2 massacres at Oorfa. During our entire Civil War 110,070 Union soldiers were slain in battle. During the last two and a half years not far from that number have been killed by the Turks, with accompaniments of the most inhuman barbarity.

—Reports from Harpoot at the beginning of January reveal some very sad cases of destitution. At one village of 200 houses there were reported 170

sick; in another village, which had 280 houses before the massacre, 250 were sick, some 400 having already died since the massacre. The people in many of the villages are dying not so much from disease as from want. In Harpoot city two houses have been opened for orphans, and it is hoped that others may be secured. The Arabkir pastor reports that there are in that city alone 1,711 orphan boys and girls, and no less than 683 widows, the whole number dependent upon charity being over 3,000. It is a significant fact that of the £ T. 2,500 in the hands of the local officers from the collections made by the government for relief during the past years, the sum of £ T. 1,000 has been set apart for the repair of mosques. What remains is being distributed at the rate of from 25 to 45 cents a person. Another fact is significant that, simultaneously with the giving of government relief, the taxgatherers have been specially active. In one place at the door of the room in which the government was giving aid, stood zaptiehs collecting taxes of those who came out. The officials in other places are more generous, giving to those who had received relief protection from the exactions of collectors and creditors.—*Missionary Herald*.

—The native churches in Oroomiah gave last year for their preachers about \$1,200. This is about 20 per cent. increase over the sum raised over a year and a half ago for the same purpose.

—The following statement from Rev. J. L. Potter, Teheran, indicates that the new regime in Persia is not likely to be liberal. For this is the first official order promulgated:

"In accordance with the exalted will of the slaves of his most holy, august, Imperial Majesty, the king of kings, of powerful glory (may God perpetuate his realm and his reign), it is enacted as to all sorts of books, such as heavenly and religious books, and other kinds, that the import of such books into the kingdom of Persia, and the sale and

purchase of them, is dependent on the special permission of the Ministry of Sciences of this exalted State, and likewise the transport of these books from any one of the cities of Persia to other provinces and districts of the exalted State is also restricted to the permission of the Ministry of Sciences and the permit of the afore-mentioned Ministry, in which permit the name and number of the books and other necessary information shall be included, and, without the permission and permit of the Ministry of Sciences, every book imported into Persia, or transported and delivered from city to city, will be seized and confiscated, and the carrier will be liable to punishment.

The act was to take effect thirty-three days after its date, and so became operative February 22.

India.—The Indian Home Mission to the Santhals is under the charge of Messrs. Boerresen and Skrefsrud. There are in all at the 16 stations of the mission, 6 European missionaries, 3 Santhal pastors, 113 traveling elders, 15 catechists, 1 native doctor, with 2 assistants, and a dispenser with 2 assistants. Mrs. Boerresen, assisted by 20 deaconesses, conducts the girl's school, in which there were at the close of the year 189 pupils. Many of these past the government examination with credit, one girl gaining a scholarship of 3 rupees per month for two years. The boy's school has 157 pupils, 9 teachers, and 2 monitors, and the efficiency of the teaching and the intelligence of the boys is proved by the successes at the government examinations. In addition to the work carried on in Santhalistan, a colony of Santhals has been started in Assam under Mr. Bunkholdt's superintendence, and now there are 1 Santhal pastor, seven village elders, 12 deaconesses, 6 schoolmasters, 2 schoolmistresses, and 1 native doctor with 1 assistant. The total number of baptized heathens is over 9,700.—London *Christian*.

—The "North India Methodist Con-

ference consists of the North-West Provinces east of the Ganges, and the Province of Oudh." There are 9 presiding elder districts, and 90 circuits; 121 ordained native ministers; 15,885 members; 22,393 probationers. Total 38,278. Sunday-schools 764, pupils 38,083; day-schools 497, scholars 10,254; foreign missionaries, 20; wives of missionaries, 17; foreign missionaries of the W. F. M. S., 20

—A missionary writes: "One morning I past a man lying near the road, and askt him why he was lying there. He opened his eyes wearily and said, 'I am very hungry. I have not tasted rice for more than three days, and I can not walk any further.' 'Poor fellow,' I said, 'I'll bring you some food, and then perhaps you will feel better.' Away I went, and presently returned with a leaf plate full of rice—every grain white and separate as Hindus love to have it. 'Take a little,' I said. The man opened his eyes once more, and looking at the rice, oh, so hungrily, and at me, oh so piteously, he waved his hand feebly and said, 'I daren't, my caste, my caste.' 'But,' I replied, 'if you don't eat it, you will lose your life, and what then will be the good of your caste?' 'Sir, came back the answer feebly, '*if I lose my caste what will be the good of my life?*' I do not suppose the rice would have saved him."

—Lord Radstock is right when he declares: But few people can realize the magnitude of the distress which has come on our Indian fellow subjects. The Governor-General informs us that 37,000,000 are "in famine districts, where there is not enough to sustain life, and 44,000,000 men in districts where there is not enough to maintain health." For these, relief works are already open for over 2,000,000. But according to the Famine Commissioners' report, 15 per cent. of the population of the famine area will eventually come on relief for three months, and 7½ per cent. for twelve months.

There will be thus 5,000,000 practically helped before long.

China.—In China are tens of thousands of villages with small trace of Bible influence, but hardly a hamlet where the opium-pipe does not reign. It does more harm in a week than all our missionaries are doing good in a year. The slave-trade was bad, the drink is bad, but the opium traffic is the sum of villainies. It debauches more families than drink, and it makes more slaves than the slave trade.—*Rev. J. Hudson Taylor.*

—Among the party of C. E. Z. M. S. missionaries who have recently sailed for Fuh-kien, was Miss Codrington; whose life was so wonderfully preserved in the Kucheng massacre. There is also a probability that Mrs. Saunders, the mother of the two sisters who were among the victims of that massacre, will go out at an early date. It may be remembered that this lady heroically said, after hearing of the terrible murder: "If I had two more daughters, I should wish them to go to China. I am only waiting till I am able to go myself." It will be a striking object-lesson to the Chinese of Christian love and forgiveness to see these ladies working among them as witnesses for Christ.—*C. M. Intelligence.*

—The Presbyterian Church, South, is able to give this report: In the work of our medical missionaries there is a surprising summary. The whole number of patients were: Dr. J. B. Woods, 8,762; Mrs. P. F. Price, 5,763; Dr. J. R. Wilkinson, 4,937; Dr. W. H. Venable, 4,659; Mrs. Annie Houston Patterson, M. D., 3,428; Rev. M. B. Grier, 3,000; Rev. R. A. Haden, 2,500; Mrs. H. C. DuBose, 1,200; Rev. J. Y. McGinniss, 635; Miss E. B. French, 600; Dr. G. C. Worth, 235; total, 35,719. Altogether the reports from our work in China are a great deal more full of encouragement and promise than they have ever been.

—Dr. Mary J. Hill writes as to the medical mission in Chiningchow,

China:—"We have had a large attendance at the hospital. We had some very serious cases last season, that cost us many anxious thoughts and fervent prayers that we might be guided aright in our treatment, and that the friends of the patients might be led to look more favorably on us and the 'doctrine.' A woman from whose face we removed a large growth said one morning, 'Are you glad this lump has gone?' and when we said 'Yes,' she replied, 'Well, I do not understand how it is you are glad, and yet you are strangers. How is it you are so interested in me? It must be your 'new religion.'"

—The organization of a new Presbyterian Church, 65 miles from Ningpo, mark the fiftieth year since Ningpo itself was occupied, and makes the tenth church connected with that station; total additions last year were 65. Since the yearly report closed, however, there has been a work of grace in the church at Yōng-Yū (also 65 miles away from Ningpo) which added 10 to the church and developed a good many inquirers. This awakening is traced chiefly to one earnest old man whose witness-bearing is entirely voluntary.

—The Grand Lama, living representative of Buddha, rides a bicycle! To such a startling and revolutionary course, who can predict the end? As for ourselves, we should never have credited the statement had it not been sent us by a senior member of Peking Mission, who had it from a source considered trustworthy.—*Woman's Work for Woman.*

—Doctor Wittenberg is the name of the Basel medical missionary at Kayin Tshu. The natives come to him in crowds, and he has already acquired fame as a skillful oculist. A heathen Chinese brought to him his wife for whom he had only paid \$5 because she was blind. He had bought her on speculation and did not lose anything, for Dr. Wittenberg was successful in

curing her. On his way home, the first man he met exclaimed: "Thirty dollars!" The value of the wife had risen sixfold.

Japan.—In 1870 the laws forbade a missionary to ask any native to accept Christianity, and the penalty for any native who profest the name of Christ was death. But now the Church of Japan is soon to begin missionary work in Formosa. President Ibuka, of Tokio, and President Ogimi, of Steele College, Nagasaki, have been appointed to visit the field and report to the mission board. Three thousand dollars are to be raised from the Japanese churches to inaugurate and push forward this new work. Yet, there are still those who tell us that foreign missions are a failure.

—In the Imperial University at Tokio, are now about 1,900 students. The time is not far distant when Japan will be able to boast of another university. Efforts in this direction have been under way for some time. The new institution is to be in the old capital city Kyoto, where the *Doshisha*, a Christian college, has been in existence for many years.

—Quotations from the Bible are now often used in the same way as are extracts from Japanese and Chinese classics and Buddhist scriptures. A diary recently issued by a publishing house in Tokio contains a number of passages from the Bible, tho compiled by non-Christians.

—Rev. E. W. Gilman, secretary of the American Bible Society, New York, has received from the agent of the society in Japan a copy of the Gospel of St. Luke, prepared for the use of the blind Japanese. The volume is the first of a series of parts of the Scriptures to be publisht under the auspices of the Bible for the use of the blind in Japan.

AFRICA.

—We smile when we read this from Eastern Equatorial Africa, written by

Rev. Douglas Hooper, but it helps us to see what it costs to be a Christian:

"You will be glad to hear of our Christmas at Jilore. Petro Vuko's wife and four bairns were baptized, and the next day a man, not of the village, but who has been a catechumen for some years, came and said he was prepared to part with two of his wives and live with only one—the senior. You may be sure it came to us as a blessed Christmas remembrance from the Master. Of course this means a much reduced income, amongst other things, as the wives hoe the fields which yield the maize, which is the only source of income the man has. He is sending his children to live on the station, that they may be the better taught, this means the loss of 60 goats (\$120) for each unmarried girl, the money paid as dowry by the bridegroom."

—The Thirty-fourth Annual Report of the Sierra Leone Native Pastorate Auxiliary Association, was presented at the anniversary on April 29th, 1896. There were then 12 clergy, 86 lay teachers (of whom 35 were females,) 10,420 Christians, 6,340 communicants, and 3,271 scholars in 34 schools. The sum of £2,100 was contributed, the expenditure amounting to £1,987. Bishop Ingham confirmed 613 candidates during the year. The reports from the several districts refer to day and night schools, Sunday-schools, school libraries, Dorcas meetings, cottage meetings, Bible-classes, temperance meetings, etc. One of them refers to agoogooism, a kind of devil worship, which receives encouragement from some who call themselves Christians.

—We have received the report of the North German Missionary Society, which has its headquarters in Bremen and its mission-field in German and English Eveland, on the Slave Coast of West Africa. Whilst their neighbors of the Basel Mission, whose African field of labor matches with theirs on the Gold Coast and the Cameroons,

lost ten agents by death in as many months, the North German mission has had sickness enough, but no deaths. The income of the society was over £6,000, and the number of baptisms at the different stations was 107 adults and 24 children, bringing up the total number of baptized Christians connected with the mission to 1,623.—*Mission Record*.

—The Kongo railroad has made such progress during the last few months that the directors feel confident that the locomotive will reach Stanley Pool in the fall of 1898. The average receipts per mile show a continuous increase from the beginning. About 130 miles are in operation.

—Eleven more additions have been reported to the church at Luebo on the upper waters of the Kongo. This swells the number of members to about 100.

—In a letter to "the Assembly of those who help Nations of Strangers in Resisting Liquors," King Khama expresses himself with the picturesqueness and force with which we became so familiar during his visit to England. He is thankful because they "stand true in the word they spoke to him in England." He is still struggling against the drink, but fears he will not succeed. He has "Europeans who like liquor exceedingly, and they are not the people who like to save a nation." He has rejoiced exceedingly to see "the path of the train" in his country, but there is something in it which he does not like, viz., "the little houses to sell liquor in them." He begs help in this matter, or it will kill his nation.—*London Christian*.

—The meetings for Jews in Johannesburg have got to a very satisfactory stage—called by some, "The rotten egg stage!" We always hold a preliminary open-air meeting before marching up to our hall. At the last open-air meeting nearly every person in the ring received at least one rotten egg. Miss Arnot managed to escape, we believe,

tho a certain Jew made three attempts to prevent her being an exception. Some received the bad egg in the face, others on the back, some on the head, and so on. Certain Jews who were not "lewd fellows of the baser sort" were most indignant at the treatment of our workers. The indoor meeting after this attack was about the best we have had, as the questions asked showed a real desire to know the truth.—*South African Pioneer*.

—The progress of the Livingstonia Mission (Free Church) is becoming very rapid. At Bandawe, Nyassaland, the numbers in the "hearers" classes had risen, at the close of the last session, from 456 women and 207 men to 500 men and over 1,000 women. On Easter Day the number of communicants was 120. Attendances at church have risen to over 1,000. The unnamed missionary who, according to the newspapers, hid 300 native Christians on the mission premises during the late Ngoni rising, and defied Chikusi's command to surrender them, was probably a Free Church missionary.—*C. M. Intelligencer*.

—Bishop Tucker publishes these figures which help to set forth what the Gospel has already achieved in Uganda. Readers of the Word, 57,380; buildings used for worship, 321; sittings, 50,000; Sunday attendance, 25,300; trained teachers, 192; other teachers 533; catechumens, 2,591; baptized Christians, 6,905; communicants, 1,355.

ISLANDS OF THE SEA.

Madagascar.—The Queen of this island realm for some reason not yet made public, has been banished to Reunion.

—The London Missionary Society has issued an appeal to the Christian world setting forth the lamentable condition into which things have fallen in Madagascar on account of Jesuit persecution of extreme "bitterness, audacity, persistency and unscrupulousness," and to all appearance because the French authorities desire to have it so.

—The Queen under orders from General Gallieni, has, according to a correspondent of the Manchester *Guardian*, written to the joint committee of the London Missionary Society and the Society of Friends in reference to the Antananarivo Hospital, built in 1890 at an expenditure by the two societies of £10,000: 'Everything connected with the care of the sick which you have built on my compound belongs to me, and for that reason I inform you that you may not in any way spoil the compound and the houses (*i.e.* the hospitals) built there, for if you do so it will be a matter for the law courts. So I ask you to leave my compounds and houses in, the shortest possible space of time and let me know what day I shall be able to enter and do as I like.'

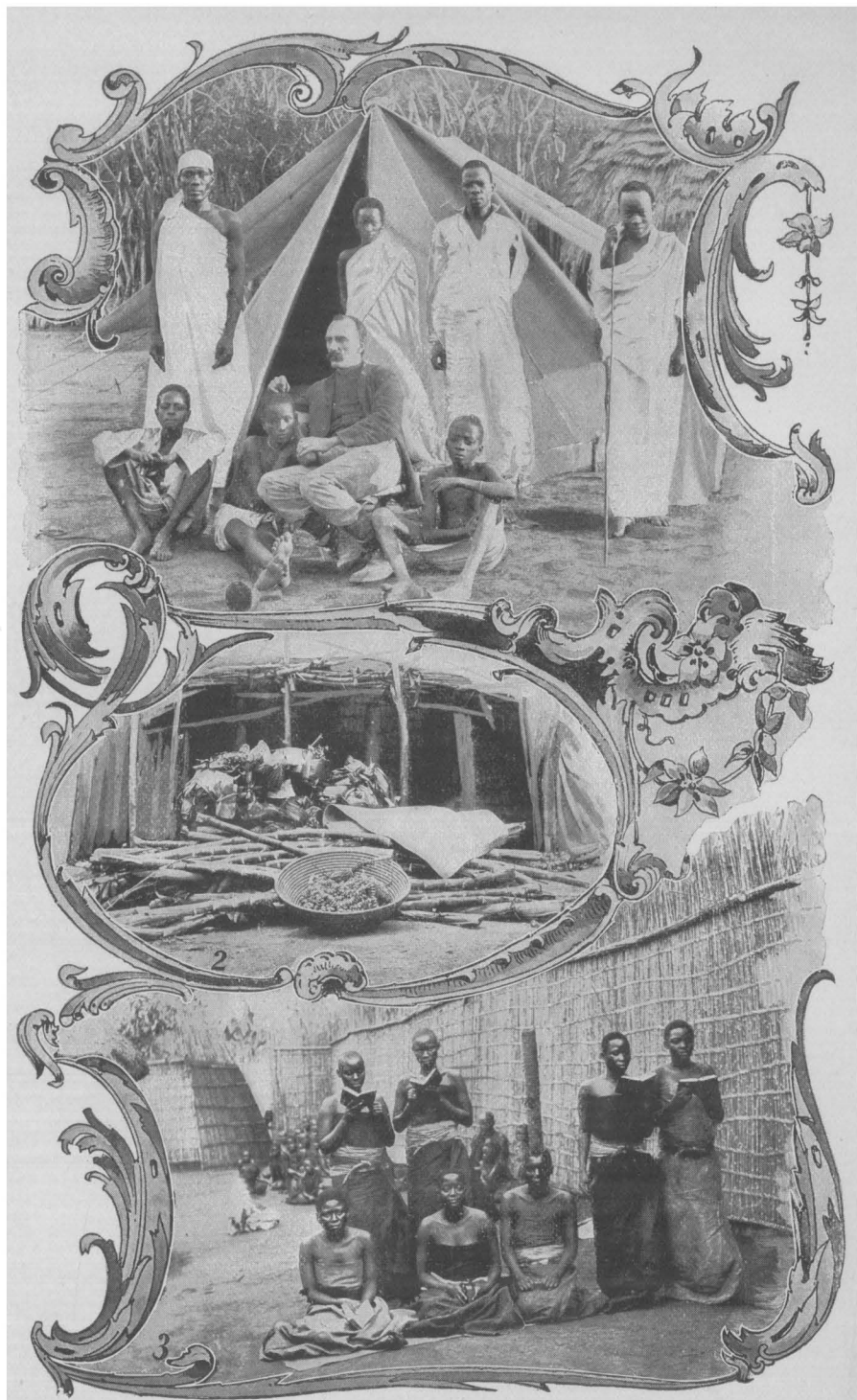
—M. Escande writes from Madagascar:—"From four different quarters the news has arrived this week that the Jesuits have made simultaneous attempts to seize Protestant churches and use them for the mass, and to place their own teachers in the Protestant mission schools. They give everyone to understand that they are all-powerful with the government. and, unfortunately, the help which they got from certain officials gives them a semblance of reason in the eyes of the natives. We are in presence of a very well-combined plan of attack, and to make head against it we are compelled to prodigious activity.—*Journal des Missions Évangéliques.*

Samoa.—The Mulua Institution has done a noble work for 53 years. The aims of its founders, that every village in Samoa might have a well-trained educated native pastor, and that some of its students might take the Gospel to heathen lands, have been accomplished. More than 200 Samoan villages are now supplied with pastors who have had a four years' course in the Malua College, and some 5,000 people of Savage Island have been won to Christ by means of Samoan Evangelists. There are 16 islands to the north-

west of Samoa which first heard the good news from the lips of Samoan teachers, and in New Guinea there are nearly 20 more of these living and working amongst the savages there.

New Hebrides.—The "Dayspring" missionary ship which was wreckt in October last on a coral reef near the New Caledonia Islands, will in all probability, have a successor. From the latest issue of "Quarterly Jottings from the New Hebrides," we learn that the insurances effected on the vessel amounted to £5,000, and as she originally cost £7,000 there is a dead loss of £2,000. On the wreck being reported, friends of the work came forward with promises amounting to £1,800. It remains with the New Hebrides Mission Synod and the churches immediately responsible to say whether a new vessel shall be procured.

—From the New Hebrides Rev. Mr. M'Kenzie, of Erakor, sends most pleasant intelligence: "I have had much encouragement since you last heard from me, for 89 have renounced heathenism, and now there are less than 12 heathens in my district. Most of those who came in this year belong to a small island, Meli, where in years gone by they were exceedingly hostile. The change which the Gospel has wrought at that village is simply marvelous; on several occasions my life was in danger, but now they seem as if they could not do enough for me. To see those people in their grass school-church, already twice enlarged and still too small, all nicely clothed, so different looking from the days when painted and feathered, and to hear them sing heartily, praising that Name which is above every name, was enough to gladden any missionary's heart, and abundantly reward him for many long years of toil and discouragement. We have now 14 church members in that island. At Erakor, at the communion in July, we had the finest gathering ever seen here. Our church was crowded and about 100 had to remain outside. We have over 200 church members, nearly all of them took their seats at the Lord's Table, and 21 sat down for the first time."



A GROUP OF UGANDA PHOTOGRAPHS.

1. The Rev. R. P. Ashe and Native Teachers and Boys at Nassa.
2. A Church Collection.
3. The King's Wives.

THE MISSIONARY REVIEW OF THE WORLD.*

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.— INDEPENDENT MISSIONS.

BY THE EDITOR-IN-CHIEF.

“O GOD, I BELONG TO THEE!”

Wendell Phillips was recognized as perhaps, in his day, the foremost of American orators. There was especially noticeable about him a marked *ethical momentum*. No other word so well expresses it. Momentum is the product of the mass of matter by the velocity of movement. When he spoke on great moral questions, he carried his auditor with him by an oratorical force, into which entered two grand elements: first, there was a noble, strong, weighty manhood back of the speech; and second, there was a rapid, onward movement in forcible argument and intense earnestness of emotion and lofty purpose, all facilitated by simplicity of diction and aptness of illustration.

This American Demosthenes had gone through the temptations, which a rich young man confronts, to early dissipation, and developed a great moral character, which must cause him ever remain one of the noblest figures in the history of New England.

An interesting fact is related of his early boyhood:

One day, after hearing Lyman Beecher preach, he repaired to his room, threw himself on the floor, and cried: “*O God, I belong to Thee!* Take what is Thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me, and whenever a thing be right it may take no courage to do it.”

“And,” observed Mr. Phillips in later years, “I have never found anything that imprest me as being wrong, exerting any temptation over me, nor has it required any courage on my part to do whatever I believed to be right.”

What a key to a human life! In that supreme hour his higher moral nature, with God’s help, subjugated his lower self; and for him,

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change *d* or *ed* final to *t* when so pronounced, except when the *e* affects a preceding sound.—PUBLISHERS.

henceforth, there was no compromise with animal passion, carnal ambition, selfishness, cupidity, or any other debasing inclination; they were "suppliants at the feet of his soul."

The supreme motive to world-wide missions is found when any man or woman can say from the heart, "*O God, I belong to Thee!*" and no other impulse is proof against all worldly argument and temporary discouragement.

We are now, in the natural course of these careful tracings of the spiritual movements of our time, to look at some of those undertakings which aim at the rapid evangelization of the world, and for some reason have cut loose from the ordinary denominational and corporate methods. One of these—and there are many others operating in North Africa, South America, Korea, etc.—the China Inland Mission, stands out conspicuous, and is taken as an example of all, as it is, perhaps, entitled to outrank the rest, both from priority in time and scriptural simplicity of method. Its history has recently been put into a printed record, and we can safely commend its careful perusal to those who would more minutely look into one of the most romantic, heroic, and inspiring chapters which modern missions has added to the unfinished "Acts of the Apostles."*

The history of this enterprise now spans a little more than a quarter century, and already its stations are scattered over an area continental in extent; its missionary force numbers nearly 700, with about 350 native helpers,—a total working force of about 1,000—last year reporting about 250 stations and outstations, over 5,200 communicants, and 18,000 adherents, having added 850 last year; 66 schools, with 880 pupils, and an income for the last reported year of nearly 170,000 dollars. Interdenominational from the first, and now international, it has given such ample scope for testing the practicability of the principles which underlie it and the methods which it advocates, that there is a certain obligation on us to examine candidly and carefully into its annals, that we may see if God is not behind it, teaching us all some great lessons.

Its founder, Rev. J. Hudson Taylor, himself asserts that "the firm belief in the plenary and verbal inspiration of GOD'S WORD lies behind the whole work; it is assumed that His promises mean exactly what they say, and that His commands are to be obeyed in the confidence that 'all things are possible to him that believeth.'" He adds: "a personal experience of more than forty years has growingly confirmed this confidence, and has shown us ever new directions in which to apply it. We were early led to trust the LORD to supply *pecuniary* needs in answer to prayer, and then to obtain, in the same way, *fellow workers* and *open doors*; but we did not learn, till later, what it is to '*abide in*' CHRIST, and to find *spiritual need* all met,

* "Story of the China Inland Mission." Geraldine Guinness. F. H. Revell Co.

and *keeping power* through faith in Him. More recently the infilling and refilling with the HOLY SPIRIT has taken a place among us, as a mission, that it had not before; and we feel that we are still only beginning to apprehend what God can do through little bands of fully yielded, fully trusting, overflowing filled believers.

"Thus we have come to value missionary work, not merely for the sake of the heathen, but also as a spiritual education for the missionary, who, in the field learns, as never at home, to find CHRIST a living, bright reality; nor is the education confined to the missionary, but blesses also the beloved ones at home, who, having 'nothing too precious for the LORD JESUS,' have given up their dearest and best, and who share in their hundred-fold reward. Such prove that it is indeed 'more blessed to give than to receive,' and the whole church at home is not less blessed than the heathen abroad." *

This testimony of the founder of the China Inland Mission we give thus fully, because he is entitled to be heard in explanation of his own course, and in interpretation of the history inseparable from his personal convictions and endeavors. It will thus be seen at the outset, how emphatically the brief sentence which opens this article, may be written over this whole work: "O, God, I belong to Thee!"

God demands on the part of His true servants, a perfect and perpetual surrender unto Him, without reservation or limitation. We take Him, as He takes us, once and for all, or not at all. He will not consent to be made a liar by our disbelief, to be dishonored by our distrustful experiments, or to accept our self-offerings under any conditions as to service, or suffering, sphere of labor or length of time. We are to give ourselves to him beyond recall, and bear the covenant in constant remembrance. These conditions are not arbitrary or unreasonable. They are the necessary and indispensable requisites to a true consecration. God can not receive us, we can not become His, in any other way or on any other terms; and above all must such surrender prepare us for any large, spiritual, successful mission to a dying world.

This paper is not a biography of Mr. Taylor, hence we pass by much which is of the profoundest interest that we may dwell on the character of the mission work which he founded and his connection therewith.

In the autumn of 1860, Mr. Taylor came back to England, after seven years of absence in China, years of strange providential preparation for the great enterprise he was to launch. At this time no definite thought of attempting any such stupendous work as the evangelization of Inland China had yet entered his mind. To go even one hundred miles inland implied a long and perilous journey; and with one notable exception — that of Rev. Griffith John and Mr.

* The italics and capitals are Mr. Taylor's.

A. Wylie—the far interior had never yet been penetrated with the Gospel.

But on the wall of Mr. Taylor's room hung a large map of China, and when his eye fell upon it, *eighteen populous provinces* stood out, in deep black, as all in a darkness that might be felt. And from that map he turned to the Book, which said "*Ye are the Light of the world*;" and the question would recur constantly: There a midnight; here the Sun of Righteousness; how may that Sun be made to shine in that night? Mr. Taylor and his colleague, Mr. Gough, could not live without laying this whole matter before the Lord, and they found themselves on their knees pleading that somehow God would drive away that awful darkness by sending forth His light and His truth. In two of God's choice saints, Mr. and Mrs. Berger, a symphony of desire and prayer was found; Mr. Taylor's pen began to burn with his message, and by degrees the zeal of God more and more controlled him.

On the other hand, he could not but see that the church as a whole was slumbering while the world was dying. Dr. Duff's awful sentence: "We are playing at missions," seemed to describe only too aptly the trifling with the great problem of a world's redemption, which allows fifteen hundred millions of people to perish, three times a century, and two-thirds of the whole number without even knowing that Christ died for them! And after 1,800 years of Christian history, *eleven vast interior provinces of the Celestial Empire, had not one resident Protestant missionary*. In China alone, at least one-tenth of the whole race were dying without Christ, or even the opportunity of hearing the Gospel. He felt the conviction grow that some *new and special agency* for the evangelization of Inland China was needful, which should dare to trust God for both the open door into the heart of the Kingdom, and for the men and money to do the work.

A question now arose in his mind; God has given you light, and light means responsibility. You see the need clearly; why not go ahead and trust God to work out His designs through you? The thought had a grip on him and would not let go. It was early in the year 1865, when this conflict began to be intense in his soul, and unbelief was battling with faith, and self-distrust with confidence in God for the victory. Sleep almost fled from his eyes. The sense of blood guiltiness for the million a month who were dying in China, was both a load on his heart and a goad to his conscience. And on June 1st, at Mr. Berger's chapel, he appealed for intercession with God, that suitable men and means might be furnished for the evangelization of these destitute eleven provinces. But at this time Hudson Taylor had not got to the point of self-surrender as one of this new band—not to say as the leader.

An invitation from Mr. George Pearse, to rest for a few days at

Brighton, brought him to an unexpected crisis of decision. It was Sunday, June 25, 1865, and the church bells rang. But Mr. Taylor could not go to the place of public prayer, for the overwhelming shadow of China's need rested on him also, and he could not forget that, while these assemblies of disciples were gathered in their superb sanctuaries, rejoicing in their ample privileges, and heedless of the heathen, more than one thousand souls in China would pass into the unseen world, Christless. His agony of soul drove him from the house to the beach, where he could walk and talk with God, looking out on that wide sea which was the fitting symbol of the awful ocean of eternity, which was swallowing up all these vast millions while its unrippled calm was undisturbed by their doom.

On those sands, this humble man, alone with God met the *crisis of his life*. "God can *give* the men to go to China, and God can *keep* them there;" this was the voice that spoke to him that June morning. The decision was made: "Thou LORD shalt be responsible for them, and *for me, too*." The burden was gone. Hudson Taylor first gave himself to the Lord for China, and then askt for those who should go *with him*: twenty-four in all—two for each of the eleven provinces, and two more for Mongolia. On the margin of his Bible he at once wrote down this brief sentence, which remains the simple record of that momentous transaction with the God of the covenant:

"Prayed for twenty-four willing, skillful laborers, at Brighton, June 25, 1865."

Again we must take a leap over all the fascinating details of preparation, lest we delay too long. Mr. Taylor was at this time thirty-three years old—where his Lord was—as to age, when he went to the Calvary where he bore our sins. The plan of the China Inland Missions slowly took shape. It must be wholly *scriptural*, for otherwise *prayer* would lose its power to claim blessing. Let the plan be here outlined. The mission must be:

1. *Interdenominational*.—Catholic, evangelical, and so both inviting and embracing all sympathetic disciples who were willing to cooperate.

2. *Spiritual*.—No intellectual, social, personal accomplishments, no wealth, rank, position, could atone for the lack of a thoroughly spiritual type of character in the workers and the administrators. Educational advantages were not to be despised, but they must be supplemented by gifts and graces of the Spirit.

3. *Scriptural*.—Debt must never be incurred. No regular salaries could be pledged, for this implies an assured and definite income. Whatever God gave, would be used as given, for the work and the workers. Only those who were prepared to accept this basis would be accepted.

4. *Voluntary*.—Dependence both for men and women, and for means, must be on free-hearted self-offering and offerings of substance.

Appeals to be avoided as tending first to a dependence on human effort; second, to impulsive and unconsecrated giving; third, to diversion of attention from God as the supply of all need. Appeals to men dishonor God, and mislead men, for they imply that God is unduly dependent on human gifts. Hence it was determined to make no collections in connection with the mission meetings, but leave the hearer to contribute afterward as mature thought and prayer might dictate.

5. *Prayerful*.—Literally full of prayer. And the noontide hour, then given up to a household meeting, at the throne of grace, for China, and the Saturday afternoon larger meeting for the same purpose, set the key to the concert of prayer that for a quarter of a century has never failed.

In a word, this was felt to be the supreme need: "*to get God's man, in God's place, doing God's work in God's way, for God's glory.*" "God alone is sufficient for God's own work."

God seemed to say to Mr. Taylor as in an audible voice: "*I am going to open Inland China to the Gospel: if you will enter into My plea, I will use you for this work.*"

These were the days when conventions were beginning to be held for promotion of spiritual life, but the missionary appeal was seldom heard in them; and just now Mr. Taylor found himself in Perth at the annual conference. He himself had been a beloved fellow-worker of William Burns, and this happy link gave him access to the leaders of the conference; and he asked that he might say a few words for the Middle Kingdom and its needy provinces. "My dear sir," was the response, "it is quite out of the question; you surely misunderstand; *these meetings are for EDIFICATION!*" Persistence again prevailed, and Mr. Taylor got a chance—twenty minutes only—at the morning meeting. Doubly shy, because his native timidity was intensified by the reluctance of the permission given, he rose, stood silent a moment, unable to begin, and then quietly said: "*Let us pray.*" Five minutes of his twenty were taken up in getting boldness from God to use the other fifteen for China and China's Savior. That lifted the load, and he first told of a drowning Chinaman and the indifference of bystanders to his fate; then, like Nathan, applied his parable, and said: "Thou art the man!" And so Hudson Taylor began his convention work. And where is the conference that now would not welcome him?

As the days came when the actual bearing of the burdens of this new mission began to bow down the backs of those who had undertaken it, at times it seemed as though a horror of deep darkness was upon them. What if, after all, money were not forthcoming, and workers were there starving in Inland China, and the whole work became a by-word of derision and reproach! The last day of the

year, 1865, was set apart as a day of fasting and prayer. Each one of that little band of praying souls sought to keep in such close harmony with God, that the symphony of prayer might be music in His ear as well as their own. And as of Jacob at Peniel, it may be written: "AND HE BLESSED THEM THERE." So conspicuous was the blessing received *that day*, that December 31st has been for twenty-five years the annual prayer and praise feast of the mission both in China and at home.

From this point on, also the history of the China Inland Mission seems to us, who have watched its whole course with tender interest, like the footsteps of God. On February 6, 1866, special prayer was offered at noon that the Lord would graciously incline His people to send in from £1,500 to £2,000 to meet the expenses of the outgoing party of ten brethren and sisters who had offered to accompany Hudson Taylor. On March 12th following, before the first printed statement of the work was in circulation, Mr. Taylor footed up the receipts of the mission cash book, and it was found that *over 1,970 pounds had come in unaskt, save of God*. The need was more than met before the want had been made known to the Christian public.

Thus early in the mission this lesson was taught and learned, that if there were *less pleading with man for money and more pleading with God and dependence on His Spirit*, to guide in the work and to deepen the spiritual life of God's people, the problem of missions might find its solution. During this whole period it has been found that God has met every special need by a special supply, and that when the special need ceased, so did the supply. The whole party that first sailed May 26, 1866, numbered twenty-one, including children.

On May 2, before sailing, Hudson Taylor spoke on China at Totteridge near London, and it was thought a mistake that he declined to have any collection taken at the meeting. His host, the chairman, had remonstrated against his not striking while the iron was hot, but Mr. Taylor quietly assured him that he wished to avoid the impression that the main thing wanted was money, and that if there was a true self-surrender, all else would follow. His host next morning acknowledged that he had passed a restless night; that if he had had his way, the collection would have been taken, and he would have put in a few guineas; but that further reflection and prayer had satisfied him that such gift would have only been an evasion of duty, whereupon he handed Mr. Taylor a check for 500 pounds sterling.

The voyage to China on the *Lammermuir* was itself a mission to the unsaved, and *twenty of the crew* found the Savior, and among them, some of the most unlikely and most opposed at the first; in fact, the opposers *all came over*. But the voyage was not without trials. Two typhoons struck the vessel. Even the sailors gave up hope, and

the life-belts were gotten out in readiness for the worst. But God wrought deliverance from shipwreck—a type of many other deliverances, all His own. A subscription of more than 120 dollars from the officers and crew was a sufficient witness to the fact that God had been with this mission party on the outgoing voyage.

It would be fascinating to our readers to spread the whole story of these twenty-seven years before them. But these pages are not the place for extended accounts. It was marvellous, however, how needs and supplies exactly corresponded, in amounts of money and fitness of time, so that another motto was suggested: “*God’s clocks keep perfect time.*”

The year 1867 opened with united prayer, that God would extend and advance the work, and closed with the opening of the great city of Wan-chow to the Gospel, Siao-shan, Tai-chau, and Nan-King, having also been occupied. The number of stations had doubled, and the border had been crossed into Kiang-su province.

The little band had to face the risk of death in the Yang-Chow riot, but God kept them in the midst of great perils, and showed himself their avenger also; for *all those who were concerned in that outbreak*, singularly fell into trouble. The prefect and his son lost their lives, their property was pillaged, and the family reduced to beggary; the district magistrate, the whole family of one of the chief inciters of the riot, and the leader in ruffianism became infamous; so that the people feared to join in any further violence against those whom God so defended.

When Mrs. Taylor died in 1891, and the partner in his prayers was no more on earth, he said to the LORD: “Be Thou my partner in supplication, as well as my High Priestly intercessor,” and another step was taken in fellowship with the Great Friend, who said: “Lo, I am with you alway.”

The gradual opening of Inland China to the Gospel, and the growth and influence of woman’s work in the far interior; the itinerary preaching that covered 30,000 miles in two years, through regions beyond, hitherto almost unvisited; and especially that most memorable prayer-meeting *for seventy new workers within three years*; the faith that took God at His word and turned that prayer-meeting into one of praise in anticipation of answered prayer, and the glorious answer that followed long before the three years expired—the story of “the *hundred*” given in the year when the mission reached its majority—all this, and far more, we have to pass by without further reference. The work has now included America, Europe, Australia in its scope, and embraces councils in five lands, which send out and support their own representatives.

To only one more thing we tarry to call attention: It is to the *careful and admirable financial system* of the China Inland

Mission. More than one grand mission work has been wrecked in public confidence by mismanagement or close management of its funds. The public that sustains a work has a right first to *know* what is done with the money given, and then to have some *voice* in the conduct of the work. There is a great risk of *autocracy* in the Lord's affairs. Sometimes a man with whom a new benevolent or mission enterprise originates, either determines to keep the whole matter in his own hands, or does it without deliberate design. His head becomes its office and his pocket its treasury. The work enlarges and the constituency of supporters grows correspondingly. But he continues to be the *factotum*. His judgment is the final court, perhaps the only court of appeal. He gives no account to anybody, and, with or without the withdrawal of faith in his *honesty*, faith is lost in his wisdom, charity, and respect for the rights of his brethren; until, by and by, the work itself can no longer prosper unless it cuts loose from connection with him. We have seen at least seven such forms of good service split on this rock of autocratic management.

Geo. Müller, Hudson Taylor, and others like them, have had the sanctified common sense to see that, when a work develops, its management should broaden also—and so they have associated with themselves a competent council of sympathetic advisers. But especially is it noticeable how transparent the *financial methods* of the China Inland Mission are. Every penny given is first acknowledged to the donor, or the parties through whom it comes, by a *numbered receipt*; then in the published report, the amount is again acknowledged and can be *distinguisht by its number*, so that every gift, large or small can be traced. There is no chance either for misappropriation of funds, or for their appropriation by a merely autocratic and independent individual who is at the head of the whole work and who does as he pleases. This transparent conduct of the money part of this work inspires the full faith of the Christian public, and is partly the secret of this remarkable and unprecedented growth.

And now we reluctantly bring this extended paper to a close. The China Inland Mission, is fallible and imperfect, and no doubt makes mistakes, but there are about it many great attractions.

Its beloved founder has sought to impress on all who are connected with it the need of *humility*. Spurgeon used to tell of a certain alchemist who waited upon Leo X. declaring that he had discovered how to transmute the baser metals into gold, expecting to receive a sum of money for his discovery. Leo was no such simpleton; he merely gave him a huge purse in which to keep the gold which he would make. There was wisdom as well as sarcasm in the present. That is precisely what God does with proud men. He lets them have the opportunity to do what they boasted of being able to do. Not a solitary gold piece was dropt into that purse, and we shall never be spiritually rich by

what we can do in our own strength. Be stripped of self confidence and be clothed with humility; and then God may be pleased to clothe you with honor; but not till then.

Dr. Payson said: "The most of my sufferings and sorrows were occasioned by my unwillingness to be nothing, which I am, and by struggling to be something."

Another fundamental principle constantly imprest on all these mission workers is absolute *absorption* in God, without which there is no real dependence on him or confidence in him. How often one recalls the sublimity of that quiet resolution of President Edwards: "*Resolved, that I will do whatsoever I think to be most for God's glory and my own good, profit and pleasure, on the whole, without any consideration of the time, whether now, or never so many myriads of ages hence?*" This is civil engineering that amounts to something—surveying and laying out a track through eternity! And the deeper and more quiet the solitude, the better it will be done. Such absorption in God is the only basis of an unchanging *fixedness of purpose*, our will being both lost and saved in union with His, losing its own carnal wilfulness and gaining His divine energy. Hear Sir Thomas Fowell Bulton: "The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixt on, and then death or victory. This quality will do anything that can be done in the world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."

And once more the China Inland Mission seeks to impress the great law of *fellowship* with God in His work. Hence comes the confidence that He will supply both men and means. Let the *old story* of "A Loan to the Lord," teach us a lesson in its quaint way. A poor man with an empty purse came one day to Michael Feneberg, the godly pastor of Seeg, in Bavaria, and begged three crowns that he might finish his journey. It was all the money Feneberg had, but as he besought him so earnestly in the name of Jesus, he gave it. Immediately after, he found himself in great outward need, and, seeing no way of relief he prayed, saying: "Lord, I lent Thee three crowns; Thou hast not yet returned them, and Thou knowest how I need them. Lord, I pray Thee, give them back." The same day a messenger brought a money-letter, which Gossner, his assistant, reached over to Feneberg, saying: "Here, father, is what you expended." The letter contained about 200 thalers, or about \$150, which the poor traveler had begged from a rich man for the vicar; and the childlike old man, in joyful amusement, cried out: "*Ah, dear Lord, one dare ask nothing of Thee, for straightway Thou makest one feel so much ashamed!*"

THE TRANSFORMATION OF UGANDA.—I.

BY T. A. GURNEY, M.A., LL.B.

It is scarcely more than fifty years ago since the intrepid missionary Krapf landed at Mombas on the East African coast to carry out his great missionary design. That design illustrates at once the imperialism and individualism of the true missionary instinct. Here is one solitary man who has buried his wife and only child on the mainland opposite Mombas three months after his landing, bereaved, fever-stricken, lonely, unsupported by the enthusiasm and interest at home, which his own mission was to arouse for the Africa of to-day. To his journeys we owe the discoveries of Burton and Speke, of Baker, and Livingstone, and Stanley, to his missionary zeal the lives and deaths of Hannington, Mackay, Mackenzie, Smythies, Parker, and many others, whose bones lie buried beneath the stones by the quiet lakeshore at Usambiro. When he lands there is for the world no Victoria, or Albert Nyanza, no Nyassaland, no snow-crowned Kenia or Kilimanjaro, only vaguely rumored Tanganyika, and stories of a great lake. East Africa is in the hands of Africans still, ruled from Zanzibar, and in the west the Kongo has not been even named. The French are all powerful in Egypt. The English and Portuguese hold ineffectively a few places on the East African coast. The Suez Canal has not even been talked of, and ships creep slowly to Zanzibar round the cape in 81 days from England. Frere Town has not begun to rise around the consecrated spot on the shore, which marks the grave of Krapf's noble wife. English relationships with Egypt, with Abyssinia, with the Sudan, so important in their effects hereafter on the Uganda Mission, the outcome of three important wars, are still undreamt of. The partition of Africa has not entered the heads of the most far-sighted European statesmen.

Yet this lonely man of faith, joined two years after by Rebmann, conceives the magnificent thought of a chain of mission stations across Africa from East to West, which shall fulfill the idea which he had conceived much earlier of the Apostles' Street to run the breadth instead of the length of the entire continent. Krapf's thought is in process of realization. In fact, the close of the century will almost see it accomplished, as the Missions in the Kongo Free State join hands near the Great Lake, with the missions of Eastern Equatorial Africa. Of all the gigantic schemes and projects of which Africa has formed and still forms the subject, there is none so truly imperialistic as this. Yet with that imperialism a holy individualism of self-sacrifice and realized personal responsibility is manifest.

He stepped across that first grave on the African shore to find a way

for Christ into Darkest Africa. And as he stepped on he sent his message back to the Church Missionary Society : "Tell our friends that there is on the East African coast a lonely grave of a member of the mission cause connected with your Society. This is a sign that you have commenced the struggle with this part of the world, and as the victories of the Church are gained by stepping over the graves of many of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its Eastern shore."

From that feeble yet glorious beginning arises the whole story of the Central Africa of to-day in its every aspect, religious, political, scientific, and industrial. The discoveries of Krapf and Rebmann led to the explorations of Speke and Burton, and the discovery of Tanganyika and the Victoria Nyanza, and, later on, to the discovery by Speke and Grant of the sources of the Nile. These, in turn, inspired the journeys of Livingstone and Baker, the awakened interest of Europe in Africa, and that scramble for Africa which has not ceased even yet. From Livingstone's journeys arose the Universities Mission and from his death, the Scotch Mission in Nyassaland. To search for him Stanley went first to Africa. And it was Stanley's second journey which opened up Uganda, and led directly to the Uganda Mission, as well as the discovery of the Kongo, now the highway for four distinct missions. It is in connection with the earlier discoveries that we have our first glimpse of Uganda of 1862, when Speke reached there in his explorations of the Nile and resided with the King Mutesa four months. Neither from the general coarseness of the description nor from the details of the picture presented does the Uganda of those days please us. We behold, in fact, a Court given up to intoxication and excess and a young monarch absolute in power, regardless of its responsibilities, and delighting to wallow in the blood of his subjects, whom he ordered forth without even pretext to daily execution, which Speke continually beheld as events in which no one took any interest, except the unfortunate individual who was sufferer. Stanley's picture, 13 years later, is far more engaging. There is nothing in his book "Through the Dark Continent," more beautiful than his intercourse with Mutesa. In the Mutesa of those days we see a monarch tyrannical indeed but eager now for instruction, and under Stanley's teaching becoming half a convert of Christianity, while anxious that his people should have teachers. And we mark already the Waganda as a people dignified, distinguished, well drest, all powerful in war whether by land or sea, (that is upon the great Lake), with a strongly centralized Government, and a cultivated land. Many of these contrasts were due to the arrival of one Moslem missionary in the interval. Yet Stanley himself has to own the dark background behind it all still and the impaling, burning, and maiming of Mutesa's victims.

He had the remarkable foresight to perceive the possibilities for Christ's Kingdom which lay in the Waganda character.

The modern history of Uganda begins with this visit of Stanley in November 1875. Stanley conversed with the king much about Christianity, and resolved to win him as a convert from Mohammedanism, and the results of these interviews was a challenge sent by the explorer as he was leaving Uganda to the columns of *The Daily Telegraph* and *The New York Herald*, to the Christians of England and America, to send out missionaries to Mutesa, who, he declared, was ready to receive them. Some of his words might almost be a prophetic description of Mackay. "It is the practical Christian tutor, who can teach people how to become Christians, cure their diseases, construct their dwellings, understand and exemplify agriculture, and turn his hand to anything like a sailor, this is the man who is wanted." Three days after this appeal the Church Missionary Society received an anonymous offer of £5,000 for this object, and within a few weeks £24,000 was raised. Early in the following year the first band of eight men, among whom were Alexander Mackay, a young Scotch engineer, Lieutenant Shergold Smith, a retired naval Lieutenant, Rev. C. T. Wilson, Dr. Smith, and Mr. O'Neill, an architect, started for the Lake. The rest of the party were artisans for the industrial work of the mission. Of this party only Wilson and Shergold Smith, and afterwards Mackay actually reached their destination. Two were invalided home from the coast; another, an artisan, died there; Dr. Smith fell a prey to fever fatally on reaching the Lake, and Lieutenant Shergold Smith on returning to the south of the Lake from a month's first sojourn in Uganda was massacred, with O'Neill, by the chief of the island of Ukerewe, in their endeavor to shield an Arab trader in a conflict which had arisen. Wilson was for a time the solitary forlorn hope of the mission in Uganda, tho he was afterwards joined by Mackay. He found Mutesa still upon the throne. But Mutesa, tho he received the missionaries in a friendly spirit, soon showed that he had no serious intention of accepting their doctrines. At times indeed, he would listen and even exhort his court to take to heart their lessons. But he hesitated himself between the old and the new, like King Edwin of Northumbria, in the days of the first conversion of England, and, unlike Edwin, the old influences were too strong. The missionaries had not been long in the country before there was a return to African heathenism. The priests of Mukasa, the divinity of the Lake, brought her in pomp, in the form of an old witch, to the capital, and, tho Mutesa owed to Mackay his disbelief in such heathen deities, yet he yielded before the storm which his reception of the missionaries had aroused among his people, and received her in state. This was followed by another reaction, which placed the Mohammedans in the ascendancy, and for a time the missionaries were

in peril. An interdict was placed upon their teaching, and for a while they could scarcely obtain food. The arrival, in 1879, of the Roman Catholic missionaries, bringing their presents of guns and gunpowder for the King, and denouncing them and their religion to him as false, added to their difficulties. From that moment the presence of a mission to all intents hostile to their work seriously complicated on many an after occasion their dangers. But in spite of the beginnings of persecution they were now to have the joy of gathering in their first fruits from Uganda to Christ. Mackay one day received a letter from a lad named Sembera whom he had taught to read, asking for Christian baptism. This took place in March, 1882, Sembera being joined in his confession of Christ by four other lads. Two dying young men showed their faith in their Savior by asking for baptism in the midst of the agonies of the plague. Heathen priests, chiefs, and members of the King's household became converts. Many came to be taught, and some drew near for the first time to the Lord's table. The work of the missionaries at this time is typical of the whole story of African missions. Mackay had already built his own house. With a toy printing press he was pouring forth as rapidly as possible outline books of theology, mainly upon the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. Meanwhile learners were coming to him at all hours for instruction, and sick were being treated by means of the dispensary. But this was only a small portion of their duties. The King had to be humored, and this could only be done by making themselves useful to him. Building, digging, trench-making, road-leveling, planting, washing, brick-making, candle-making, are among the items of work enumerated by Mackay himself. Now it was a flag-post for the King, now a set of coffins for Namasole, the King's mother, now iron railings for the great tomb of Mutesa himself. For, in 1884, after the arrival of a fresh band of missionaries, including Ashe and Gordon, with whom Hannington himself had reached the Lake, being compelled reluctantly to return invalided home, Mutesa died, being succeeded by his son Mwanga, the present king. The contrast in their characters was manifest from the very first. With Mutesa cruelty, with Mwanga self-indulgence, were the chief hindrances to their becoming Christians. During Mutesa's reign the most frightful atrocities had been perpetrated. More than 2,000 had been massacred at the rebuilding of his father's tomb. During his last illness a similar massacre was ordered with the idea that it would assist his recovery. Two hundred Mohammedan boys were slaughtered on another occasion, because Mutesa's pages refused, under Moslem influence, to eat beef at the King's table. For the most fanciful of reasons the most frightful mutilations and tortures were inflicted, some people being placed in furnaces and slowly roasted to death. The "Strong Man armed" fought hard to retain possession of

the heathen king's heart to the last, and he succeeded. Yet, when Mutesa died, an instance of the power of the new faith to change old heathen customs was not wanting. It had been usual for all the relations of the succeeding king to be put to death on his accession, and the occasion was made one of universal plunder and wholesale murder. At Mutesa's death these elements of heathenism for the first time disappeared.

The new King had none of Mutesa's strength of character. Mwanga's cruelty sprang not from love of cruelty, but because he feared the new faith, and shrank from its exposure, through the courage of his pages, of his shameful personal vices. Coupled with this was the growing fear that his kingdom was being surrounded by Europeans. With General Gordon still ruling the Sudan, and even contemplating the annexation of Uganda to Egypt, with German influence increasing at the coast, and mission stations spreading through the regions south of the Lake. Mwanga dreaded the race influences which the missionaries represented, and thus lent a ready ear to the Arab Moslems and heathen chiefs round about him. It was not long before the persecutions broke out, which have made the annals of the Infant Church of Uganda so glorious. Three such persecutions mark the first two years of Mwanga's reign. The first probably arose from the false reports as to the designs of the Christian missionaries spread by the Arabs. The order went forth to seize and kill all Christians found visiting them. Mackay and Ashe were stopt on their way to the Lake whither they were journeying to a neighboring station, separated from their boys, and roughly turned back. Three of their boys were captured, and, unknown at the time to the missionaries, were hurried off to a lonely swamp some little distance from the capital. A rude scaffold was erected on the edge of the swamp and piled with fire wood. Then, as he prepared to torture them, Mujasi, the king's fierce executioner, taunted them as scholars of the missionaries with their faith. "Oh, you know Isa Masiya (Jesus Christ); you know how to read. You believe you will rise from the dead. Well, I shall burn you and we shall see." The lads answered back fearlessly, and even sang the hymn they had learned. Then one by one, after their limbs had been thrown into the fire, they were roasted to death. Lugulama, the youngest, was the child of Wahuma parents, and had been captured in a slave raid made by the Waganda, after his parents had been dragged off, and he had seen, hiding in the thick bush, the burning of his home. A chief friendly to the mission had claimed him when others were about to put him to death, and had handed him over to Ashe on his return to the capital, who set him free, and kept him at the mission. He was a delicate lad, and pleaded, but in vain, that he might "only be cast into the fire." But he did not deny Christ. Thus the

Infant Church faced in its youngest members its first baptism of blood. And these martyrdoms were immediately followed by a crowd of eager enquirers.

Another disaster was soon to happen. Hannington had returned to England invalided in 1883, but in June 1884 he was consecrated Bishop of Eastern Equatorial Africa, and in July, 1885, he started on his journey from the coast to Uganda. The incidents of that journey, and of its sad but noble climax, are too well known to need detailed relation here. Hannington was unaware of the great danger in which he had placed himself by choosing the route to Uganda which lay through Busoga. For the Waganda had a tradition that their country could not be conquered except through foreigners coming from the east through Busoga as its backdoor. He was advancing upon Uganda at a time when the king lookt askance upon all Europeans, and he was reported to the king as a most important man, and had chosen the dreaded route. In vain did the missionaries write and warn him, for their warnings never reacht him. He arrived indeed at the Nile safely, and was within a day's journey of Uganda. But, on the threshold of the country, by the king's order he was stopt and after terrible sufferings put to death. The recovered diary of those last days of the life of one of the most fearless of God's saints has stimulated the faith and love of millions. Stricken with African fever, which often made him delirious, shut off from his loved servants, confined to a close and filthy hut, surrounded by a drunken guard, tortured by horrible vermin, gazed upon in his humiliation by idle and curious sightseers, gloating over his fall, awaiting the uncertain future with its possible call to a painful death, Hannington found in those dark hours consolation in the alternating notes of the psalmist, and, above all, rest in the Lord as his "light and his salvation" (Psalm xxvii, 1). When dragged forth to die his memorable words to the Waganda envoys were, "Tell your king I have purchased the road to Uganda with my life."

The murder of Hannington was followed by a more serious outbreak of the persecution in Uganda. For a time the mission premises were practically closed from any contact with the people and all who went there went at peril of their lives. The missionaries themselves were in danger, and were only summoned to the king to be threatened and questioned, not knowing themselves what a day would bring forth. But they stirred up their converts to be true to Christ by secret messages. And the Christians held their ground. One of the princesses threw away her heathen charms. The boy pages of the king's court refused to commit sin at the king's bidding. The young Admiral, Gabunga, sent word under cover of midnight that he desired baptism. The elders of the church appointed by the missionaries held secret meetings for reading and prayer in their own houses



A GROUP OF AFRICAN SLAVE WOMEN.

under cover of darkness, and at these meetings Gabunga and others were baptized. The king's head page boldly told him that it was wrong to kill Hannington and was immediately burnt. Meanwhile Mackay and Ashe, expecting their work might end at any moment, pusht forward the printing of St. Matthew's Gospel, which appeared in its first form in the very midst of all these troubles, in November, 1885. It was a bright omen of the victory which was coming.

THE OPEN SORE OF THE WORLD AND ITS HEALING.

BY HELI CHATETAIN, NEW YORK.

"All I can add in my solitude is, may heaven's rich blessing come down on every one—American, English, or Turk—who will help to heal this open sore of the world."—Livingstone's last plea.

When Jesus began his earthly ministry, he went into the synagogue of Nazareth, and having received the book of the prophet Isaiah, he read for his text this passage: "The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to *proclaim liberty to the captives*, and the opening of the prison to them that are bound." And when He had returned the book to the minister, He began to say unto them, "This day is this Scripture fulfilled in your ears."

The liberty which the Son of Man came to proclaim to captives or slaves, was not only the moral deliverance from the bondage of sin, or the mental emancipation from the thralldom of intolerance; it was also the physical liberation of man from bodily slavery. To effect this emancipation, He took upon Himself the form of a slave. He performed the labor of a slave; He was sold for the price of a slave; He died the death of a slave. If in the unfolding of His text Jesus portrayed to His audience the gradual realization through the countries of this threefold emancipation, as every student of history can now easily discern it, well might His hearers wonder at the gracious words which proceeded out of His mouth. Well may we, too, in these closing years of the century, wonder and bear Him witness, as we see Him marching victoriously to the final triumph; breaking shackles and fetters as with a rod of iron; dashing in pieces satanic institutions like potter's vessels; and taking the uttermost parts of the earth for His possession.

At the time when Jesus announced the fulfilment of the ancient prophesy, slavery was everywhere a legal institution against which no reformer raised his voice. The great men of Greece and Rome were hard-hearted slave-owners; and the great generals of antiquity, whom our children are taught to admire, were monstrous slave-raiders. On a single occasion Julius Cæsar sold 63,000 conquered Gauls into slav-

ery; and Cato, the virtuous, was unconscious of his shame when he described his infamous way of dealing with his own slaves. The historian who fails to see the connection of cause and effect between Christ's teaching and the abolition of slavery, must indeed be blind.

To-day every Christian child, whether in Europe or Asia, in America or Africa, knows that slavery is incompatible with the Spirit of Christ. But very few Christians, even among the best informed, have any conception of the extent to which slavery still exists, and of the horrors attending the slave-trade and plantation labor in Africa. And we can never quite rid ourselves of the illusion that what we do not know, does not exist. How many actually realize that Lincoln's proclamation did not emancipate all slaves; that thousands of African slaves continued to be imported into Cuba and South America, and that it was not until 1888, less than ten years ago, that the millions of negro slaves in Brazil were declared free? Nor was this liberation of the last American slaves the final act of the Universal Anti-Slavery Movement. It was rather to be the stepping-stone to the emancipation of fifty millions of our fellow-men who are still groaning in abject slavery throughout the length and breadth of the Dark Continent.

The Brazilian Emancipation Act had barely been proclaimed, when Cardinal Lavigerie stirred all Europe with his accounts of the atrocities committed by Mohammedan slave-raiders in the newly opened regions of Africa; and as a result of these addresses, new anti-slavery societies sprang up in almost all European countries.

Urged on by public opinion, the civilized powers, including the United States, met at the Brussels Conference of 1888-89, and in the hundred articles of the Brussels Act laid down the rules which should govern them in the suppression of the African slave-trade and in the gradual abolition of domestic slavery. Since the Brussels Conference the principal Arab slave-raiders in the Lualababas in, in Nyassaland, and in German East Africa, have been brought to terms by a series of military campaigns. From one end of the Sudan to the other, however, open slave raids are going on unchecked; and within the boundaries of nearly all protectorates slave-trading operations are still carried on by the natives themselves. The estimate of the British and Foreign Anti-Slavery Society, placing the number of the victims annually murdered in this inhuman business at 500,000, seems to be rather an underestimate than otherwise. A rapid survey of the great Dark Continent—5,000 miles long by 4,800 wide—will help the reader to grasp the possibility of such a state of things.

"In Morocco," says a resident missionary, "the traffic in human flesh is making regrettable development. Children of tender years, as well as pretty young women, are sold in the most shameful fashion. Heart-breaking are the stories from the lips of these slaves of indescribable horrors in crossing the desert plains—a camel journey of

40 days duration." The Anti-Slavery Reporter tells of Jewish and Moorish women who were stripped and exposed for sale. In Sus and Terudant there are houses for breeding black children, and the little human chattels always find purchasers, not only among the Moors, but also among the Jews. "There is scarcely a single Jewish protégé under the American or Brazilian flag who has not slaves."

In Tripoli the condition is not much better.

On the west coast of the Red Sea a brisk trade in slaves and eunuchs is carried on with impunity. "The many little harbors formed by the coral reefs"—says Mr. J. Theo. Bent—"offer every assistance to Arab dhows in coming over and secretly obtaining their cargoes."

In his vast domains "the Khalifa has a large number of 'zarebas,' or armed stations, whence his men start on their slave raids. The captured men are drafted into the army, where, no doubt, they become slave-hunters themselves; the women and children are sold to the Khalifa's faithful followers."

In the small islands of Zanzibar and Pemba, which are owned and governed by Great Britain, more than half the population consists of slaves, most of whom have recently been smuggled in against formal treaties.* From Pemba and other places slaves are exported to Arabia and Persia, and 1,500 dhows are said to be engaged in this business. The treatment of the slaves on the clove plantations is so "humane," that seven years is the average of a slave's life. As to domestic slavery in Mohammedan homes, Mr. G. F. Elliott, author of "A Naturalist in Mid-Africa," says: "Both slave-boys and slave-girls are hopelessly depraved. The immorality is such that probably not one quarter of those who die are replaced by those brought up in the household."

The latest official report of the German Colonial Office acknowledges that slave-trading still exists in German East Africa, and that its suppression is necessarily slow.

From Nyassaland a missionary writes:

"The Angoni tribe possess from 100,000 to 150,000 slaves. The sole possession of these poor creatures is a strip of goat or cat skin around their loins, frequently only a little bark. They are kept in subjection by two species of terrorism. The first is the spear; the second is the poison ordeal, which is administered to the friends and relatives of a fugitive slave, sometimes to fifty persons at a time. In one village, recently, eleven persons lay dead from this cause."

In Madagascar the recent abolition of slavery by the French government is effective only where French rule is acknowledged and enforced.

* The daily press has just published a telegram, dated Zanzibar, April 6, in which the abolition of legal slavery, through a decree of the puppet Sultan, is announced. The government will pay compensation for all the slaves legally held. Yielding to the vigorous campaign led for many years by the British and Foreign Anti-Slavery Society, and to many memorials and deputations from churches and missionary societies, the British government is thus, at last, putting an end to the scandalous anomaly it has so long tolerated in Zanzibar.

In the Portuguese possessions, slavery is legally abolished, but the law can be applied only where European authorities are strongly implanted. The sugar-cane and coffee plantations are worked by imported blacks, who are bought and treated like slaves, but who are officially termed contract laborers. In the native language, the only one which they understand, they are still called slaves. Writing recently to a friend, an American missionary says: "Rum plantations are being opened all around us. These people, who sit in darkness, know no better than to sell themselves and their children for this poison." Then he gives instances of cruelties witnessed by a church member, once himself a slave. We quote one:

"A slave ran away from a plantation. He was caught and brought back in the evening. Then he was taken under a tree and all the slaves of the plantation were called to witness his punishment. The white planter poured a bottle of kerosene over his head and lit it with a match. Every one who uttered a word of protest was thrashed with a whip. The poor slave, burnt blind, with the scalp and skin of his face hanging down on his shoulders, was locked in a small room, and his low, mournful cry, 'water, water, water,' was heard by all the slaves till nearly morning, and then all was quiet. The third day the door was unlocked, and the decayed mass of flesh and bones was buried in the road. I was asked whether I wished to see the place."

In the cannibal region on the Mobanghi River, both in French and Kongo state territory, slaves are bought and killed for food. They far outnumber the free population, and form the regular currency.

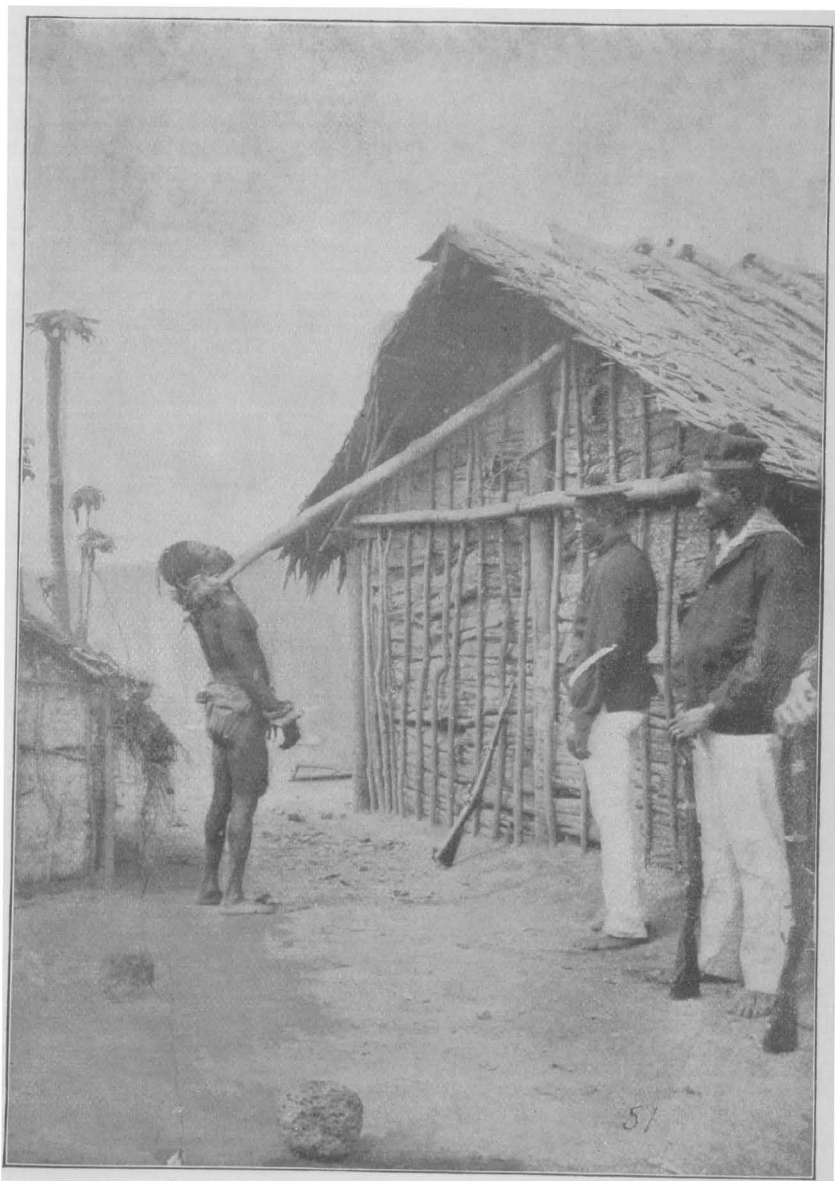
In British Old Calabar, the bulk of the population is composed of slaves, and the important palm-oil trade of the Niger Delta is very largely the result of slave labor. In an official report, Sir John Kirk says of the Brass tribes:

"They are a mixed race, recruited largely by the purchase of slaves from the pagan cannibal tribes, chiefly the Ibo people. Slaves are generally obtained when young. They grow up in the family, but are always liable to be sold. If human sacrifices are needed, it would be from these that the victims would first be taken."

Rev. C. H. Robinson, the latest authority on Hausaland, between Lake Tshad and the Niger River, states that "there are usually about 500 slaves on sale in the Kano market. Every town possesses its slave market, the annual tribute payable by the smaller towns to the larger and by these to the Sultan of Sokoto, consisting largely of slaves. The Provinces of Bautshi and Adamawa contribute no less than four thousand slaves per annum to the Sultan of Sokoto. During our stay in Kano as many as one thousand slaves were brought into the town on a single occasion, as the result of a slave-raiding expedition." The number of slaves in Hausa land he estimates at 5,000,000.

In 1894 the acting governor of Sierra Leone told Mr. Robinson that farther inland "he had passed for seven days through burnt villages. In one place he came across a heap of slaves, who had just been killed, their owners having heard of his approach."

If these quotations suffice to prove the *prevalence* of slave-trading



THE PUNISHMENT OF AN AFRICAN SLAVE.

For some slight offense a master, as a comparatively *mild* form of punishment, will cause a slave to be bound and placed in this position, with his face toward the sun, until the agony becomes intense.

in practically all parts of Africa, they utterly fail to give an adequate idea of the *system* of African slavery. It is a mistake to suppose that slavery was introduced into Africa by Arabian or American slave-traders. African slavery is an indigenous plant. Its roots are found in the constitution of the African social order, and slavery can be eradicated only by a complete social reconstruction. The principal roots of the system are:

1. The right of parents (uncle or father) to sell their children.
2. The practise of polygamy, which occasions many raids on weaker tribes.
3. The sale of insolvent debtors, of murderers, adulteresses, witches, thieves and other criminals, slavery taking the place of penitentiaries.
4. The kidnapping of unprotected strangers.
5. The capture of men, women, and children in intertribal wars, most of which are practically slave-raids.

Wherever the powers which have partitioned Africa extend the effective occupation of their spheres of influence, they are confronted by difficulties arising out of the contradiction existing between the pagan or Mohammedan social order and European legislation.

The African slave trade, and domestic slavery itself, are condemned by the Brussels Act, and public opinion will not allow a government to legalize again the institution of slavery. Yet the immediate and forcible suppression of African slavery would cause rebellions, costly wars, and terrible bloodshed. What is then to be done? Force must be preceded and followed by persuasion and education. Model towns and free settlements must be founded, which shall show the natives that it is not only possible but profitable for them to live without slavery, polygamy, and poison ordeals, and where slaves liberated by the governments may receive protection and Christian instruction, so as to prevent their relapsing into their former state of barbarism. The need of such philanthropic work under the direction of societies due to private initiative, is recognized by the Brussels Act, and the governments are pledged to grant such agencies both protection and practical aid, without distinction of creed. The Roman Catholic Church has not been slow to seize the opportunity thus offered by the good will of the powers. The Anti-Slavery Societies of Catholic countries have raised, and are still raising, large sums of money, which enable them, in combination with the church and colonial governments, to establish a net-work of Christian (Roman Catholic) towns, largely composed of liberated slaves. It must be confessed that the work of the Protestants in this line of effort can not compare with that of the Roman Catholics. The Evangelical African League, of Berlin, has started one colony of freed slaves in the highland of Usambara, half way between Zanzibar and Kilimanjaro. The Universities Mission has a Slaves' Home at Zanzibar, and stations of other English societies occasionally adopt a few liberated slaves. But they are

not prepared to receive large numbers and build up Christian towns with Christian institutions. The Friends of Great Britain are about to acquire a plantation on the Island of Pemba, where freed slaves may find a safe refuge and employment.

A Slave Home, supported by French Protestants, has been in existence for several years near St. Louis, West Africa.

As might be expected, the Protestants of freedom-loving Switzerland, altho having not the least material interest in Africa, are, of all Protestants, showing the greatest zeal and generosity for the relief of African slaves. "The Slaves' Friends" of French Switzerland have raised the sum of \$10,000, which they needed for their first settlement, and they will soon establish this in Ashantiland, where the Basel Mission has already adopted some freed slaves. The Swiss Society has over 4,500 subscribers, and its income is very largely derived from penny-a-week pledges. Freedom-boasting America, which ought to be the first in a practical effort to help others to obtain that Christian liberty which she so largely enjoys, is still lagging behind. The Phil-African Liberators' League, founded in 1896, is endeavoring to organize American participation in this blessed and Christ-like work. Its immediate aim is to establish on the high and salubrious tableland between Benguella and Lake Nyassa, a free settlement, where free natives and liberated slaves may be received and educated in the rudiments of civilization and Christian town life. The work will be divided into four principal departments, agricultural, industrial, educational, and medical or charitable, each to be in charge of a competent and devoted expert. The first settlement will probably be called "Lincoln," and \$10,000 will enable the League to establish it. Among the directors and officers of the League are many of the best known Christian leaders in America.*

PERSIAN MOHAMMEDANS AND MOHAMMEDANISM.—I.†

BY ROBERT E. SPEER.

Islam, almost more than South America, is entitled to the name of the "Neglected Continent." Six hundred years ago, in the days of the crusades, Raymond Lully strove nobly, but in vain, to sweep Christendom into a great missionary movement for the conversion of the Moslem, declaring, "I see many knights going to the Holy Land in the expectation of conquering it by force of arms; but

* The address of the League is Room 513, United Charities Building, New York, and the secretary will gladly send literature to any address.

† This is the first of a series of promist articles from our beloved friend, Mr. Speer, who at the time of writing (Jan. 13, 1897), was just recovering from typhoid fever, at Hamadan, Persia. He is now visiting stations in the interior of China. Other articles will follow from various points of his missionary tour.

instead of accomplishing their object, they are in the end all swept off themselves. Therefore it is my belief that the conquest of the Holy Land should be attempted in no other way than as Thou (Christ) and Thy apostles undertook to accomplish it—by love, by prayer, by tears, and the offering up of our own lives.” Since Raymond Lully’s failure to call Christendom forth to a true crusade of Christ not against, but for the Moslem, the Christian Church has sent out her missionaries by the hundred and the thousand to Hindu, Buddhist, and Confucian, and has past Islam almost wholly by. Even the Church of Rome, brave to the point of utter sacrifice in every other enterprise, shuns this. Only little groups of men have been standing as advance guards at the gates of Mohammedanism which even in its decrepitude they have not ventured in their weakness boldly to assail.

In this general neglect of the peoples and lands subject to the faith of Islam, Persia has naturally shared. Henry Martyn visited the country in 1811 and past through on his way to his death at Tokat, but he was enfeebled by disease and gave most of his time to the work of translating the New Testament and Psalms. This translation he wisht to present to the king, before he past on. The greeting he received is worth quoting in his own words. As explanatory of the constant tone of Islam toward Christianity and of the church’s timidity in facing its great problem :

“June 12th I attended the vizier’s levee when there was a most intemperate and clamorous controversy kept up for an hour or two, eight or ten on one side and I on the other. The vizier, who set us going first, joined in it latterly and said, ‘You had better say God is God and Mohammed is the prophet of God.’ I said, ‘God is God,’ but added, instead of ‘Mohammed is the prophet of God,’ ‘and Jesus is the Son of God.’ They had no sooner heard this, which I had avoided bringing forward until then, than they all exclaimed in contempt and anger, ‘He is neither born nor begets,’ (Koran, sura cxii.) and rose up as if they would have torn me in pieces. One of them said: ‘What will you say when your tongue is burnt out for this blasphemy?’ One of them felt for me a little and tried to soften the severity of this speech. My book, which I had brought, expecting to present it to the king, lay before Mirza Shufi, as they all rose up, after him, to go, some to the king and some away. I was afraid they would trample upon the book, so I went among them to take it up, and wrapt it in a towel before them, while they lookt at it and me with supreme contempt. Thus I walkt away alone to pass the rest of the day in heat and dirt. What have I done, thought I, to merit all this scorn? Nothing, thought I, but bearing testimony to Jesus. I thought over these things in prayers, and found that peace which Christ hath promist to His disciples.”

The next visitor to Persia, who came to preach Christ, was Dr. Pfander, in 1829, who wrote “The Balance of Truth,” a book setting forth the comparative evidence of Christianity and Islam, whose mission is not yet ended. The same year Messrs. Smith and Dwight, of the American Board, were sent to explore the Nestorian section of the

province of Azerbaijan, and their visit led to the first permanent Protestant missionary work in Persia, and the foundation in 1835 of the fruitful mission to the Nestorians. In 1833 also the Basle society established work at Tabriz, which was broken up by the bigotry of the people four years later, and not renewed. William Glen, a Scotch missionary, came in 1838, with a translation of the Old Testament into Persian, partially completed. In 1847 he finished it, and combining it with Martyn's New Testament, supplied Persia with the Bible. Dr. Robert Bruce came to Persia in 1869, and led the Church Missionary Society to undertake work at Julfa, near Ispahan, in 1876. Swedish and German missionaries were located in Azerbaijan for a while, but are now withdrawn. The Roman Catholics have worked for years among the Armenians in Teheran and Salmas and maintained a feeble mission in Oroomiah. In 1888 a mission to the Nestorians, called "The Archbishop of Canterbury's Mission," of high Anglican tendencies and methods was established in Oroomiah after many vicissitudes. There has been some sporadic special work for Jews, and the English and American Bible societies have had agents at work. The Nestorian mission, founded in 1835, under the American Board, has grown into the extensive work of the two missions of the Presbyterian Church, with centers at Oroomiah, Tabriz, Teheran, and Hamadan, and the work of Persia's evangelization is committed to these missions, and the mission of the Church Missionary Societies, which have agreed to divide the field between them by a line running from the eastern border of Persia along the thirty-fourth parallel of latitude to Kashan, and thence southwest to Khoramabad and the Turkish border. The 8,000,000 or 9,000,000 people of Persia are dependent upon these little companies for their knowledge of the Gospel.

The missionary work in Persia is surrounded by difficult and grave limitations. There are, perhaps, 75,000 or 100,000 Nestorians, Armenians, Jews, and Parsis in Persia. The rest of the population is regarded as Moslem. Now the Koran nowhere states that an apostate is to be put to death, but according to Al Beidawi there are three crimes for which a man may justly be put to death, apostasy, adultery, and murder (Sale's "Koran," ed. 1887, p. 209), and converts from Islam in Persia have been killed, not professedly, but in reality, because of their change of religion. Moreover, there have been several firmans issued by the Shah affirming the right of the people of other than the Moslem religion to change their religion if they wish. Such a statement of the religious liberty of non-Moslems is its denial to Moslems. The withdrawal of the German missionaries from Oroomiah, a few years ago, was at the instance of the Persian government, which made their aggressive work among Moslems the pretext for its action. The bolder stand of the C. M. S. missionaries at Ispahan has recently led

to no little discussion and condemnation. English missionaries are not so easily expelled, however. Conversation with Moslems on the subject of religion has never been forbidden, and a sort of formal permission was even given some years ago in Teheran to men to visit the mission chapel; but apostasy has almost always met, and for years is likely to meet, in some form, speedy retribution, and an open and earnest propaganda among Moslems, on the part of either mission, would undoubtedly lead to the expulsion of its missionaries from the country. It has been necessary, therefore, to carry on missionary work in Persia with great tact and much quietness, devoting time and strength primarily to the non-Moslem populations. It was, indeed, for the Nestorians that the American mission was founded, and tho it is, I believe, one of the principles of the Church Missionary Society not to send missions to the Oriental churches, its mission at Ispahan, heading the dawn of religious liberty, is devoted chiefly to the vitalization of the Armenian churches in its territory. Nestorians, Armenians, and Jews, accordingly, constitute the present open field of missionary work in Persia. General Schindler gives the number of these as Jews, 19,000; Armenians, 43,000; Nestorians, 23,000, which Curzon regards as in each case an underestimate. There is no such thing as a census in Persia, of course, the government being incapable of undertaking such a work, and the ecclesiastical authorities being averse to it. Judging from his estimate of the Nestorians, however, Schindler is not far out of the way. Of these three classes, the Nestorians present the most favorable field for missionary work. They are a religious people, of many childlike characteristics, patient, dignified, dependent. The Persian Armenians are a difficult class—money-seeking, self-satisfied, not very tractable, ambitious, and active, “loving this present world,” as one of them put it in Tabriz, “and seeking the Kingdom of God last.” Curzon’s judgment, while not wholly just either to Nestorian or Armenian, is not without discrimination. The Nestorians, he says, are “docile, law-abiding, and industrious. They are a warm-hearted people, prone to hospitality, fond of festivity, and neither so precocious nor so crafty as the Armenians. On the other hand, they are very quarrelsome amongst themselves, are avaricious of money, and incurably addicted to mendicancy, and sixty years of missionary effort have not taught them that there is any virtue in truth or any call for private honor.” This last judgment rests on the opinion of Mr. Athelstan Riley, which is not wholly reliable. “The Persian Armenians,” adds Mr. Curzon, “are a less prolific, less gregarious, and less stay-at-home, . . . a less attractive, and an even less reliable people than the mendacious, but peaceable, Nestorians. They travel a great deal and pick up revolutionary ideas, and are disposed to deceit and turbulence.” (Curzon’s “Persia,” London ed. 1892, vol. II., pp. 544-548.) The Jews are scattered through the cities of

Persia, where they can live together. Unlike the Armenians, they do not settle in villages predominantly Moslem. Everywhere they are subject to painful disabilities. They are usually the first victims of the bigotry of a mob, easily aroused anywhere by an appeal to fanaticism. At Ispahan, where they are said to be in a better position than elsewhere in Persia, "they are not permitted to wear the *kolah*, or Persian head-dress, to have shops in the bazaar, to build the walls of their houses as high as a Moslem neighbor, or to ride in the streets." In Hamadan it is not an infrequent thing for the missionaries to hear the roar of some street mob, stirred up by the mollahs, and bound for the Jewish quarter. Of even his primacy in bargain and trade the Jew has been deprived by the Armenian, who will invariably outwit the Jew, and who engages in the main in the more respectable lines of business, leaving the peddling and petty trading to the Jew. Many Jews in Persia have accepted the Gospel, however. There is a small organized Jewish church here in Hamadan, and not a few Jewish young men have received the best medical training available in Persia in the mission schools and under the medical missionaries.

But it is neither of the difficulties nor of the success of the mission work among non-Moslems that I wish to treat. That is an article by itself. It is of Persian Mohammedans and Mohammendanism as the ultimate field of missionary work; for while the missionaries and their supporters are law-abiding and honest, and are at work for those for whom they are free to work, it is manifest to any one that their work touches, and is affecting the established religion. Whatever the difficulties, moreover, and however long it may have to wait, the Christian Church assuredly proposes to meet Islam face to face on every field now in Islam's possession, and to reclaim those fields for the great God, the compassionate, the merciful, whose prophet Mohammedan claimed to be, and for His Christ.

In preparation for that day and in all consideration of the Mohammedan missionary problem, it needs to be kept in mind that Persian Mohammedanism is not the same as the Mohammedanism of India, or Africa, or the Ottoman Empire. The Persian Moslems are schismatics. Their very name "Shiahs" means "Sectaries." It seems strange, as Sale suggests, that Spinoza should have been ignorant of this notorious division, and should "have assigned as the reason for preferring the order of the Mohammedan church to that of the Roman, that there have arisen no schisms in the former since its birth." The same mistake is frequently made, however, in our own day. The unity of Islam is held up as a rebuke to divided Christendom. But Mohammedans would not be grateful for this conspicuousness. They say "The Magians are divided into seventy sects, the Jews into seventy-one, the Christians into seventy-two and the Moslems into seventy-three, as Mohammed had foretold." Moreover they have

advanced beyond Christendom in this that only one sect is entitled to salvation in their view, each sect holding the others damnable. Historically innumerable sects have developed, Sunnites and Shiah with their subdivisions and Matalalites, Sifatites and Kharejites the principal ones. Since 1492 the Persian Moslems have been Shiah, and between them and the Sunnites, the orthodox body to which the Turks belong, there is deep hostility and bitterness, where, indeed, the decadence of Islam has left any sincere feeling at all. The chief points of difference between Sunnite and Shiah are:

"1. That the Shias reject Abu Bekr, Omar, and Othman, the three first Caliphs, as usurpers and intruders; whereas the Sunnis acknowledge and respect them as rightful Imams. 2. The Shias prefer Ali (the cousin of Mohammed who married his daughter, Fatima, and the fourth Caliph) to Mohammed, or, at least, esteem the two equal; but the Sunnis admit neither Ali nor any of the prophets to be equal to Mohammed. 3. The Sunnis charge the Shias with corrupting the Koran and neglecting its precepts, and the Shias retort the same charge on the Sunnis. 4. The Sunnis receive the Sunna, or book of traditions of their prophet, as of canonical authority, whereas the Shias reject it as apocryphal and unworthy of credit." (Sale's "Koran," ed. 1887. Introductory Essay, p. 138.)

The chief point to be noted is that the Shias believe Ali to have been lawful calif and Imam and hold that the supreme authority in all things, spiritual and temporal, state no less than church, of right belongs to his descendants. This right they do not enjoy in Persia. The civil power is in the hands of the Kajar dynasty. The Kajars are Turks, in no wise connected with the family of Ali. According to the strict faith of the Shias they are usurpers of authority belonging to Ali's descendants, in whose hands is the ecclesiastical power. There is a very real separation, accordingly, between church and state in Persia, more real than exists in many Christian lands. In Islam, using the word in its popular sense, such a condition as this is a logical contradiction. Mohammed's Islam, the Islam of the califs was the state. It grew by appealing to those motives which only civil power could satisfy and by making such promises as only Islam as a political and military organization could fulfil. Deprived of the power of appealing to such natives and of making such promises and reduced to a religion merely, Islam ceases to be Islam. To this condition Persian Mohammedanism is practically reduced. It is only a religion here. It is the established religion. The state does for it what Christian states, with established religions, do not do for them, but it does not subsidize it financially, as Christian states do. But Mohammedanism can not endure, robbed of its political character. It may become a modified, modernized Islam but it will not be Mohammedanism. It will have to take its place among the world's religions not as a political institution, but as a system of morals and faith. This is what Mohammedanism has had to do in Persia. It controls the passage of property, and still possesses many political advantages.

The civil power has by no means wholly triumpht over it. There are even indications that the present Shah may surrender something of what his father had gained in his long struggle with the mollahs. But Islam has been obliged radically to change its character and Shiah Mohammedanism must become less and less true to Mohammed's principles and less and less like the Mohammedanism of Abu-Bekr and the world-conquering califs and more and more a religion simply with no appeal save to the conscience and intellect of man.

From this deadly separation the Sunnite Mohammedanism of the Turk has been fictitiously saved. His Sultan has been his calif, too. Legally the califate belongs to the Prophet's family of the Koreist. After the dismal end of the Abbassid dynasty of califs in 1258, a mock califate was set up and maintained in Egypt. This came to an end with the conquest of Egypt by Selim I., Sultan of the Osmanlis, to whose successor, Suleiman, Muttawakkie, the last of the puppet califs of Egypt and a descendant from the thirty-fifth calif of Bagdad, surrendered his supposed rights, so that the Osmanli sultans to this day have claimed to be the spiritual as well as the political successors of Mohammed. The claim is a poor dream, mockt at by the Hindus, Persians, and Moors, but it has saved Sunnite Islam from the present fate of the Shiah faith. (Muir's "Caliphate," London ed. 1892, pp. 589-594.) As a matter of fact, however, the pressure of civilization and the better Christian ideals, and the general onward sweep of human life have deprived even the Sunni Moslem of the sanctions and incentives which made the faith of the Arabs vital, irresistible.

Deprived of its military character, and denied political authority, tho it administers still a good share of the civil law, and usurps political power wherever local officials are too weak to resist, Shiah Mohammedanism has had good opportunity to develop its religious, ethical and social fruits. What have been the results? In social life, Mohammedanism never conceived of a home. In Persian there are no distinct words for wife and home. The words for woman and house serve instead. The Prophet's example and teaching, the supposed revelation of God in the Koran, made it certain that Mohammedan life should forever lack all that for which in our Christian life the home stands. "Of other women who seem good in your eyes," said the Prophet, "marry but two or three or four," (Rodwell's "Koran," London ed., 1876, sura iv., 3, p. 451.) "Who control their desires, save with their wives or the slaves whom their right hands have won, — in that case verily they shall be blameless; . . . these shall dwell, laden with honors, amid gardens." (Idem, sura lxx, 29, 30, 35, p. 60.) Thus Mohammed granted his followers in all times what in practical life amounts to unlimited polygamy, legalized lust to suit the taste and wealth of all. The late Shah, I was told by a Persian officer in

Teheran, left in his harem when he died 1400 women, 104 of whom were recognized as legal wives, the rest as concubines and attendants. The present Shah said some years ago that his father had 56 wives. Few Persians are able to maintain many wives. Probably one-half, says one who has lived in Persia many years, are monogamists, not of choice, but of poverty. For the satisfaction of these, against their creation of homes, the Koran provides in its enactments regarding divorce. "Ye may divorce your wives twice." "Then if the husband divorce her a third time, it is not lawful for him to take her again, until she shall have married another husband; and if he also divorce her, then shall no blame attach to them if they return to each other." (Idem, sura ii., 229, 230, pp. 395, 396.) It is against this last provision that Al Kindi, a Christian apologist living at the court of Al-Mamun, one of the most liberal of the Bagdad califs, in the ninth century, and who seems to have been allowed free speech, most bitterly protests in a letter written to a Moslem friend, Abdullah ibn Ismail, who had invited him to embrace Islam, "what could be more vile," he asks, "than your own ordinance for legalizing remarriage after the thrice repeated divorce; for by it, a chaste lady, tender and delicate, the mother of virtuous daughters, herself, it may be noble-born and held in honor by her kinsfolk — this pattern of virtue and refinement must submit her person to the lewd embrace of a hired gallant, before she can be restored to her husband, — an abominable law, more odious even than the wicked custom of the Magians. And yet thou invitest me to accept a vile ordinance like this — an ordinance against which the very beasts of the field, if you gave them speech, would cry out for shame!" "Words strong, but not too strong here," adds Sir William Muir. (Muir's "Al Kindi" London ed., 1837, pp. 93, 94.) This was evidently the way the law worked. No limit was set to the number of wives a man might take in succession and put away by simply thrice declaring them divorced, and observing certain financial provisions. The wife had no remedy, no resource. She must do what she can with her life. Under such practises it is no wonder that one sees here in the main not the attractive women, (veiled women are the minority in the country as a whole) and the handsome, stalwart, active men of whom we read in books on Persia, but wreckt and weakly men and women, aged and shriveled before their time. It is significant that the provisions regarding divorce quoted above are from a sura in the Koran named "The Cow." That is woman's grade in Moslem principles. There are exceptions to placing her on this grade. Some of the Prophet's women were in part wives and the exception of a nobler treatment emerges here and there in the Koran, but as a "Cow" Islam has treated woman. It began soon to degrade man. It began at once to degrade woman, who "possessed," according to Muir, "more freedom and exercised a healthier and more legitimate influence, under

the pagan institutions of Arabia before the time of Mohammed, than under the influence of Islam." Islam had done its deadly work in this regard here. In his report on Persia in 1873, Dr. J. E. Polok, who was a physician, named as the first main cause of the decline of population, "the unfavorable position of women, including the facility of divorce, early marriage, and premature age." No wonder one woman said to Mrs. Hawkes, of Hamadan, at Kermanshah. "Your prophet did well for your women; ours did not. I shall have words with our prophet when I see him in the next world," and that another cried out of her wretchedness, "When the gates of hell are opened, the Mussulman men will go in first." (Wilson's "Persian Life and Customs," New York ed. 1895 p. 226.)

It has been claimed for Islam that its provisions regarding marriage have abolished the vice of prostitution, and made Moslem lands in this vital respect cleaner than Christian lands. The moral fruits of Islam have been extolled in the public places. It can be shortly replied that the authorized Moslem practices regarding women render prostitution a superfluous and unnecessary vice, but it may be worth while to accept the challenge and to measure Shiah Mohammedanism by it. Prostitution has not been abolished. It flourishes in Meshed under ecclesiastical sanction, and in the cities. Meshed is one of the holy cities of Persia, the burial place of the preeminently holy Imam Reza, the son of Imam Musa and the eighth of the twelve Imams or Prophets, to which 100,000 pilgrims annually toil their way from all parts of Persia. "In recognition of the long journeys which they have made," says Curzon, "of the hardships which they have sustained, and of the distance by which they are severed from family and home, they are permitted, with the connivance of the ecclesiastical law and its officers, to contract temporary marriages during their sojourn in the city. There is a large permanent population of wives suitable for the purpose (a *sigheh* or temporary wife may be married for any period from one day to 99 years. Women often prefer being *sighehs* for the full period to being *akdis* or real wives. The *akdi* can be divorced at any time, the *sigheh* not before the end of her contract, except for misconduct. Short period *sighehs* in the big cities are quasi-prostitutes.) A mollah is found, under whose sanction a contract is drawn up and formally sealed by both parties, a fee paid, and the union is legally accomplished; after the lapse of a fortnight or a month, or whatever be the specified period, the contract terminates, the temporary husband returns to his own *lars* *et penates* in some distant clime, and the lady after an enforced celibacy of fourteen days duration, resumes her career of persevering matrimony. In other words, a gigantic system of prostitution, under the sanction of the church, prevails in Meshed. There is probably not a more immoral city in Asia." (Curzon's "Persian," London ed., 1892,

vol. I, p. 165.) Malcolm says the Sunnites abhor the practice. ("History of Persia," London ed., 1829, vol. II, p. 428.) There are villages also, such as Novaron in the province of Irak-Ajemi, which are noted for the presence of soliciting women even on the roads about the town. While it has prostituted the home and made it a private brothel, Islam has not purged society of the hideous vice which is the curse of civilization, and of the celibate life which civilization fosters. It is true that Mohammed, with that one-sided vision which has characterized all legislation on this subject, pronounced fearful penalties upon the woman proved guilty of whoredom. She was to be immured, as men are still here, until she died. (Sale's "Koran," ed., 1857, sura 19, p. 55.) This punishment was changed by the Sunna to scourging with a hundred stripes and banishment for a year in the case of maidens, and to stoning for married women. (Vid. sura xxiv, 2.) Within the last year or two, prostitutes have been sewed in bags, laid on the ground, and beaten to death with clubs in Oroomiah, by the civil officials; but such punishment is exceptional and it is not visited upon the Meshed iniquity, nor have I heard of any punishment of such offenses elsewhere. Shiah Mohammedanism, if it does not openly sanction immorality, tolerates it in its holy places in the very precincts of its mosque, and furnishes no justification of the panegyrics, with which we have been made familiar.

There is a hideous form of immorality, moreover, which Mohammedanism seems to have revived, and which flourishes under Islam as it does nowhere else in a world richly furnished everywhere with ingenious forms of evil, the sin of Sodomy. Dr. Jessup writes:

"In the city of Hamah, in Northern Syria, the Christian population even to this day are afraid to allow their boys from ten to fourteen years of age to appear in the streets after sunset, lest they be carried off by the Moslems as victims of the horrible practise of sodomy. Mohammedan pashas surround themselves with fair-faced boys, nominally as scribes and pages, when in reality their object is of entirely another character. A young English lord, traveling in Syria some years since, entered the Turkish baths in the city of Tripoli, when he was set upon by a number of Moslems, as the men of Sodom attempted to assail the angelic guests of the righteous Lot, and only with the greatest difficulty did he escape from their brutal hands. They were arrested, bastinadoed and sent to the Acre penitentiary. A crime so abominable, unspeakable, and incredible, instead of being checked by Mohammedanism, is fostered by it, and it is one of the scourges of Mohammedan society." (Jessup's "Mohammedan Missionary Problem," pp. 48, 49.)

Among the "higher classes," this crime is horridly common in Persia to-day. Scores of the *khans* and wealthier men of the cities keep boys for the foulest purposes. The sin was prevalent in Henry Martyn's day. He writes in his journal for May 28, 1811, "The Resident (at Bushire) gave us some account this evening of the moral state of Persia. It is enough to make one shudder. If God rained down fire upon Sodom and Gomorrah, how is it that this nation is not

blotted out from under heaven? I do not remember to have heard such things of the Hindus, except the Seiks; they seem to rival the Mohammedans." After quoting Dr. Jessup's story of the condition of Hamah, Dr. Wherry adds:

"In India the case may not be as bad as it is in Turkey, but I think we can fairly agree with the Rev. J. Vaughan, who says, 'However the phenomenon may be accounted for, we, after mixing with Hindus and Mussulmans for nineteen years back, have no hesitation in saying that the latter are, as a whole, some degrees lower in the social and moral scale than the former.' (Wherry's "Commentary on the Koran," London, ed., 1884, Vol. II, p. 69.)

Against this sin the Koran says only this, and some dispute its reference to sodomy. "And if two men among you commit the crime, then punish them both; but if they repent and amend, then let them be; Verily, God is He who relenteth, merciful" (sura iv, 20). The prophet was not understood to intend any heavy punishment. Some understood that they were only to reproach the offenders in public, or strike them on the head with their slippers. Some others thought the guilty persons might be scourged. (Sale's "Koran," p. 55.) According to the *Tafsir-i-Raufi* the punishment was to be inflicted by the tongue, at most by the hand. (Wherry's "Commentary," vol. II, p. 75.) Shiah Mohammedanism has not saved woman from man. In multitudes of instances it has not saved man from his brother.

(To be concluded.)

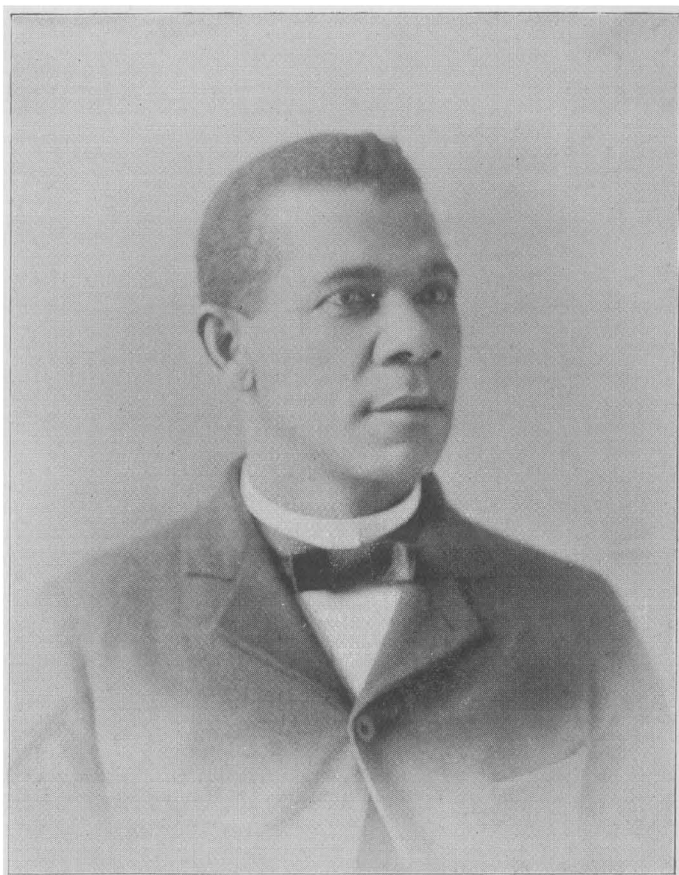
THE AWAKENING OF THE AMERICAN NEGRO.*

BY DELAVAN L. PIERSON.

The liberation of the slaves was but the first step in the emancipation of the American Negro. Even as the exodus of Israel from Egypt was but the beginning of their march toward the promist land. In order to make the liberation of the colored race of true and lasting benefit to themselves and to the country in which they live, industrial, intellectual, moral, religious, and political freedom and education must follow.

Great strides have recently been made in this direction, especially through the efforts of one of their own number, Booker T. Washington, who has been called "the Moses of the negro race." He is now well known throughout the country as the leader and educator of his people, and has not only accomplished wonders toward solving the negro problem by means of his system of education at *The Tuskegee Normal and Industrial Training Institute*, but has awakened much

* The facts in this article are gathered largely from addresses and articles by Booker T. Washington.



BOOKER T. WASHINGTON,
Principal of the Tuskegee Normal and Industrial Training Institute.

interest and gained much commendation in all parts of the country by his numerous and telling addresses. Without special gifts as an orator or magnetic qualities as a speaker, his thorough knowledge of the problem which confronts him, his wisdom in carrying out his ideas, and his intense earnestness have enlisted for him and his work the sympathies and support of thousands of men and women all over the country. The success of his methods has also attested the practicability of his theories.

Booker Washington was born a slave on a plantation at Hale's Ford, Virginia in 1857. He lived with his mother in a little one-room log cabin with a dirt floor, in which was a hole for storing sweet potatoes. At the close of the war, which made the negroes men instead of property, he went to Malden, West Virginia, to work in the salt furnaces. While there, he heard of General Armstrong's school in Hampton, Virginia, as a place where a poor boy could earn an education. He made up his mind to go there if possible, and with this end in view began to save every cent he could earn. Finally one morning he started to walk to the coveted school, scarcely knowing where it was located. One night, after traveling many miles on foot, by coach, and by rail, he found himself in Richmond, without friends, money, or a place to sleep. After spending the night on the street, he started to look for means to continue his journey. Seeing a ship unloading pig-iron, he obtained work from the captain until he had enough money to pay his way to Hampton, where he arrived with fifty cents in his pocket. After General Armstrong had heard his story, and the object of his coming, he promised to give Booker a chance to pay his expenses through. While at Hampton, he learned much that has been of immense assistance in his present work and resolved that if God permitted, he would go into the "black-belt" of the Gulf States, and give his life to help young men of his own race to gain an education.

Washington was graduated from Hampton with honors and after teaching in West Virginia and studying in Wayland Seminary, he returned to Hampton as a teacher. In 1881, the Alabama legislature past a bill appropriating \$2,000 yearly to carry on a school at Tuskegee for the education of negro youths. General Armstrong was asked to suggest a suitable man to establish and conduct the work, and he recommended Booker T. Washington. The district in which the new school was to be located is one in which the black people outnumber the white three to one. Here, on the 4th of July, 1881, he opened the Tuskegee Normal and Industrial Training Institute in a small church and shanty, with thirty students and one teacher. Since that time the institution has grown, until it has now eighty instructors and about one thousand students, of both sexes, from nineteen States, all over fourteen years of age, the average being eighteen and one-half years. This institution is Christian, but not denominational. The

instructors emphasize that religion is practical, not merely theoretical or emotional, and of all the lessons that need to be emphasized in the South, none is more needed than that of *practical* Christianity. Prof. Washington cites, as an example of the prevailing idea of religion among many of the colored race, the story of a colored man who went to his weekly class-meeting, and said to his class leader, "I's had a ha'd time since our las' meetin'; I's been sometimes up and sometimes down. 'spect I's broken eb'ry one ob de ten comman'ments since our las' I meetin', but I tanks God, I's *not los' my 'ligion yet.*" The coming generation of young men and young women need to be taught that they should not only profess Christianity, but put it in practice in their daily lives.

From the first, industrial training has been given, together with intellectual and religious instruction. This industrial training has several advantages. Young men and young women are thereby enabled to work out about half of their board, and pay the rest in cash. Their labor has an economic value to the institution, and at the same time trains the student to make an honest living. Over twenty-four hundred acres of land are owned, six hundred and fifty of which are cultivated. Beside the regular literary, scientific, and religious training which the students at Tuskegee receive, the institution offers courses in various branches of agriculture, horticulture, dairy products, brick masonry, wheelwrighting, blacksmithing, tinning, carpentering, painting, shoemaking, tailoring, dressmaking, and various branches of domestic science—in all, twenty-five branches of industrial training, besides preparing men and women as teachers, preachers, physicians, nurses, lawyers, clerks, merchants, machinists, etc. This system enables them to make practical application of the theories which they learn in the class-room. The principle of physics are immediately applied in the machine-shop, those of chemistry in farming and cooking, those of mathematics in carpentry, etc. There are no idlers in Tuskegee. They erect their own buildings, even manufacturing every brick; they also do the carpenter and other work. Thus the institution secures buildings for permanent use, with a minimum of expense, and the students have the industrial training. This also helps the young men and young women to get rid of any old idea they may have that labor is disgraceful; that it is beneath one to use his hands if he has had some education. The Tuskegee property is now valued at two hundred and eighty thousand dollars, on which there is no mortgage. This includes thirty-seven buildings, all except three of which have been erected by the students. The central aim of all departments of the institute is so to fortify the head, hand, and heart of the negroes who attend that they may go out and mingle with their race on the cotton, rice, and sugar plantations, and be the means of elevating them economically, intellectually, morally, and

spiritually. The expense of carrying on this work is only about seventy-five thousand dollars a year, over one half of which is met by the labor of the students.

One great difficulty met in endeavoring to better the condition of the southern negro is the "mortgage system," which makes them virtually the property of the well-to-do planters, taking away all their independence, ambition, and self-respect. They live in little cabins and try to pay sometimes forty per cent. interest on their property and on their crops, which are often mortgaged even before they are raised. The result in poverty and lack of hope for better things can be imagined.

Intellectually their advantages are in many places not much better. Not being allowed to attend school with white children, they go to little log cabins or tumbled-down churches, which in Alabama are open only three months of the year in the country districts. Owing to poor pay and other reasons, many of the teachers that can be secured, have been not competent instructors, and the result is intellectual poverty and stagnation equal to the industrial.

The moral and religious condition of these people is, if anything, generally lower; witness the number of lynchings in the South for beastly crimes; the character of their dances; their preaching services, and many of their religious—but not Christian—leaders. Without ambition in material things they, to a large extent, live without self-restraint in moral things. Their careless natures joined to their state of poverty and ignorance tending to divorce morality from their religion.

Tuskegee Institute is seeking to find and apply a remedy for this state of things. This work they do not consider to be hopeless or even discouraging. The negroes acknowledge their ignorance and low condition, but they think that there is no help for it. What they need is intelligent and unselfish leadership in their religious, intellectual, and industrial life, and this is what the Tuskegee Institution is endeavoring to give them. The trouble is that these people do not know how to utilize the results of their labor. What they earn gets away from them in paying mortgages, and in buying lace, snuff, and cheap jewelry. They have not yet learned the distinction between cheap and showy imitation of wealth and education, and the culture and refinement which comes only by slow and labored progress. A one-roomed cabin will sometimes have clocks bought on the installment plan for twelve dollars, when in nine cases out of ten, not one in the family can tell when the hands point to six o'clock and when to twelve; or a family will mortgage a year's crop to pay for a showy wedding or funeral.

Tuskegee has already succeeded in transforming many districts. At the time of their emancipation, practically all of the negroes lived in one-room log cabins; ten years ago nine-tenths of them lived in the

same way; whereas to-day one-third of them have at least doubled their accommodations, and many of them own their farms and homes. The students who come to Tuskegee from wretched, single-room hovels, go back to transform them into homes, where peace and purity can thrive. Already the graduates of the institute are in great demand all over the South, and other schools are applying the Tuskegee principles and methods of education.

As examples of the practical workings of the system, Mr. Washington cites the following instances:

Ten years ago a young man born in slavery found his way to the Tuskegee School. By small cash payments and work on the farm he finished the course with a good English education and a practical and theoretical knowledge of farming. Returning to his country home, where five-sixths of the citizens were black, he found them still mortgaging their crops, living on rented land from hand to mouth, and deeply in debt. School had never lasted longer than three months, and was taught in a wreck of a log cabin by an inferior teacher. Finding this condition of things, the young man took the three months' public school as a starting-point. Soon he organized the older people into a club that came together every week. In these meetings the young man taught them the value of owning a home, the evils of mortgaging, and the importance of educating their children. He taught them how to save money, how to sacrifice—to live on bread and potatoes until they got out of debt, begin buying a home, and stop mortgaging. Through the lessons and influence of these meetings, during the first year of this young man's work, these people built by their contributions in money and labor, a good frame schoolhouse that replaced the wreck of a log cabin. The next year this work was continued, and those people, from their own gifts, furnished funds for adding two months to the original school term. Month by month has been added to the school term, till it now lasts seven months every year. Already fourteen families within a radius of ten miles have bought and are buying homes, a large proportion have ceased mortgaging their crops, and are raising their own food supplies. In the midst of all is the young man educated at Tuskegee with a model cottage and a model farm that served as an example and center of light for the whole community.

A few years ago a young woman was educated and converted at Tuskegee. After her graduation she went to one of the plantations where they only had school for three months in the year in a broken-down log cabin. She took charge of the school, and went amongst the mothers and fathers of the pupils, and found out what their resources were. She taught them how to save money. The first year, many men decided not to mortgage their crops, but to provide suitable homes, and a good schoolhouse. They added to the school term until now they have a season of eight months. The community is transformed, and the very faces of the people show the revolution that has been wrought in their lives by that one Christian leader. Every improvement has come through this young woman in their midst showing them how to direct their efforts, how to take the money that had hitherto gone for mortgaging, snuff, and tobacco, and to use it for their own uplifting.

What effect does this work at Tuskegee have upon the relations between the white and the black men? The Institute aims not only to uplift the ignorant and down-trodden negroes, but to bring the white people of the South to the point where they will not think that they need to degrade themselves by dishonesty at the polls in order to overcome the majority which the colored people have over them. Whatever friction exists between the races will pass away just in proportion as the black man can produce something that the white man wants or respects commercially. When the Tuskegee Institute was first opened, it was ignored or despised by the white people. A wheelwright shop was started, and then men who wanted carriages came to it. A job-printing establishment was opened, and soon the organ of the Democratic party was printed every week by the colored students. By having something that was of commercial value, the whites and blacks became acquainted; their business interests became linkt together, and they are now warm friends. If a negro's business interests increase until he gets a mortgage on a white man's house, that white man will not drive the negro from the polls.

Mr. Washington thus concludes one of his telling addresses on this subject:

If ever there was a people that obeyed Christ's injunction, "Whosoever shall smite thee on thy right cheek, turn to him the other also," that people has been the American negro. To right his wrongs the Russian has appealed to dynamite, the Indian to his tomahawk, the Irishman to agitation, the American to rebellion, but the negro, patient, unresentful, and law-abiding, has always depended upon his songs, his midnight prayers, his groans, on an inherent faith in his cause. If we may judge the future by the past, who will say that the negro is not right? We went into slavery pagans, we came out Christians; we went into slavery a piece of property, we came out American citizens; we went into slavery without a language, we came out speaking the proud Anglo-Saxon tongue; we went into slavery with the slave chains clanking about our wrists, we came out with the American ballot in our hands.

You seldom see a black hand on any street in America held out for charity. It is not charity that the black people of this country ask. We do not ask anyone to do a thing for a student at Tuskegee which the student is able to do for himself. They pay their own board, partly in cash, and partly in labor. They have put up their own buildings to a greater extent than in any other institution in the country. The only thing which they can not pay is the fifty dollars each for tuition. We do not ask to have money scattered promiscuously among our people in the South, but simply to be used in educating one or more of those Christian leaders, who, when they have received their education, will go out into other villages and try to accomplish the work of making the colored people a righteous and thrifty race.*

* The present needs of the institute are an adequate endowment fund, scholarships, additional buildings, tools, and other outfits. Fifty dollars furnishes the means for educating a student for one year, and \$1,000 establishes a scholarship. Already the graduates contribute generously to the current expenses, and thereby show their appreciation of the benefits which they have derived from their Alma Mater.

THE POWER OF GOD IN AFRICA.

The original "Memoir of W. A. B. Johnson," publisht in 1852, is now difficult to obtain. It seems to us best to preserve at least some of its most important and striking portions of its contents which are no longer within reach of most readers, as invaluable testimonies to the work and revelations of God's gracious power.*—EDITOR.

A young man came to Mr. Johnson and said: "Massa, them words you talk last night strike me too much. You read the fourteenth and fifteenth verses of the forty-fourth Isaiah and explain them. Me say, 'Ah, who tell massa all this? He never been in my country.' You say, 'Do not your country-people live in that fashion?' I say, 'Yes, that true; God knows all things. He put them things in the Bible.' I so sure that the Bible God's Word, for man can not put all things there, because he no see it. That time I live in my country, I live with a man that make gree-gree, and teach me to make gree-gree too. He show me one tree. He say, 'That gree-gree tree.' He take ax and cut some of that tree. He make a god, and he take what was left, and make a fire, and all the people come and sit round the fire. Then they cook and eat. When they done eat, the man take the leaves of the gree-gree tree and burn them in the fire, and then all the people stand round the fire and clap their hands and cry, 'Aha, aha!' Massa, when you read that verse, I can't tell you what I feel. You then talk about the twentieth verse: 'He feedeth on ashes;' and I was struck again, for when they done cry, 'Aha,' they take the ashes and make medicine; they give it to people when they be sick. You been see some gree-gree which looks like dirt; that is the same ashes they carry that our poor countrymen feed on. For true the Bible God's Word. Again you talk about the twenty-first verse, and tell us look back and see how God pull us like brand out of the fire. Massa, I thank God for the Word I hear last night; it make my heart sorry for my country-people, but it make my heart glad when I see what God done for me. But me so wicked. God love me so much, and still my heart so cold. Massa, one thing trouble me too much; sometimes you talk about whoremongers and adulterers. I must say I not done that sin yet, but I am so 'fraided by and by I shall do that sin. Me done that sin plenty times with my heart. I hope the Lord Jesus will have mercy upon me and keep me. Another thing trouble me; I don't know if you like to hear it, but I will tell you. My heart trouble me too much about my country-people—me so much want to be a teacher to them. I wanted to tell you before, but me so ashamed; but when you preach last night about our country-people, I think I must tell you.'"

* The Editor has recently reproduced this remarkable story under the title "Seven years in Sierra Leone." Publish by Fleming H. Revell Co., N. Y.

Mr. Thomas Morgan wrote to the secretary at London: ". . . I had given in to some prejudices against the mental endowments of the negroes, leaning to the side of uncharitableness. I resolved to study a particular acquaintance with their private thoughts; and I find, from summing up the various occurrences which I have myself witnessed, you have reason to adore God for suffering you to open a door through which the light of the Sun of righteousness is now spreading its influence over the whole country of Ethiopia.

"I visited the members of each family separately, to gratify my own inclination, and to try the ground of those faults so often assigned to professing Christian negroes. Faults and crimes were found, and many were great; but none surpast, nor did they equal, the state of the towns of the same size, and which for centuries have heard and read the Gospel, in England. This is a proof that African towns (I speak especially of Regent's Town) are superior to the towns of England in moral and religious conduct; and if we take into view the short period since civilization began here, we may say it is a light to the people of Britain.

"In Freetown schools, I have seen Dr. Bell's remark verified, that a child of any ability may with facility proceed from reading the alphabet to the reading of the Bible in four months. As to the ability of the negroes, if I can recollect my own at an early period of life, theirs is as far superior as one child need wish to be to another.

"We were much struck with the *integrity* of the people. At one time a fire broke out, and in the confusion many things were scattered about the yard; not one article, however, even the most trifling, was lost, but all were brought to the house again and fixed in their proper places. A boy who had got possession of the box which contained the money for paying the mechanics and laborers was found in the garden, with the box under his arm, guarding it, tho unnecessarily, with a drawn cutlass in his hand. During the fire the women went to the church to pray.

"Scarcely an event occurs but what they notice as springing from the overruling providence of God. Taught of God, they mark the painful events of His providence, as children would mark the dealings of a father.

Entering the huts around us, unexpectedly, as I often did, of the families of all classes of the communicants, I could not be deceived as to their actual condition.

"I have found many commendably employed in agriculture. Many gardens are kept in very neat order, tho most of the owners have but little leisure to devote to this employment. I have frequently known the whole of the time allowed for dinner spent by both husband and wife in fencing, digging, or planting the little spot of ground attached to each dwelling. Decency and cleanliness mani-

fest the diligence of those who live under the power of religion. In cases where they can read they may be frequently seen with friends around them searching the Word of life; and respites from labor are often made a blessing to the whole town, as the sick, the careless, the backsliding, and the profane are visited, instructed, warned, comforted, and relieved by their zealous brethren.

"The Christian negroes show a strong attachment to the simplest views of religion. I began some explanations of the Lord's Prayer. They made the most practical use of them. A display of an unholy temper would receive a reproof: 'If God, your Father, that be no like His child.' Some said that they needed indeed such a Father; others, such daily bread. Some thought God could not be their Father, because they did not feel sufficient desires that His kingdom should come among their country-people; and others thought they were rebellious for not doing His will on earth more as it was done in heaven. Some wept to think how He delivered them from temptation and evil; and all, I believe, burned with love to ascribe to him the kingdom of His love, the power of His spirit, and the glory of their salvation."

Mr. Jesty wrote: "Never did I pass such a Sabbath in my dear native country. Never did I witness such a congregation in a professing Christian land, nor ever beheld such apparent sincerity and brotherly love. At the monthly meeting in one minute after Mr. Johnson and myself were ready to receive the money and the names, we were surrounded by several hundreds of humble friends to missionary exertions, crying, as it were with one voice, 'Massa, take my money!' 'Massa, massa. take mine!' It was indeed a pleasing sight to behold a people—once led captive at the will of Satan, devoted to gross superstition and folly, embracing their gree-grees and trusting in them for defense, and once expending all the money that they could spare in the purchase of these false Gods—now conquered by the love and power of Him that taketh away the sin of the world, and with cheerful and renewed hearts giving of their little substance to communicate the privileges of the Gospel to their countrymen also.

"On a beautiful moonlight night, the children could be seen from all parts of the town, (assembled to hold a prayer meeting in the open air), I saw at the foot of the hill some men and women coming toward the children. The men joined the boys, and the women joined the girls. The boys and girls had now sung several hymns, and after a few minutes' cessation began again. I looked around and saw numbers of the inhabitants, men and women, coming in every direction. They joined respectively the boys and girls, and sang for some time, when the boys and girls retired to their school-houses, and the men and women retired to their homes in peace."

The original memoir of Johnson thus impressively concludes:

"And now we bring our narrative to a close. The lessons it teaches are many; but two or three thoughts more immediately present themselves.

"The first is, the sovereignty and power which mark certain of the divine operations.

"It was remarked a few years since by an aged and thoughtful minister: 'We do the best we can to raise up a succession of faithful ministers of the Gospel. We look out for young men of promise—men whose hearts God seems to have touched; we put them under instruction; we make them theologians and preachers; and thus whatever is in our power we do, and in so doing we act rightly; no other course is open to us. To a certain degree we succeed, tho we often have to mourn over grievous disappointments. But now and then it pleases God to take the work into His own hands. He raises up a man, and makes him a preacher of the Gospel by His own especial teaching, and *then* we behold a very different sort of minister from any that human efforts or human skill can produce.'

"The truth of this remark, which was uttered long before either of these remarkable men had been given to the Christian church, has since been made strikingly evident in the histories of Williams and of Johnson. No two individuals in modern times have been so honored of God in the missionary work as were these two men, and none could be more evidently prepared by Himself for the work.

"In the year 1816—a year which will be ever memorable in the angelic annals—the mission of these two men was commanded. An eminent prelate* once compared Mr. Williams's narratives with the Acts of the Apostles, and under such sanction we can not hesitate to say that, as in A.D. 45 (Acts xiii, 2) so in A.D. 1816, 'the Holy Ghost said, Separate Me Johnson and Williams for the work whereunto I have called them.' And what was that work? It was one as absolutely beyond all human power as was the subjection of the Roman empire to the sway of Him who was crucified on Calvary.

"Two regions of the earth were preeminently reigned over by the Evil One. In Africa, among the degraded race of Ham, the slave-trade had done its work in crushing, brutalizing, exterminating, while their religion was avowedly *devil-worship*. In Polynesia some of the most lovely spots on the earth were becoming depopulated by vice and unnatural cruelty. Mothers slept calmly on beds beneath which they had buried many of their own murdered infants. Over these two regions Satan ruled supreme, and his kingdom of hell was almost visibly establisht. To overthrow that dominion it pleased God to send forth two young men—not a phalanx of learned theologians or well-taught divines or clever and astute philosophers, but two men of no learning, possessing only a scanty measure of the most

* Late Bishop of Ripon.

ordinary instruction. There cannot be a doubt that this was ordered as in the apostle's day: 'After that . . . the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men' (1 Cor. i., 21, 25).

"Had the event proved otherwise, the directors of the London Missionary Society would have been deemed by many to have laid themselves open to censure. John Williams had not arrived at the age of manhood when he was sent forth, and his previous instruction had occupied but a few short months.

"As to William Johnson, he had been a mechanic; had been placed in the National Society's training-school for a single twelvemonth, and was sent forth by the Church Missionary Society to labor in West Africa as a schoolmaster. It is quite certain that neither of these societies had an idea, when they sent forth these young men with far less than the ordinary preparation, what important instruments, in the hand of the Holy Ghost, they were then dismissing to their labors.

"It is no detraction from the merits of Mr. Williams to remark that Mr. Johnson, placed in more painful and difficult circumstances, shines under these circumstances with a still brighter light. Ease and luxury, sunny climes and softening atmospheres, are not those which are most favorable to Christian heroism. Multitudes of predecessors in the missionary work had sunk under the temptations, and had failed in the same undertaking in which Mr. Williams so remarkably succeeded. The difficulties which surrounded Mr. Johnson were of a different class. The climate, it is true, was in each case unfavorable to vigorous efforts; but, while surrounding circumstances in Polynesia almost resembled those of Bunyan's 'enchanted ground,' the case of a missionary in western Africa was widely different. Despondency might cooperate with a relaxing climate, and so produce a despairing inertness; but assuredly everything around was replete with painful sights and dread-inspiring alarms. Poverty, degradation, physical and moral wretchedness among the people, conspired, with frequent sickness and death among the laborers, to throw the missionary upon his God as his only refuge and strength, 'a very present help in time of trouble.' And *when* this result was produced, the effect was naturally most salutary.

"The general effect, then, of these differing circumstances was, that while both these eminent men preacht the same Gospel, and with the same simplicity and faithfulness, the results were modified by external influences. In Mr. Williams's case we find large and rapid successes; in Mr. Johnson's, more limited but perhaps more deeply spiritual conversions. We remark the difference not in depreciation of Mr. Williams's labors; had he been placed in Mr. Johnson's circumstances he would probably have been what Mr. Johnson was; while Mr. Johnson, in Polynesia, would have proved himself another Williams. 'But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will' (1 Cor. xii., 11). Nor must the reader forget, in comparing these two eminently successful missionaries, that Mr. Williams's course was prolonged to more than two and twenty years, while Mr. Johnson's ended in less than seven.

"A second remark which naturally suggests itself is this: that

when God speaks to any man *directly*, as He spoke to William Johnson, the speech of that man to his fellow-sinners will often be found to be similarly *direct* and effective.

"Johnson was awakened and called 'out of darkness into marvelous light' without human instrumentality. By the Holy Ghost, working with conspiring circumstances, his heart was penetrated. The preacher's part which followed was only to administer comfort and to point to Christ. And when so built upon the only sure foundation, and made desirous of spreading the knowledge of salvation, it is most worthy of remark that he could scarcely open his mouth without some one being stricken to the heart. The proofs of the directness and effective character of his preaching pervade his whole history. The 'live coal from the altar' evidently had 'touched his lips,' and his speech was 'with demonstration of the Spirit and with power.'

"One more observation must be made, tho with fear and trembling. In the short but eminently successful career of Mr. Johnson, we see how practicable it is to unite a burning zeal with a sound judgment, and how excellently the two combine to form the able minister of the Gospel.

"In the present day, prudence and caution and decorum are more common than fervency and earnest zeal; and hence it follows that any overflowing of earnestness is almost sure to be checked and repressed, as 'bordering on enthusiasm.' It was so in Mr. Johnson's case. His very first step in his public duty exposed him to such a check; but a review of his whole course presents him in the light of one who merely felt and acted in the spirit of St. Paul. He was willing to be 'made all things to all men, that he might *by all means* save some.' He was 'instant in season, *out of season*, reproving, rebuking, exhorting with all long-suffering and doctrine.' But he was ever watchful, humble, desirous to receive the counsel of his elders, and prompt in obeying it. He kept an even course between the urgency of the governor, on the one hand, desirous of a general admission into the church, and the apprehensions, on the other, of 'that fearful Tamba, dreading that the church would be filled with hypocrites.' The soundness of his judgment and the wisdom of his course are seen in the rapid disappearance of disorder, and the perpetual increase of his influence over his people. Not by mere priestly pretensions, but by the legitimate sway of mind over mind and heart over heart, he won his way, till toward the close of his course the control exercised by him seemed all that a pastor could desire. It is not indeed to be doubted that, as in the apostolic churches, so in Regent's Town, the enemy was sedulously employed in sowing tares among the wheat. We have already seen that within a few weeks after his departure the temptation of ardent spirits crept in. If we had pursued the story still later, we might have met with the sad story of a quarrel, ending with the appearance of some of the Regent's Town communicants, as criminals, before a magistrate. But the counterpart of all this had been written before, in St. Paul's and St. Peter's epistles (2 Cor. xii., 21; 2 Pet. ii., 18-22). And the best criterion of Mr. Johnson's having followed Paul, as Paul followed his Master, is that his whole narrative bears the closest resemblance to the apostle's own experience, as we find it depicted in his various epistles.

"Such is the work of God, carried on by a few of His people, for 'accomplishing the number of His elect and hastening His kingdom.'"

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Victorian Reign and Missions.

Edward VI. declared the colonial policy of Great Britain to be founded upon the extension of the Christian religion. Sir Humphrey Gilbert makes him to say: "The sowing of Christianity must be the chief interest of such as shall make any attempt at foreign discovery, or else whatever is builded upon their foundation shall never obtain happy success or continuance." That has been the colonial policy of Great Britain from the beginning. However consistently or otherwise incidental acts may have been with it, or however little sympathy some of the administrators of the government at home or abroad may have had with it, or how miserably some of them may have misrepresented it, the great stream of tendency of the British government through at least three centuries has been to make the nation a missionary agency.

Of the prominence of this feature of national administration under the reign of Her Majesty Queen Victoria, we do not propose now to write, however interesting the treatment of so vast a topic might be. When one considers the changes that have taken place in the British colonies and the colonial extension within the last three decades, and the steadiness with which the underlying policy of Edward VI. has been on the whole maintained, it is certainly a very tempting theme. India alone would in this connection furnish rich material for a far longer article than our space would admit. The East India Company saw twenty-one years of the two hundred and fifty-eight years of its existence under Queen Victoria, and as it was on the first of November, 1858, that that company was displaced for the direct rule of the Crown and Parliament of Great Britain in India, two hundred and sixty millions of people in that land have been under

the administration of the Queen Empress Victoria for well nigh forty years. The British Government of the Empire of India and the Crown colonies of Ceylon, the Straits Settlements and Mauritius have gradually realized a policy of religious neutrality, while they have established a civil law which follows the religion of each subject until it may be doubted if there ever has been in the history of the race, except in China, so great a body of people under one government, and in one country, in the full exercise of so large and thoroughly guaranteed religious liberty. Since full religious liberty in all India was assured by Victoria, one-fifth of the human race has participated in it. The British raj has gradually withdrawn iniquitous and abominable heathen customs from the Indian Empire. Dr. J. Murray Mitchell, honorary secretary of the Free Church of Scotland Missions, cites some sixteen evil customs which have been abolished by the English government within the past fifty years. Among these are infanticide, Suttee, Thuggee, swinging by an iron hook run through the muscles of the back, taking evidence by torture, and prohibition of widow-marriage. Dr. George Smith has well said, "The Indian Empire compels reluctant statesmen to lengthen the rods and strengthen the tent-pegs. From Scotland, by the Mediterranean and Red Sea, to the Himalayas and the Pacific Ocean, is one missionary highway.

This same policy has been inaugurated and is being steadily more and more realized in the vast region equal to three Europes, known as Australasia. Everywhere in Africa also, where the British standard floats, the same aggressive tho indirect policy is steadfastly maintained. Senegal and Sierra Leone, the Gold coast, the Kongo delta, and all Southern and East Central Africa have felt the influence of this

missionary policy. We are not claiming unmixt motives, nor unmixt good results in the operations of the British government in missionary fields. We are only now asserting that the national policy in the colonies has been a missionary policy.

Her Majesty the Queen-Empress herself has lost no opportunity to put Christianity in the foreground. The far-reaching influence of so simple an act as that of telling a great African chieftain that the Bible was the foundation of all England's prosperity and power, or the other seemingly little but socially revolutionary act of suggesting to Lady Dufferin the introduction of a large scheme of medical missions for women in India, can not be measured.

Yet it is not all these things which interests us at this instant the most. It is rather the obligation all missionaries, eminently American missionaries, are under, who have in any part of the seas or on missionary shores, found personal protection under the British government, whenever needed. American missionaries, or for that matter, within our knowledge, any missionaries of any country, or of any creed, have had extended to them, in the British colonies under Victoria, as exact and even-handed justice, and as full protection as tho they were the most loyal subjects of the British Crown. In every case the native Christian communities gathered by missionaries of another nationality have received the same patronage that was extended to the communities gathered by Britains themselves. No discrimination has been made against them as of another nationality in grants in aid of the vast educational scheme such as obtain in India. On the Chinese coast and other shores, whenever American missionaries have needed it, the British naval force has been to them as free and as safe a refuge as it could be to the most stout-hearted Britisher. It may be said that this is only common international courtesy among Europeans and Americans, but

it has special pertinence in our case, because up to within a very recent date our naval force in these remoter seas has justified the mockery bestowed upon it. The British government has placed, for the personal safety in emergency of missionaries on any shore or in any sea, the almost ubiquitous naval protection of the British Empire. Whatever Americans at home may or may not realize of this advantage, it has been of untold comfort to American missionaries wherever it has been necessary or possible to profit by it, and the whole body of American missionaries would cheerfully, we are sure, and gratefully acknowledge it.

J. T. G.

Hinduism at Bindraban.

REV. ROBERT HOSKINS, INDIA.

Hindu religions are very costly, for they require twelve hundred million dollars yearly for their maintenance, and twenty-two million persons are withdrawn from lucrative employments and dropt into this whirlpool. At all seasons of the year millions of men and women are wearily wending their way from shrine to shrine, while other millions hasten on the railway to the renowned bathing places in search of rest of soul.

Begging is honorable, for it is a visible sign of devotion to a religious life, and alms-giving is in special favor, tho little attention is given to the character or claims of the recipients. Bindraban is reckoned one of the most holy places in India. It is specially dedicated to Krishna, the cow-herd. Three thousand years ago the local ruler had become very oppressive. Krishna organized a revolt, and slaying the king, placed another on the throne, but soon he found that the friends of the former king were bitterly opposed to him, so he emigrated to Gujarat, and founded a city called Dwarka, on the seacoast. It is supposed that he humbled the dominant Jainism, which, starting about twelve hundred years

before the Christian era, became very exacting and oppressive.

The Jain religion was exceedingly distasteful to the Brahmins, and they deified Krishna in order to gain favor with the public, and restore to themselves the exalted position they had held before the coming of Jainism.

Krishna was fond of music and dancing, and in the cool of the evening he played the flute and danced with the milkmaids in the sylvan bowers. The stories told of him are corrupting to the morals. The young widows of Bengal are attracted to this place in hope of becoming the brides of Krishna. In Bindraban there are eight thousand widows out of a total population of twenty-one thousand. Many of these are wealthy, and many are so poor that they subsist on alms doled out at the temples and private houses; they are quickly led into sin by the wily attendants of the temples and soon are cast out to die.

Recently Pundita Ramabai visited Bindraban in the garb of a pilgrim; she hired a house and began to distribute alms. She dressed in the customary coarse garments of the widow and slept on the cold masonry floor. Many widows came to see her, and she persuaded eight of them to go with her to the Poona Widows' Home.

The managers of the temples realized that her success would decrease their revenue, and they organized a counter movement. Finally only two widows had courage to leave this Sodom and go with Ramabai.

In Bindraban there are a thousand temples, large and small; some small and in ruins, but most of them are good-sized and in good repair, while a few are well endowed.

The following is the yearly income of a few temples: Gobind Deva, \$8,750; Madan Mohun, \$13,500; Gopi Nath, \$2,100; Krishna Chandrama, \$11,000; Rang Ji, \$27,500. The Rang Jai Temple is a magnificent and imposing structure. It is 773 feet long, and 440 feet broad, and was completed in 1853 at a cost of

two million two hundred and fifty thousand dollars. It was built by two rich bankers of Mathra, Gobin Dos and Radha Krishan. Lachman Dos, the son and heir of Radha Krishan, has given much care and attention to the interests of the temple. This millionaire banker has a large house in Mathra, six miles from Bindraban, and a number of rooms in this house are furnished in European style, and he keeps several carriages and spans of horses, which he places at the disposal of European sightseers. He does a large banking business, and his drafts are good as gold in all parts of India.

On the right side of the entrance to the temple is a shed under which the idol car is usually stored. Every year a religious fair is held, which continues ten days, and daily, during the fair the idol is carried from the temple about half a mile to a large pavilion in the garden.

On the first day the idol is placed in the three-decked car, and is drawn by thousands of men. The highest classes esteem it an honor to tug at the ropes, and nearly three hours are consumed in moving the car. On both sides of the car stand fleshy Brahmins, who constantly fan the idol with horse-hair flappers.

Great enthusiasm is developed among the people by torches, incense, and military display. The Raja of Bhartpore furnishes the soldiers and band, and a program, printed in English, is distributed among the sightseers.

On the succeeding days the conveyance for the idol is changed, and it is brought out on a palankin, tabernacle, throne, tree, sun, moon, horse, or swan.

Daily all the year food enough for five hundred persons is cooked and placed before the idol. After time enough has elapsed for him to take the essence of the food, it is given to the attendants of the temple, and at the same time a dole of flour and pulse is given to every person who applies for it.

The food of the idol costs \$15,000

yearly, and other expenses amount to \$12,500. The funds of the temple are invested in thirty-three villages. Man Singh, the heir to the Jeypore throne, preferring the life of a recluse, sold his rights in the State for an annuity of \$15,000, and retired to Bindrahan, and gave three villages to the temple. During the last twenty-seven years of his life he sat cross-legged in meditation, and only left this position once a week.

The managers of the temples were determined that no Christian place of worship should ever be built in Bindrahan. They have kept out the Mohammedan mosque during the eight hundred years of Mussulman rule.

A lady missionary opened a hospital for women, and quietly, through a third party, bought a piece of land on which to build. The temple managers did their utmost to nullify the sale. They presented false claimants, they hired false witnesses, and they pursued the case through all the courts up to the highest, but they were finally and completely beaten.

The American Methodist Episcopal Church began work in Bindrahan six years ago. It is part of the Agra District in charge of Dr. J. E. Scott. In this district there are fifteen appointments. Three are manned by Americans, and twelve are manned by Hindustani preachers.

Rev. Isa Dass has charge of Bindrahan. His father was a captain in the native army at the time of the mutiny of 1857, and he heartily joined the mutineers. When the prisoners were led down to the ford on the Ganges, with the promise of safe conduct to Allahabad, Isa Dass and his father stood on the banks of the river to see the slaughter of the English, for they knew that Nana Sahib did not intend to let them escape. Isa Dass was a boy of twelve years, but he had been filled with hatred for the English, and he gloated over their death. After the mutiny the family returned to their home in Roy Bareilly, but the father

dared not to go with them. He wandered from place to place, disguised in rags and tormented with hunger.

One evening about midnight a muffled voice was heard at their doorway, asking for admission. They opened the door, and lo! the long absent father stood before them. He motioned to them to keep silent lest his presence should be known, and he asked for some food to eat. His wife immediately took flour and prepared some unleavened cakes for him. He ate them in silence and then laid down to rest. Early in the morning they awoke to hear from him an account of his hardships and wanderings, but he could not be found, for before daybreak he had disappeared, never to return. He knew that if the English officers should find him he would be blown from the mouth of a cannon.

Ten years later Isa Dass met Dr. Wilson in his own village and listened to the preaching. He felt sure that he could completely refute all that the missionary had said, consequently he procured the Christian book, that he might properly qualify for the task, but before he realized it his faith in Hinduism began to crumble away, and he saw a wonderful beauty in the character and teachings of Jesus Christ.

In the Bindrahan Circuit there are nine hundred and fourteen Christians, and of these there are one hundred and twenty children in school. The converts are largely from the lower walks of life, but they do not remain low.

In the Madras Presidency the Christians number about one and a half per cent. of the population. They originally came from the deprest classes, but today ten per cent. of all the students that succeed in passing the governmental examinations in arts, law, medicine and engineering, are Christians. The Bindrahan Christians are freely giving up their meagre income for the support of the Gospel. Last year each family gave an average of two days'

wages. They give in kind, fowls, eggs, sheep, goats, etc. Things valuable that they receive they gladly give for Christ's sake.

The New Life in the Far East.

MRS. J. T. GRACEY, ROCHESTER, N. Y.

It is difficult to appreciate the great modifications which are taking place in Oriental lands; in politics, society and religion. New forces are penetrating and disturbing the lands of the East, and these forces are from Christian nations, awakening a new intellectual, social, and religious life.

THE NEW POLITICAL LIFE.—China within the last two or three years has been shaken from center to circumference. The old is giving way to the new in that old Empire. News comes from China that on Chinese New Year's Day the Imperial Government inaugurated a regular mail-service and penny-post. Who shall say that China is not moving? Permission has been obtained of the Emperor of China to establish a military school under German instructors at Nanking, and a Naval College at the same place, under English instructors. But, farther reaching, is the fact that the Pekin Government has ordered the establishment of schools for learning the English language and western sciences in all the principal cities of the Empire. Yung Wing has been ordered to Pekin to discuss the practicability of establishing a national banking-system. Japan in the life-time of a single generation has revolutionized a political system which had existed for more than a thousand years, and has surprised the world with its advancement. Even the little "Hermit Nation," Korea, has within the last fifteen years suffered violent and radical disturbance of its relations to the rest of the world. India is a new world. "God is forming a new nation in India," says Sir Herbert Edwards.

Efficient non-Christian native organizations are demanding most radical

legal changes in the interest of the elevation of women in India by the greater protection of widows, elevation of the age of legal marriage, and in China, where native non-Christian anti-foot-binding societies are active. Hereafter national decorations are to be conferred in Japan on women as well as on men for meritorious services.

THE NEW EDUCATIONAL LIFE.—There are in the higher educational institutions in foreign mission lands not far from a half million of students pursuing their studies after western methods. Perhaps less than ten thousand of these are professing Christians, but the new methods and the new studies are changing the very foundations of the civilizations of the lands. The Christian colleges exert a powerful influence over the intellectual, moral and religious conditions of these several civilizations. Not a single one of the more than fifty graduates of the college in Tung Chow China, founded twenty-five years ago, has left the college unconverted. The young men graduates are with scarcely an exception filling places of wide influence, and are making their lives felt upon the advancement of Christianity in China.

There are now upward of a thousand schools of various descriptions for natives in China under foreign instruction or direction. They range from the village day-school up to high-schools and colleges. Many of these schools have been in operation from ten to twenty years, so that the number of youthful Chinese who have actually been brought up under foreign educational influence of a Christian character may safely be estimated at considerably over a quarter of a million.

The Nanking University, belonging to the Methodist Central China Mission, has just held its first graduation exercises, with a class of seven. The North China *Daily News* says that the whole official body of that city took an interest in the occasion, and that the Viceroy, Liu Kun-Yi, long regarded as hostile to everything foreign, called at

the University and presented \$100 in prizes to the graduating class. This is said to be the first time that any high official in China has shown any practical interest in the new education.

In the city of Peking, in connection with the Methodist Mission, is a Sunday-school which numbers over a thousand members,—heathen men, women and children, all studying the life of the Savior.

In India there are 30,000 college students, and 70,000 in the two highest classes of high-schools. India is honey-combed with educational institutions, many of them Christian. One Christian college in South India has sent out over five-hundred Christian workers during the last half century.

The department of medical education especially for women among women, is not only beneficiary but revolutionary. Dr. George Smith says, "The greatest of all the blessings which the evangelical churches of America have conferred upon the people of British India, is that of healing their sick women." The Countess Dufferin Fund for Female Medical Aid is one of the most important humane efforts of the present century. It promises to be the greatest of all charities ever inaugurated in India. The demand for efficient women physicians in India has just now culminated in the establishment of a medical school distinctly for Christian women at Ludhiana, in the Punjab.

The great increase in the literary and educational facilities afforded to women all dates within a half-century, while the national interest in female education in Japan has culminated within the past year in the establishment of a Woman's University. There has also been a demand for education of employees engaged in work in factories, an increase of kindergartens and of helps for young people, while there are now some thirty periodicals or Woman's Magazines in the country, most of them based on Christian principles.

It is astonishing to note the advance

in the line of Christian charities within ten or a dozen years in Japan. Ten training schools in Japan date since 1889. Of forty-one Christian schools for young men all but nine have been established since 1889. Of forty-six Christian schools for young women not a dozen existed twelve years ago. There are nineteen Orphan Asylums, not one of them ten years old. Of fifty-six schools for the poor, not one existed ten years ago, and of fourteen kindergarten schools, only one dates earlier than 1890. A Froebel society of Japan was organized April 1897, for advancing kindergarten work in the empire. Fifteen Protestant hospitals and dispensaries are at work, ten of which have been established within ten years. Thirteen "Homes" for various classes have been begun since 1890.

There is a deep significance in the story of a few Mohammedans who in North India were discussing the affairs of a certain Christian school. They said, "if we had our way, we would come in a body and pull down these buildings and take them away brick by brick, until not one remained." A young Hindu hearing the conversation said "you might do that, but there is a power behind the bricks you can not destroy." Old faiths are dying. Old prejudices are giving way. The new is the order throughout the Orient. The press is a powerful agency in the hands of the missionaries. Christian papers, magazines, and books are being circulated everywhere. The English Missionary A.L.O.E. issued during her life in India over one hundred books for women.

THE NEW LIFE, SOCIAL, MORAL, AND RELIGIOUS.—Nothing strikes one more than the extension of the most modern of the Western methods of work throughout the Oriental missions, and the hold they are taking among those old civilizations. 1. *Temperance* societies are not only formed, but the Woman's Christian Temperance Union has extended its organizations into nearly all of these old countries, send-

ing its agents to begin the work which the natives in many cases, irrespective of religious belief, have taken up and prosecuted with vigor. 2. The society of the *King's Daughters* enrolls thousands of the women and girls of Japan and of India and of China in their lists. 3. Not only has the *Sunday-School* become a great help and new factor amongst the Christians, but tens of thousands of non-Christian people attend them, committing to memory large portions of Scriptures, and learning Christian songs. Even the novelty of Children's Day has become popular in these Christian missions throughout the East. 4. *Camp-meetings*, at which thousands assemble for days together, and in connection with them are elevating literary exercises, as well as powerful impulses to religious life. These are *establishment institutions* in Methodist missions in North India. 5. *The Red Cross* has been adopted by the Japanese as a national institution as naturally as though it had originated on the soil. 6. *Night-schools for Bible study* are no longer any novelty.

Even so simple an instrument as the stereopticon becomes a factor, if only as a novelty. A missionary, writing from China, says: "One evening by invitation I gave an exhibition in the temple near one of my day schools. Standing within six feet of the idols, I threw upon the screen the views of the life and miracles of Christ. Hundreds listened with pleasure and astonishment. The next day three of the leading literary men of the ward called to pay their respects, and invited me to visit their houses, so their women might see and learn of the doctrine. To those familiar with the prejudices of the East this was a great concession."

A sewing machine might not be considered a Christian agency, but in some instances it has made way for the Christian teacher in the heathen home. A native official in Northern India kept his family in strict seclusion. One of the missionaries residing in the station was

the possessor of a sewing machine. She was called home and left her machine for sale. The wife of this official hearing of it had a great desire to have it. He sent word that he would buy it if the missionary ladies would teach his wife how to use it. He was particular in giving instructions, however, that the women might sing, but they were not to read the Bible or to pray. So they sewed and sang, and one day the wife asked in the presence of one of the members of the family, if our Bible told the same things as the song they had just sung. The ladies told her "yes." Then she said, "well, read me just one verse of it," so they read one verse: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life." This woman opened her heart and told the teachers how she longed to go out and see the sky, the flowers, and the trees, and asked if God did not make all these things for women, and a great impression was made upon the woman and her family.

Notably among the organizations that have had a far-reaching influence are the Young Men's Christian Associations and the Young Women's Christian Associations. There are forty-five Young Men's Christian Associations throughout Asia. Of these Japan alone has fifteen, eleven of which are in government colleges. Among these students the Association was the first Christian agency to find an entrance. Associations have been formed in Rangoon, Burma, in Persia, in Kurdistan, in Harpoot, in Smyrna, in Robert College, Constantinople, and even in Jerusalem. Hon. John Wanamaker has given thirty-thousand dollars for a Young Men's Christian Association building in Madras, India. All the Young Men's Christian Associations of China were organized into a National College Young Men's Christian Association, at a meeting in Shanghai, in November, '96. The Y. M. C. A. of the Methodist Anglo-Chinese College at Foochow, of

which Rev. George B. Smyth is president, is the oldest in China. One of the teachers of this college was elected a member of the National Committee, and one of its graduates, though now serving in the theological school of another mission, was elected the Chinese delegate to the Convention of the World's Christian Students' Federation, to meet in the spring of 1898 in America.

The Rev. F. E. Clark has been visiting the Christian Endeavor Societies in the East, and enthusiastic services were held in connection with the Association in various places in India. At a consecration service of the Christian Endeavor, held in Foochow, China, a missionary, who had been in China for nearly fifty years, said he rejoiced that his life had been spared to see the time when a thousand persons could consecrate themselves to God in a single day in peace and joy, on the very ground where the first missionaries were stoned on the streets. Epworth Leagues have been organized in connection with various Methodist stations in mission fields. At the recent session of the Foochow Conference, the Sabbath evening service was under the direction of the Epworth League. There was a crowded house, and the interest is said to have been intense. A collection was taken for the suffering Armenians, then an altar service was held, and a number sought and obtained pardon. India enrolls 12,000 members of the Epworth League. An all-India Epworth League convention was held recently, in which eleven languages were represented. An Epworth *Herald* is published in Calcutta. Bishop Joyce reports 2,000 Epworth League members in China, and has just ordered a large lot of charters for new leagues.

The Student Volunteer Movement is repeating itself in its extension in foreign lands. This association has now girdled the globe. In India, during the past year, five great Student Conferences were held in various parts of the country with over a thousand dele-

gates present. A notable feature of these conferences was the voluntary consecration of one hundred and twenty-seven students for Christian work in India. There were Student Conferences held also in different parts of China, which were full of significance and promise. They were attended by more than twelve hundred Chinese students, besides missionaries and Christian workers. Forty colleges and thirty-seven missionary societies were represented. In Japan a Student Conference has been held, where eleven Christian and thirteen government schools were represented. A National Christian Students' Union was formed, and they joined the World's Federation of Christian Students. The organization was completed upon a strong evangelical basis—"the Bible as the only infallible rule and practice, and Christ as the only Savior—true God and true man." This is the first time the Japan Church has taken part in a world-movement.

The broadening of sympathies and widening of vision of the young Christian people of the Eastern world is one of the results of this new life.

The "Light in the East" Circle of King's Daughters in Smyrna, Turkey, supports an Armenian boy, pays the tuition of an orphan girl, and constantly gives help in other ways. The Wellington Society of Australia has been devoting special attention to missionary work, and supports two native teachers in the New Hebrides, and contributes also to the support of a Chinese missionary. In North China the students of a certain college for a number of years have been supporting a Zulu student in Natal. The girls connected with the Methodist Boarding School in Foochow, China, sent a contribution to the Women's College in Lucknow, India. The Missionary Society in the Nagasaki School, Japan, supports a Bible woman in the Loochoo Islands.

All change does not mean progress, but all opportunity does mean obligation.

The Aboriginal Tribes in Southwest China.

REV. FREDERICK A. STEVEN, CHINA
INLAND MISSION.

In Kawsut province there are thirty-nine separate tribes of aborigines, largely distinct in history, religion, language, customs, and dress, alike from the Chinese and from each other. In the three southwestern provinces, Sichuen, Yunnan, and Kweichau, there are records of one hundred and eighty tribes. Allowing for the tribes that have been exterminated by war, or have amalgamated with other tribes, or with the Chinese, there are probably still seventy or eighty distinct tribes.

Among the Kachins, on the Burman side of the frontier, much work has been done by Rev. W. H. Roberts and others, and by several Karen preachers sent by their own people to evangelize these mountaineers of another race. Something has also been done for the northern Shans. Until recently, however, nothing has been done in their own language for any of the tribes in China. Within the past fifteen months three gentlemen and three ladies of the China Inland Mission have been appointed to study, translate, and preach the Gospels in the language of the Hehmiao and the Hwamiao tribes in the province of Kweichau.

As among all the older races of the earth, so among these tribes there is at present a time of crisis and transition, for the people are losing their old superstitious worship of the spirits in the trees and rocks, the water and air, and are adopting the idol-worship of the Chinese. Rev. J. Hudson Taylor, considers that at least fifty distinct languages will have to be studied, and fifty translations of the Bible will have to be made, in order that these many millions of people may have the Gospel.

PRAYER FOR MOSLEMS.—Dr. H. H. Jessup of Beirut, Syria, in a communication at hand, expresses his conviction that prayer should be made at this time for the Mohammedan world: 1. For

the common masses of men and women of Islam. 2. For their Ulema and Sheikhs. 3. For their Kings and Sultans; even for those who have persecuted and massacred Christians, that God will bring them to repentance. 4. For all Mohammedans who have copies of the Arabic Scriptures, that their eyes may be opened to see Christ as their Savior. 5. For all missionaries in Mohammedan lands that they may be wise as serpents, bold as lions, loving as their Lord and Master, and harmless as doves. 6. For Christian rulers who govern Mohammedan lands that they may be wise, just, impartial, and protect liberty of conscience to all.

—Rev. D. A. Wilson, of Guadalajara, Mexico, writes:—"Since 1857 there has been no connection between church and state in Mexico. Under the leadership of Juarez at that time Romanism received a check which left it comparatively very weak. Protestant missions have prospered—are still prospering. Open persecution became less and less common. Of late, however, the Catholic party has much revived. They have acquired anew a great deal of property; have more influence with the government than formerly, have become bolder in their violation of the laws of reform, and in their attacks on Protestantism. Their aim and chief desire is to uproot the laws which guarantee religious toleration, their greatest obstacle, which God forbid!

Personally, I feel that the greatest need of the hour is the *inducement of the Holy Spirit* among all the workers in Mexico. This we pray for, that we labor for, this we wait for; for this we ask the prayers of the Christians.

International Missionary Union.

A proper notification of the fourteenth annual session of the International Missionary Union failed by accident to appear in our May issue. Even this mention may, however, reach some of our readers in time to be of avail. This organization is

widely known throughout all the mission fields of the world, and the attendance of returned missionaries from foreign fields has for some years past varied from a hundred to a hundred and fifty persons. It meets this year as usual at Clifton Springs, the first session being held on Wednesday night, June 9th, and the last session on Tuesday night, the 15th. All missionaries whose address is known to the officers of this society, have been personally notified of the meeting, but it is very desirable that this mention should reach any missionaries who have recently returned to this country. Through the munificent hospitality of Dr. Foster, founder of the Sanitarium at Clifton Springs, entertainment for all returned missionaries is provided without cost to them. It is desirable, however, that information of the purpose to attend shall be sent at as early a date as possible to the secretary, Mrs. Dr. C. C. Thayer, Clifton Springs, N. Y. An admirable program has been prepared and eminent missionaries are among those who have already announced their intended coming. The secretary will be glad to give any information concerning the meeting to those who may apply to her.

J. T. Gracey, President, Rochester, N. Y., will be glad to hear from any missionaries concerning topics desirable to be considered during the week. Friday, June 11, and Tuesday, June 15 will be days of very much interest to the general public.

—It would be difficult to name a book dealing with an Asiatic country that has been more popular than "The Chinese Slave Girl," by Rev. J. A. Davis; but it has met its competitor in a new book by the same author entitled "The Young Mandarin," a story of Chinese life, published by the Congregational Publishing Society, Boston and Chicago. It is not easy to specify a class of people who would not be interested in this work. It is very difficult

for us at any time and with all the light we can secure, to get an insight into the real life and motives of Oriental peoples, but it is possible to convey an impression concerning them by a story, such as is got by no other means. The plot of Mr. Davis' story is laid in Amoy, but represents much that is common to all parts of China. Among other features of society vigorously depicted, is that of the official corruption which, tho it is scarcely recognized to have been such, was really a very prominent cause of the defeat of China in her late war with Japan. The statement is given on what seems good authority, that sixty-three per cent. of the government appropriations for the relief of famine-stricken people, were taken for their own use by Mandarins instead of being applied for the relief of the suffering. Personally we have found this book to give us a keener appreciation of some phases of Chinese society than we have ever got from other sources. As a story it is graphic, and holds the attention from first to last and is as interesting as it is instructive.

—Probably the most important appointment made in late months to a theological chair in Germany is the call given to Dr. Warneck to lecture on evangelistic and mission work at the University of Halle. Warneck is easily the leading authority on foreign mission topics in the Fatherland, and through his *Missionszeitschrift*, published monthly, has contributed more than any other man to the arousing of interest in the mission cause in the country. No man is better acquainted with the theoretical and scientific life-problems of foreign mission work than is the new Halle doctent. It is to be noted that this is the first chair of this kind that has ever been established and manned in Germany, and its establishment is one of many indications that the Church of Germany is no longer concentrating its efforts on abstract theological research and discussion, but has an open eye and heart for the practical problems of evangelization and missions.—*Independent*.

III.—FIELD OF MONTHLY SURVEY.

Africa,* Madagascar,† The Slave Trade,‡ The Freedmen.§

BY DELAVAN L. PIERSON.

NOTES ON AFRICA.

War has been the means of bringing the Dark Continent much into public notice during the past year. The conquest of Madagascar, the revolt in Zanzibar, the raid into the Transvaal and the British occupation of the island in Delagoa Bay, the British expedition against the Kings of Ashantee and Benin, the troubles in Morocco, the sending of British forces up the Nile against the Dervishes and Italy's war with Abyssinia have all contributed to keep Africa before the eyes of the world. All these events have their effect on the work of Christian missions, either in the hindrances which war and change of government cast in the way of the preaching of the Gospel, as in Madagascar, or by opening up the country to the further advance of Christian civilization, as in the case of the expedition against the king of Benin, and perhaps by the Nile expedi-

* See also pp. 63, 80 (January); 222 (March); 378 (May); 411, 417, 438 (present issue).

New Books: "Pioneering in Morocco," Robt. Kerr; "Chronicles of Uganda," "Timbuctoo, the Mysterious," F. Dubois; "A Lone Woman in Africa," Agnes McAllister; "The Story of Livingstone," B. K. Gregory; "Twenty Years in King Khnma's Country," J. D. Hepburn; "Travels in West Africa," Miss Kingsbury; "Through Unknown African Countries," A. D. Smith.

Recent Articles: "White Man's Africa," *Harper's*; "Zanzibar," *Sunday at Home* (Dec. '95); "South Africa and Its Future," *North American Review* (Sep.); "Algeria," *Edinburgh Review* (Feb.); "Timbuctoo," *London Quarterly* (April); *Gospel in All Lands* (June).

† See also pp. 26, 60 (January); 142 (February); 284 (April); 462 (present issue).

New Book: "Madagascar Before the War," James Sibree.

Recent Article: "The French in Madagascar," *Nineteenth Century* (January).

‡ See also p. 417 (present issue).

§ See also p. 432 (present issue).

Recent Article: "Past and Future of the American Negro," *Arena* (April).

tion. Geographically, wonders have been accomplished in the last fifty years in the knowledge gained of the interior. In 1837, practically nothing was known of Africa with the exception of Egypt and Cape Colony, a strip of land two hundred miles wide on the Mediterranean and a strip of coast extending from ten to fifty miles inland around the remainder of the continent. Now very nearly all of the continent has been traversed and is under the ownership or protectorate of European nations. Railroads are pushing north, south, east, and west, and telegraph wires are joining these out-of-the-way places with the heart and nerve centers of the world. Mission stations are scattered all over, comparatively few and far between, it is true, but forming centers of light for the illumination of the surrounding darkness. Slavery has been entirely abolished in many places and has been nominally so at least in all except the Eastern coast and some inland districts. The great curse in which there is no improvement is in the carrying on of the "Devil's Foreign Missions"—the Rum Traffic. Millions of gallons still pour into the country from Christian (?) America and Europe, causing whole villages to be drunk at once, even including sucking infants, and leading to the actual deification of RUM and the consequent destruction of the African's soul and body. Some chiefs do endeavor to prohibit the traffic, but are well nigh powerless in the hands of European traders. Meantime the Gospel has been faithfully preached and thousands have been brought from death unto life. No one can read the marvelous story of the work in Uganda without acknowledging that the day of miracles has not yet past, and giving praise to God for the transformations which are there taking place. (See p. 411.)

Africa comprises nearly 11,520,000 square miles, and probably contains over 190,000,000 people. Great Britain holds some 2,800,000 square miles, with a population of over 47,000,000.

In Africa, 438 languages and 153 dialects are found; into only about 70 of these has any portion of the Bible been translated. Five hundred of them have not even been reduced to writing. The Sudan, with its 60,000,000 people, is still without a single Protestant Missionary who can speak the language, tho three societies are now endeavoring to begin work there.

The noted English philologist, Dr. Cust, in a careful essay on African languages to which he has given years of investigation wrote :

"The existence of the Negro group of languages is an unparalleled record of the power of the human intellect. The twentieth century will classify that group. Many African languages are doomed. Scores—including such imperial tongues as Hansa, Kongo, Suto, Swahili, Yariha, Zulu—have in their original purity past into the hands of missionaries who have in fifty years done what European languages required centuries to achieve. Africa has achieved more Bible-version translations in half this century than the world in eighteen centuries. The origin of language can not even be approached till the secrets of Africa, America, and Oceania have been revealed. In examining an African vocabulary, whose one hundred words represent the environment and requirements of simple life, we obtain a standard of comparative chronology and progressive culture." How far above the African barbarian, A.D. 1900, was Abraham, B.C. 1900?"

Africans have some very striking expressions, showing that they are full of poetical ideas. The Moongues call thunder the "sky's gun," and the morning is with them "the day's child." The Zulus call the twilight "the eyelashes of the sun." An African who came to America was shown some ice, which he had not seen before, and he called it "water fast asleep." When asked to give a name to a rail-

road car he said, "Him be one thunder mill." Khama called the railroad tracks "the trail of the locomotive."

About one-fourth of the Africans are Mohammedans, and almost three-fourths Pagans. The religion of the latter is little more than fear of spirits, combined with which is a universal belief in witchcraft. Idol-worship is not so common as fetish-worship. A fetish is a charm, believed to possess powers through an indwelling spirit. Charms are largely used by Mohammedans as well as Pagans. At Brass, in the Niger Delta, a huge snake used to be regarded as a god. Human sacrifices are becoming more uncommon, but are not unknown. Old men and women (not slaves) near the Kongo, if unable to provide food for themselves, are put out into the forest to die. The slave trade has not yet been entirely abolished in East Africa, tho, theoretically at least, it has been stamped out on the West Coast. Sir Lloyd Matthews, the Prime Minister of the Sultan of Zanzibar, estimates the number of slaves in Zanzibar and Pemba, *i. e.*, under the British flag, at 140,000. Slavery has since been prohibited here also, and the Queen's Diamond Jubilee is to be celebrated by the entire abolition of slavery in the British West African possessions.

The drink traffic in West Africa is a terrible curse, and appears to be increasing. In the Niger Coast Protectorate the annual import of spirits increased from 1,300,000 gallons to nearly 2,000,000 when the British Government established a regular administration there. In 1892 the imports of liquor into Lagos amounted to over 1,100,000 gallons, in 1893 they had risen 50 per cent., and in 1894 the quantity was said to be very little short of 2,000,000 gallons. Large public meetings of natives have lately been held to protest against this traffic. The statement that Mohammedans never drink will scarcely bear investigation. A well-known French traveler, a great supporter of Mohammedanism, recently wrote as follows

about the Foulahs, who live in the Western Sudan:

"All are Mohammedans without exception, and all are drunken in the fullest acceptance of the word. Towards five o'clock in the evening it is no longer possible to have serious conversation with them; young people, adults, and old men, all are drunk."

A native catechist wrote lately concerning the importation of spirits to Abeokuta:

"It is an enemy within the walls; an enemy that has taken the stronghold of the town; an enemy that has chained our elders, sent into poverty and bondage our young men and young women, filled our streets with broken bottles, filled our homes with desperate and hardened inmates, and peopled hell *with souls* that might have been saved by the sound of the Gospel."

Cannibalism has been surprisingly little discusst in books of travel. We are told that in such and such a district cannibals are to be found, but we hear no details, neither how the flesh is prepared, what joints are preferred, nor to what extent the practice is prevalent. Captain Hinde asserts that nearly all tribes in the Kongo basin are or have been cannibals, and that the practice is on the increase, not merely for superstitious reasons, but also for the provision of food. There is a certain sturdy, fat race in Africa, which has never been famous for its prowess, but which is made a regular staple article of diet. Whole cargoes are constantly carried up the river and sold to the natives for food.

The Batetella are described as a fine race, with no old or infirm persons among them. The reason of this is that at the first sign of decrepitude the sufferer is killed and eaten. The members of this tribe consider human flesh the greatest of all delicacies, and are ever on the watch for any excuse to kill and eat their comrades. So soon as a victim is appointed to die, mobs collect outside the king's house, and the victim is given over to them, the people tearing him to pieces as quickly as a pack of hounds will make end of a

hare. Each sets himself to cut off his favorite piece, no one making it his business to kill the victim first, lest a coveted morsel should be lost. After a big battle, in which many prisoners have been taken, human beings have been sold for as little as five or six shillings a brace for eating purposes.

Natives in the region of the Ubangi river urged one of Stanley's officers to leave one of his boat's crew in exchange for a goat, saying, "Meat for meat!" Urging his help in making a war against their neighbors, he said: "You can take the ivory, we will take the meat!" Rows of skulls are hideously exhibited, hung round the tents of cannibals to show how many men they have eaten.

A correspondent of *The Saturday Review* writes as follows:—

"The cannibalism of the black secret society known as the Human Leopards, near Sierra Leone, disclosed by the recent trial, brings forcibly before us the difference between the East African and the West African habits of eating human flesh. The Sherbro cannibals waylaid and killed their victims and afterwards feasted on their flesh. The cannibalism of the East coast is of a very different kind. The flesh of the old people—the grandfather and grandmother of a family—is dried and mixed with condiments; and a portion of this is offered, with a dim sort of sacramental meaning, to travelers who become guests of the family. To refuse it would be a deadly insult. To accept it is a passport to the privileged position of a friend of the house. Many of our travelers in East Africa have eaten thus sacramentally of the ancestors of some dark-skinned potentate.

"The cannibalism of the West coast is, as has just been said, of a more horrible kind. The Sherbro's case seems to be connected with fetichism, the worst developments of which are peculiar to that country; but there is a hideously genuine appetite for fresh human flesh still existing among the negroes of West Africa. This cannibalism manifests itself in a refinement of gluttony which has its mild analogy in the tastes of Europeans. Young boys are brought from the dark interior, kept in pens, fattened upon bananas, and finally killed and baked. To these Thyestean feasts come not only the savage chiefs of the interior, but also, it is whispered,

black merchants from the coast. Men who appear at their places of business in English territory in broadcloth and tall hats, who ape the manners of their white masters, are said to disappear annually into the interior, where, we are told, they might be seen, in naked savagery, taking part in the banquets on plump boys in which they delight. Be this as it may, somehow the native of the West coast and its Hinterland is unlike the East or South African native in the deep-lying savagery and the extraordinary facility for returning to it, which are his leading and very unpleasant characteristics. The subject claims the attention of the anthropologist, and certainly suggests a curious reason for questioning the relationship of the black man and the ape or the gorilla, seeing that the race of monkeys seems to be singularly free from anything like cannibalism.

To David Livingstone belongs the credit of having first crost the continent of Africa and of having given an intelligent account of his journeys. By the nobility of his character and by the simplicity and tenderness of his life, he won the confidence of the natives and gained their love. He still lives through his work in that dark land.

Krapf, the first missionary in East Africa, who landed in 1844, said that he "took possession of the Pagan land for the militant Church of Christ." Now it is calculated that there are in Africa 1,000,000 Protestant native adherents, of whom over 100,000 are communicants; more than 1,200 American and European missionaries, and some 1,000 mission stations.

Unbelief does not exist among the Lessouto of South Africa; the heathen there is religious after his fashion. He does not mock at Christianity; he speaks of God with respect; he believes, up to a certain point, in the truth of the Gospel, and while he prays to the idols of his hut, he is not afraid of addressing himself also to the God who made heaven and earth. The things which hold him back are polygamy and intoxicating liquor, which are both forbidden

to the members of the Church. The Mossouto is the master of his children; his wife or his wives are in complete subjugation to him. A Christian wife, married to a heathen, sees her children obliged to submit to every heathen custom. She can not raise her voice against it, because she also is the property of her husband.

The Kongo was not discovered till 1484. More progress in mission work has been made along its banks in the last ten years than in the four hundred previous years since its discovery. The trains of the Kongo railway are now running two hundred miles from the coast. From Luebo, on the Upper Kongo, comes the following encouraging report:

"This mission has been in operation some five years, and now comes the answer to the unnumbered prayers that have ceaselessly ascended to our Father since that time. Prayer will prevail. On Sabbath morning, March 17th, 1896, twelve more were baptized and became members of this church, and on the following Sabbath fourteen, and on April 7th two more, and on April 14th one more. What a day of rejoicing when we had our first communion with them! These were mostly from among our station people."

The following is a copy of part of a composition written by a little African girl in the American Protestant Episcopal Mission, at Cape Palmas, Africa, which shows some results of mission training, and may have some interest in view of the recent Biblical controversy!

Composition on Jonah.—"History as you know teaches us what is happen, in the past event. Geography where the thing has happened at. History tells us that Adam was the first man that was created and geography shows us where the garden of Eden is, which continent, which division.

"History tells us that Adam was the first man that was created and while he was sleeping, God took out one of his ribs and made Eve, after a while Eve went to walk among the trees of the garden of Eden. Conversation took place between her and the devil, the

devil told her to eat some kind of fruit which God had told her and Adam not to eat, she took it, and ate it, and also took some for her husband. When Adam saw it he did not take no time to ask her where she got it from.

"History, geography and the earth, just do to go together. One tells about this, one tells about that, and so forth. Histories are interesting to read, indeed they are. It tells us about the whale. The whale is the largest animal in the sea. Whales is spoken of in the Bible, God had sent Jonah to Ninevah to preach to the people about their sins, Jonah refused to go. He went into a ship with some people, he just went in there to hide from God, but God caused a storm to take place and the ship went from this way to that way. The people was afraid indeed and they began to cast lots and the lot fell upon him so they up and throwed him into the sea, while he was going to the very bottom of the sea he met with this animal, so the whale said 'My friend, where are you going?' Jonah answered and said unto him, 'I have disobeyed my God and I am trying to hide from His face.' The whale said, 'You ought to be ashamed of yourself.' 'Don't you know that neither you nor I can hide from His face.' Jonah said, 'O! whale I am so afraid, I do not know what I am doing or saying.' The whale said, 'The idea of your running away from God, you got to bear the consequence that's all I got to say.'

"Jonah said, 'Whale I think you had better swallow me because I see there is no use in talking.' The whale said, 'Jonah put your head in my mouth and get ready for your life.' At the same time he did swallow him up. Jonah thought the whale's body was his end. Therefore Jonah offers up a prayer for his sins. If he should die before he should get the shore, if it was God's will to carry his soul to Heaven. The whale did not rest day after day nor night after night.

"After three days the whale went to the shore and vomited up Jonah.

"Jonah was like a drowned rat."

The white man in Africa has much to answer for. To the Mohammedan is due the carrying on of the horrible slave traffic. To the European and American is due the prevalence of the drink traffic, and to the white traders' account is to be laid very much of the

difficulty which faces missionaries in endeavoring to lead the nations to Christ. These traders and travelers for the most part lead immoral and dishonest lives and turn the Africans against the white man and "the white man's God." Many of them oppose the missionaries, and do all in their power to keep the natives in ignorance and degradation, living in loose relations with the native women, and by lying, cheating, and cruelty endeavoring to make the poor black men their slaves. One missionary writes thus of a visit to one of these European planters on the west coast:

"We were introduced to the family of the merchant. Two little mulattoes were marcht up to shake hands and to kiss the ladies, and a black woman was introduced to us as the children's mother. 'My woman,' as the Englishman put it. We were expected to be friendly with these black girls, who are kept in each factory. Of course, these girls are not to blame, since they are often brought to the white men against their will, the relatives receiving presents of rum when they hire the girl out to the trader. Whenever the trader tires of his mistress she is sent back to her family, and he hires another girl. I know of one case where a white merchant, I am sorry to say an American, tried to compel a girl of twelve to live with him, although she was a scholar in our mission school. The missionaries were smarter than he and succeeded in keeping the girl away from him by adopting her.

"The lives of the traders seem much alike, a little work, a good deal of drinking and immorality. The climate of Central Africa is very trying, but the white traders are to blame for the great mortality among them. It is not hard work or exposure, as in the case of the missionaries, that kills them, but rather drink and immorality. The outrages committed by these men can not be told in print, but no crime is black enough, it seems. When the young traders come out to Africa, perhaps young men brought up in Christian homes, they do not like the life there and every one longs for his engagement of three years to come to a close and vows that Africa shall never see him again. But, alas, at the end of three years nearly every young clerk has changed his mind, and is very willing to return.

IV.—EDITORIAL DEPARTMENT.

March of Events.

Of course, in Britain the celebration of the Queen's Jubilee—or more properly sixtieth anniversary of accession—June 22d, now absorbs attention. It is estimated that six million people will be in London to witness the celebration, and as high as £1,000 will be paid for a floor of a house to witness the special ceremonies when the procession halts at St. Paul's. Sunday, June 20th, is to be kept as general Thanksgiving; on the celebration day 8,000 policemen will be on duty, and 40,000 soldiers and sailors will be mixt up with the procession or line the route. The public religious service will be in open air at the West entrance of the Cathedral, and the queen is not expected to leave her carriage. The decorations will, of course, be superb, and the display of court robes and costumes and paraphernalia gorgeous, while the fireworks and illuminations will be indescribable and brilliant. On the evening of the 22d, beacon-fires will be kindled on all the high hills throughout the United Kingdom, as in the olden days, when no other method except that of the fire-telegraph was known for rapid and simultaneous communication.

The matter that most interests a MISSIONARY REVIEW is the bearing of all this on missionary and philanthropic work. The queen, like the pious woman she is, has openly encouraged her subjects to express their thanksgiving to God by exhibiting their humanity and sympathy to God's needy and suffering ones. Her Majesty has more than intimated her preference for practical deeds of charity and mercy as the true expression of loyalty to herself. Accordingly various projects are on foot for the founding or conducting of the *hospital* system on a more extensive scale. The Prince of Wales leads the way proposing that the metropolis shall

raise a permanent endowment for its hospitals of not less than £150,000 annually. To secure such a sum in yearly income from previous non-contributors is an immense blessing all around, and such a sum is equivalent to an endowment of nearly £3,000,000, if the sum is estimated at 5 per cent. The Queen Victoria Jubilee Nursing Institute Commemoration Fund is a general scheme for which over £30,000 is already secured to provide trained nurses for the poor. It is proposed to found a grand sustentation fund for the needy clergy; and if every church family in Britain would give a half penny per week, it is estimated it would reach £400,000—a good example of how many a mickle makes a muckle. The Open Spaces Commemoration Association likewise undertakes to secure permanent ampler breathing places for the confined and cramped populations in country places and rural districts, as well as great cities. The project of planting Jubilee avenues of 60 trees in various parts meets much favor. Most benevolent schemes, of course, take advantage of the Jubilee to raise a special fund. For example, Mr. Waugh's Society for Protection of Children proposes a great exhibit in Royal Albert Hall, of improved devices for preserving and protecting child-life since Victoria ascended the throne. The Church of England Society for waifs and strays is raising a fund, as also the Wesleyans for soldiers and sailors—the Jews have various projects on foot, etc.—and in fact, there is no end of schemes to make this memorial year memorable permanently for the increase of all good work. New homes for workingmen, like Mr. Morley's model village of Leigh, workman's rests, homes for aged and needy poor, governesses' homes, drinking fountains, baths, churches and church-houses, statues, free libraries and reading-rooms, technical

schools, lecture endowments, museums, art galleries, town halls, public gardens, nursing institutions, convalescent homes, commemoration beds, coffee taverns, cottage homes for aged fishermen, pension funds, etc., *ad infinitum*.

If the Editor of this REVIEW might venture on a suggestion, it would be that a memorial building be erected in London for the *Student Volunteer Missionary Union*, where missionary volunteers and departing and returning missionaries might find a meeting place, with a missionary library and reading-room, and missionary museum, a hall for common gatherings, especially for prayer, etc. Also that a permanent fund be raised by each of the great societies for the establishment of medical missions, with hospitals and dispensaries, throughout the British Empire. If, in addition to these, there could be a permanent fund for the relief of returned, disabled, and indigent missionaries, it would be one of the noblest ways of celebrating the Jubilee year. Another thing is greatly needed, a permanent educational home for the children of missionaries, who can not, for any reason, continue to live with the parents in the mission field. There are a few such homes, but by no means equal to the demand. In many cases it is quite impossible for children to remain with the parents without permanent risk to health, and even worse risk to morals. If, in some such ways as this, missions could have a lasting advance, it would be of incalculable blessing to the whole cause of the Kingdom of God. We yearn also to see a far greater provision for the increase setting up of Christian printing presses in needy districts of the foreign field; and the Bible Society should likewise take advantage of popular enthusiasm to issue a Jubilee Edition of the Bible in some specially cheap and popular form for almost gratuitous distribution. Let our readers pray that every practical scheme for advancing the cause of God may be the outcome of this great Jubilee year.

One great event of this year in London was the remarkable "Keswick Convention," which assembled in St. James's Hall in April. Prayer was previously made devoutly in fifty different places, in and about the city, for a great spiritual blessing in connection with this gathering, of which we may give more information hereafter, as the editor's first object in his somewhat unexpected trip to Britain has been to attend this Conference on Spiritual Life.

The address of Mr. Roscoe of Uganda, given at the close of the London Convention, April 10th, bristled with the most arousing facts about that wonderful work of God in the kingdom where, so few years ago, Hannington's blood sowed the seed of churches. He told us of the city of Benin, with its huge mud fetish, that must be kept *damp with human blood* for nine months in the year—so that victims must be sacrificed sufficiently often to secure a constant wetting of the clay idol, etc.

But he told us a story of a transformed church, most wonderful to hear. There was a band of about twenty-five missionaries, twenty of them being men—and they felt that they lacked true consecration to God, and quickened by desire after holiness, they held a little meeting among themselves for the deepening of spiritual life. How could twenty-five Christians meet the needs of 10,000,000 people in Uganda? The result of their meetings was a new baptism of power, and of course it must spread. They at once began a ten-day's preaching service, and the preaching was with new power. The first result was the *uncovering of secret sin* in the lives of nominal converts until the confessions revealed so corrupt a private life that it was thought best not to allow them to be publicly made.

Then, being more privately confessed, and renounced, the spirit of God came upon them for sanctification and service, until the native church became both a pure and a missionary church,

and the spirit of evangelism took possession even of the earls and chiefs, until they left their local official abodes and undertook the work of preaching the Gospel. At last the prime minister protested that it would be impossible to carry on the kingdom properly without their help in governmental affairs, and a *law was made*, forbidding these chief men of the realm from being absent without permission from their local trusts! As was remarked by Mr. Webb-Peploe—imagine Lord Salisbury coming to the mission secretaries and protesting that the wave of missionary enthusiasm was so moving the head men of Britain, that the Houses of Lords and Commons were in danger of being vacated, and the government left without proper legislators!

Here was in Uganda what was a few years since a nominal church practically both unfit and unwilling to go out into active service for souls; converts coming by the thousand into the church, yet without power to go forth and carry the Gospel. This revival of three and a half years ago was God speaking to the hearts of his people, leading them to the laying aside of every weight and easily besetting sin, and then go out as His messengers to the destitute masses about them. How much hangs on the true consecration of the missionaries themselves. Those men and women were met before the Lord, weeping between the porch and the altar, some said, "We want George Grubb," who is well known for his recent world-tour of testimony. But the rest said, "No, we want *George Grubb's God*." The natives could not at first understand the change in their Christian teachers, but they *felt* it. The new preaching deeply impressed the crowds that gathered, and on the first morning there was an after-meeting attended by 600 people, and the converts now began to say, "Now I understand the power of the Gospel," etc. Drunkenness and various forms of impurity, and immorality, were forsaken; a new life began with a new power; in three years there were

300 churches and 800 teachers sent forth with the good news, and now 60,000 Bible readers among the Uganda people.

There is power in the testimony because of the Holy Spirit force back of it. They felt a new inward impulse to tell the good news, until, as we have said, the foremost men of the nation resigned their positions of temporal emolument to become teachers; and after the law was past prohibiting them, they came to obtain leave, for six months or more at a time, to be absent from their posts, to undertake preaching, returning to the civil duties at the expiration of the leave of absence.

Here is a people of *one book*, and that book the Bible. The authorized teachers number a tenth of the whole body of converts. A little mud church was found built among the dwarfs on the border of the black forests near Victoria Nyanza. It was necessary to cross a swamp land for three days to get to it, with the water sometimes up to the arm pits. And it was one simple Uganda convert that had there gathered a church of 400! When Mr. Roscoe came away from Uganda, to see his wife and children, from whom for five years he had been separated, these converts clung to him fondly, saying, "Are not we your children?" and 4,000 of them escorted him to the boat.

We hope to have this marvellous story written out for our readers by Mr. Roscoe and others, themselves workers in the Uganda nation. But the amazing developments will be appreciated if we remember that the C. M. S. missionaries in India have proposed, in view of the pressing needs of the Uganda field, that they will undertake for a time to get on without recruits, if those who offer for India can for the next year or two be sent to Uganda!

The Anglo-American Arbitration Treaty is dead, having failed to pass the Senate by the required two-thirds majority vote. After being amended,

until it had lost much of its force and form, it has now been rejected. We earnestly hope, however, that some such measure will ere long be introduced, and meet with the success it deserves. We can not conceive of the objects which civilized men can have in opposing a measure which would insure peace between the two leading Christian nations of the world.

The Greco-Turkish war, which the European concert so weakly endeavored to avert, has begun, and seems to have ended. Greek reverses have been severe, and have caused a change in the Grecian Cabinet—have, in fact, threatened the overthrow of the monarchy. The Greek army lacks in discipline, and at one time fights valiantly, while at another suffers ignominious defeat. The outlook is dark for Christians in Crete and everywhere else where the Turk holds sway.—May 10.

Bishop Tucker has given in the *Church Missionary Intelligencer* for March a valuable resumé of the work in Uganda, in the form of very carefully prepared statistics.

1. The number of readers, *i. e.*, those who wish to read for themselves the Word of God, and are at least beginning so to do, has reached a total of 57,380, in Uganda. The great significance and importance of this fact lies in the close and real link between the reader and the Christian believer. Only within three or four years has the work begun in the province known as the Sesse Islands, and there are nearly 6,500 readers there alone.

2. The number of churches, or reading-houses, in which the bulk of Christian instruction is given, is 321, and the aggregate seating capacity 49,751. These buildings are of all sizes from the Cathedral Church, holding 4,000, down to the little prayer-house, holding 30. They are built generally of reeds, timber, and grass; unsubstantial indeed, but built rapidly and cheaply, to keep pace with the rapidly developing work. In these, ordinary church services are held on Sundays, and in smaller buildings, one or two hours of teaching followed by a briefer form of service.

3. The attendance, on Sunday,

reaches an aggregate of 25,300, and on week days, of 6,307.

4. The number of teachers at work, 725, of which 192 are church council teachers, and 533 teachers in local connection. The former are of a higher class, paid about two pounds sterling per annum, the people supplying house and food; and the latter belong to a lower grade, recognized by the local church governing body, the majority having no stipend. There are teachers of the mateka—a sort of church primer; others who train Gospel-readers and candidates for baptism; and others, still more experienced, who do the highest class of work. The mateka readers number 22,972; the Gospel readers, 20,586. To be a Gospel-reader means for most of them, to be a baptized believer, and a communicant. Probably nine-tenths of them will come forward for baptism.

5. Some 25,743 New Testaments and Gospel portions have been purchased to meet demands.

6. There are now 6,905 baptized Christians, and 1,355 communicants. Bishop Tucker confirmed over 2,000 candidates during his late visit to Uganda.

Considering that all this is the development of the brief period since Bishop Hannington was assassinated, it is another miracle of missions.

The French Government have seized the College, the Normal School, and the Girls' Central School in Antonanarivo, Madagascar—buildings which were reared for missionary purposes by money subscribed at home. The London Missionary Society has given workers and money to Madagascar for a generation, for the evangelization of the people, it is their work that has chiefly contributed toward making the Island a valuable possession for the French. Thousands of the native savages have been transformed through their instrumentality into peaceable, industrious Christians. And now their schools, and hospitals, and churches are being appropriated with a total disregard to justice.

—In the Niger Company's territory, the sixtieth anniversary of the Queen's accession is to see a proclamation prohibiting any form of slavery for ever—

more. On the strength of the recent military successes this is, no doubt, possible, and the news of it will fly far and wide through Africa. We hope it will reach at an early date the natives who are held in South Africa to forced labor, in mines and elsewhere, without any voice in the terms of their engagements or of their wages. Their state is virtually one of slavery, although they do get a grudging shilling or so a month. Such a state ought not to be tolerated under the British flag, or that of any chartered adventurers who have obtained permission to fly it.

—Rev. Phillips Verner, Presbyterian Church South, thus speaks of the characteristics of the natives as he has met them on the upper Kongo. "One of their most striking mental qualities is acuteness of external perception. They are very apt to learn things requiring the sharp eye, quick hand, and steady foot. There are engineers, wheelmen, brick masons, carpenters, tailors here who, ten years ago, roamed the aboriginal forests in utter savagery. They are also astonishingly sharp at reading the character of others, especially their superiors, on most salient points. As a general rule, they have marvelous memories for things heard or seen—not for processes explained. They rather lack the higher reasoning and introspective faculties. They compare externalities quickly, and generally draw sound conclusions within their observation and knowledge. They are very materialistic in their ideas until converted, refusing to see any value whatever in that which does not contribute to their bodily comfort and pleasure."

Once more, that beloved man of God, Canon Christopher, of Oxford, has given his annual missionary breakfast to about 300 persons. Members of the university, local clergy, and citizens of the town. As the claims of Uganda had been put before the guests last year

by Mr. Pilkington and others, this year the Punjab was prominent. Rev. T. R. Wade, who has for thirty years wrought in this field, made the address. This annual gathering has been and is one of the great occasions at Oxford, and shows what one man can do to further missions, who is engrossed by the care of a large home parish, but studiously endeavors to fan the flame of a holy enthusiasm for God's work.

The illustrations accompanying Mr. Chatelain's article on the slave trade in our present issue are kindly loaned by the *Journal of American Folk Lore*. This journal is the organ of the "American Folk-Lore Society," an organization which has done much to throw light upon the subject of the literature, characteristics and beliefs of unknown peoples of other climes.

Cable messages from Persia tell of renewed persecutions at Julfa. An influential mollah is named as threatening to close the hospitals and secure the expulsion of the missionaries.

The Church of England Zenana Society is to undertake a noble commemoration of Queen Victoria's sixtieth year as queen, sending forth sixty additional ladies to India, Ceylon, and China.

At Oxford the Hannington Memorial Hall was opened January 26th. It contains a hall holding 200 to 300, a missionary library, care-taker's rooms, etc. Sir Geo. Williams generously gave £100 toward the library. It is hoped that like the Henry Martyn Memorial Hall at Cambridge, this will be a nursery of missions at home and abroad. The building and site cost about £5,000, of which over one-fifth was from undergraduates. Sir John Kennaway presided at the opening. It is hoped that many donations of missionary volumes will be made to the library by authors and publishers.

Publications Noticed.

Dr. Dennis' new book on "Christian Missions and Social Progress" * of which we have seen advance sheets, promises to be an invaluable encyclopedia of up-to-date information. No pains or expense have been spared to make it as complete and perfect as possible. It will have excellent maps, and an abundance of illustrations. Those who have read "Foreign Missions After a Century" will not be slow to become possessors of this still more valuable and interesting work as soon as it appears.

The report of the "Fifth Conference of the Foreign Missions Board" of the United States and Canada comes to hand, carefully edited by Mr. Wm. Henry Grant, of the Presbyterian Board. † This conference has already received some notice in these pages, and the report is exceedingly valuable, discussing, as it does, questions of finance, self-support, statistical blanks, specific donations, annual reports, missionary comity, furloughs, the student volunteer movement, and independent missions.

The "Combination Bible" ‡ is a unique and excellent compromise for meeting the needs and desires of those who wish the better rendering of the revised version, but who cling to the authorized version as sacred, from its historical associations and memories. The text is according to the old version, printed in clear type, with references to the bottom of the column where changes made by the revisors are noted in full. It is a reference Bible, and has a large number of valuable helps to Bible study. Two other points of especial value are its "self-pronouncing" system for proper names, and the series of 4,000 suggestive questions in the back for the use of students and teachers of Bible-classes.

Rev. Wm. M. Baird of Korea sends us a pamphlet on the question of the

admission of Polygamous applicants, in which he reaches the following conclusion:

Polygamy and concubinage can not be tolerated in the Christian Churches. Baptize believers who have only one wife.

Applicants who have no wife, but are living with concubines, should be required to put away all but one before baptism, and should be married to that one.

Applicants with two wives should put away one.

Require immediate separation from all concubines before baptism.

Much attention is now being given to the question of Christian Giving. An excellent little 32 page pamphlet comes from Mr. Geo. Sherwood Eddy, on "Christian Stewardship," * studied from a Biblical and experiential standpoint, which presents the subject in clear and forcible style.

The Christian Financier † is a monthly magazine recently started, which contains a great abundance of helpful and interesting material on this subject. The aim of the magazine is to promote "The Right and Christian Uses of Money," which its pungent notes, forceful discussions, and telling stories are well calculated to do.

"Organization and Methods of Mission Work," ‡ by Dr. Edwin M. Bliss, is Part III. of "A Concise History of Missions." As Missionary Editor of the *Independent*, and Editor of the "Encyclopedia of Missions," Dr. Bliss has proved himself uniquely capable of writing intelligently and concisely on this subject. The present compact treatise deals especially with the object and motive of missions, the organization of the work, the agencies in the field, the various evangelistic, medical, educational, and literary methods of conducting missionary work and the development of the native churches. This book is not a bundle of dry statistics, but a very brief and general statement concerning the subjects mentioned.

* In press. Fleming H. Revell Co., New York.

† Presbyterian Board of Foreign Missions, 156 Fifth Ave., N. Y.

‡ National Publishing Co., 239 Levant St., Philadelphia.

* D. L. Eddy, 261 Lawrence Hall, New Haven.

† The Tithing Press, New London, Conn. 25c. per year.

‡ Published by Fleming H. Revell Co., New York.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

AFRICA.

—At the International Congress, lately held in London, Sir John Kirk presented the general conclusions as to the availability of Africa for European colonization. We extract from the "Annual Papers of the Church Missionary Society" for 1895-6: "For the purposes of colonization the maritime zones of both the east and west coasts must be dismissed as useless; so also may all lands in tropical Africa having a lower general level than 5,000 feet, while the high temperature and humidity of much of the rest are very exhausting to the average European; but the higher central and more mountainous regions are possible areas for future colonies. In effect his conclusions were: (1) that all the possessions on the West Coast under Great Britain, Germany, France, Portugal, and Spain, and the Kongo State (with the possible exception of German Southwest Africa, which suffers the disadvantage of having no convenient port), are throughout their extent too malarious, too hot, and too damp to offer a chance of European colonization; (2) that in the vast region under British rule in Southeast Africa all the conditions necessary for successful colonization are present, and the same probably is true of the region further north across the Zambesi Valley, the extensive plateau to the west of Lake Nyassa, of which the administration has been taken over by the South-African Company; (3) that the elevated plateau and escarpment, which forms the greater portion of British East Africa, varying from 5,000 to 7,000 feet in height, appears also to be adapted for colonization; and (4) that

possibly the mountain district of Abyssinia, included in the Italian protectorate, may fulfil the same conditions, but no data are available on which to base conclusions."

—Miss Furley writes in the *C. M. Gleaner*, from Mengo, the capital of Uganda: "The Queen's birthday was kept on May 25th (the 24th. being Sunday) with all loyal honor in Mengo. Kampala, the government station was extensively decorated with flags and palm branches; triumphal arches were erected with appropriate inscriptions of good will to Her Majesty, and welfare and prosperity to Uganda. There was a grand public reception of the king and all the chiefs by the government officials, which was celebrated by the presentation of a new Uganda flag to the country, a review of troops, and a 'march past' in grand style! The flag is blue, with a Union Jack in the center, and four stars round at the four sides. King Mwanga was highly delighted with it. After this there was a lunch at Kampala for the king and the chiefs. In the evening all the Europeans were invited to dinner, and all went, about thirty, including the French and English Roman Catholic missionaries. We were told that there was to be a torchlight procession, and truly there was, beyond anything we had ever thought of; even the brilliant moonlight did not spoil the effect of it. The chiefs and their followers turned out in force to do honor to England's Queen and England's administration. . . . But the finest sight was after dinner, when we went out on the fort-walls to see it. The procession assembled on the King's Hill in the open space between the King's enclosure and that of the Katikiro; then began slowly to move down the hillside in the direction of Kampala. On they come, more and more, till the whole of the broad road

down the hillside is one shining stream of light, as thousands of torchbearers pass down in perfect order; then nearer they come, and pass close under where we stand, to the very gates of Kampala; then up Namirembe Hill, they divide, and some double back, and the two streams of light pass and repast, till the whole hillside in front of us is twinkling with light; then with no noise or disturbance they return up the King's Hill. Besides the thousands lighted, many hundreds of spare torches were carried. It was reckoned there were about 7,000 torches out. Double lines of Nubian soldiers lined the approach to Kampala, through which the procession passed.

—"The value of missions as an important factor in the adequate development of German colonial possessions has been to some extent recognized by the position assigned them in the colonial department of the Berlin Industrial Exhibition. A spontaneous and independent suggestion from an official source resulted in the construction of a missionary division; which was thrown open to workers of all sects, creeds, and nationalities laboring under the German colonial flag. Some of the English-speaking bodies neglected to avail themselves of the occasion offered, but others, notably the American-Presbyterians, working in West Africa from the Gaboon to the southern portion of Kamerun, and the Australasian Wesleyans, of Sydney, located in the German Bismarck Archipelago, displayed an active concurrence in the efforts of Herr Merenski, upon whom fell the onus of the undertaking. In addition to the eight German Protestant societies, four Roman Catholic agencies, the Heart of Jesus Mission, the Missionary Society of the Divine Word at Steyl, the Fathers of the Holy Ghost and Unspotted Heart of Mary, and the Benedictine Mission claimed admission. A striking commentary, we may remark, on the permanent utility of Roman Catholic missions to African philology

is offered by the circumstances which resulted in a plentiful display of ethnological curios by their agents, to an exclusion almost practical of any native literature. Herr Merenski summarily disposes of the flimsy apology offered for this grave omission by the *Germania* (June 3d, 1896). In the Protestant stalls, on the other hand, appeared various tokens of the services rendered by the Reformed creed to the African philologists. Writings in the Swahili, Dualla, Benga, Eohe, Herero, Nama, Gû, Pohl, and Konde tongues are amongst those offered to the attention of the passerby, while evidences of the dawning literary proclivities of those natives under the Teutonic flag lie open to inspection.

"So official a recognition of Christian missions is in consonance with the trend of opinion, which found expression some time since in the *Deutsche Kolonialzeitung* (No. 45, 1895). In an article headed 'Missions or Islam' the writer urgently deprecates any encouragement of Mohammedanism in German colonies, on account of its fossilizing influences upon the native mind. With a candor sufficiently flippant to elicit the rebuke of a publication so emphatically colonial in its tone as the *Allgemeine Konservative Monatsschrift*, he advocates the promulgation of Christianity as a factor better qualified to subserve the aims of trade and territorial extension. When we are furthermore informed, that to the true colonial politician all creeds viewed otherwise than in their commercial bearing must remain a matter of complete indifference, and that the welfare of the natives is also a matter beyond all possible consideration, we are at no loss to account for the blots which have darkened the records of colonial enterprise in Germany."—C. M. *Intelligencer*.

—Professor Kruger, in the *Journal des Missions*, remarks on the painful monotony with which all the missionary reports bring out the terror and aversion

felt by the natives toward the government of the Kongo Free State. We should expect from Belgium, so largely French as it is, a good measure of that humanity and friendliness, which so signally characterize the French in their dealings with subject races; but it is not the case. The policy of the Free State toward the Africans seems to be mere terrorism and hard exaction. If there is not a decided reformation soon, it is to be hoped that the neighboring great powers, France, Germany and England, will divest Belgium of an authority to which, perhaps, her pettiness renders her unequal. Strength is often a guarantee of comparative humanity.

Professor Kruger remarks that colored missionaries in Africa are treated by the natives with just as much respect as the whites, an encouraging feature in view of future calls to the colored race.

—On the Zambesi, in Tewanika's kingdom, the highest place of dignity belongs to the manes of Mboho, the first king of the Baratse. The first royal visit of the year is due to him in his place of sepulture. When, therefore, this year King Tewanika, instead of rendering the royal shade this honor, invited his missionaries to make an excursion with him in the royal bark, and in a different direction, it was not a simple excursion of pleasure, it was, in his mind, and in the eyes of his people, a significant protestation that the old national customs, even the most sacred, were falling one by one into forgetfulness, to yield the right of citizenship to Christianity. — M. COILLARD, in *Journal des Missions*.

MADAGASCAR.

The Rev. Mr. Gulbrandsen, of the Norwegian Mission, in the province of Betseléo, south of Imérina, says, as quoted in the *Journal des Missions*, for March, 1897: "The situation becomes more and more somber. From morning until evening I am running here and there to the government functionaries, but the more I complain the

more violent the Jesuits become. No means, not even the worst and most culpable, are bad for them. Their adepts traverse the country in bands of from forty to fifty, and say to all whom they meet that if they do not turn Catholics they shall meet with the fate of M. Alby. They declare loudly that M. Alby has been chained and sent back to France to be executed there, and that all the Malagasy who will not join with the Jesuits are to be shot, and that all the Protestant churches are to be torn down at once. There is new fear of a rebellion in the west, and I should be by no means astonished if such were the case, as the people are obliged by force to send their children to the schools of the Jesuits whom they detest. The kabarys—public conferences—held in the name of the government, are useless as soon as they do not meet with the desires of the Jesuits. Even the declarations of the Resident General are a dead letter. They are not obeyed at all. They say that if the General wishes to impose on them the contrary of what they wish and desire, he will soon have the same fate as M. Laroche, whose recall they have 'procured.'"

English Notes.

BY JAMES DOUGLAS.

Church Missionary Society.—The Rev. E. Bachelier Russell has been recently conducting a mission in the Diocese of Travancore and Cochin, of which, among others, the bishop writes in terms of mark appreciation. To Mr. Russell himself, this missionary tour resembles a revelation. It was a discovery to him to find how deeply patient testimony for Christ had told throughout that region, himself the first, apart from the bishop and missionaries to go over the ground, he says: "I think that I have found the *Uganda of India*." And again, "I should say that it is one of the most wonderful results of faithful work in India, and certainly most encouraging, as I believe

you will say when you hear what I saw." Mr. Russell's mission had in view principally the deepening of spiritual life. Great power seems to have accompanied the services, and the congregations which were seldom less than 700, listened eagerly to the message and gave every sign of fervent response. By a vote of conference, the bishop presiding, the hope has been expressed that arrangements may be made for the missionaries return, so as to give important parts of the diocese hitherto unvisited, and the Syrian churches, the opportunity of sharing in the blessing which must follow such earnest ministrations.

Missionary work in Fuh-Kien.—The Rev. Llewellyn Lloyd writes hopefully of the work in this province. At present there are 163 missionaries in all, of whom 53 are men, 36 missionaries' wives, and 74 unmarried ladies. In addition the number of ordained native pastors is about 140, the unordained assistants numbering about 400, exclusive of 100 Bible women, also schoolmasters, and a large staff of unpaid voluntary workers. Thus far there are now over 40,000 protest Christians; and despite the working of the enemies' malice, which has borne heavily on this province, the interest spreads amongst all classes of the community. Mr. Lloyd says, "Our churches have never been so well attended as now and probably a greater number of persons have confessed Christ in the great city of Fuh-chow this year than in all the years preceding it. All this calls for loud thanksgiving and unceasing praise."

London Missionary Society.—In company with Dr. Walton, Dr. Griffith John has been making a tour in the Hankow district. He is especially delighted with the fruit that has accrued in Yün-Mung. So great is the blessing already given, and so rich the promise of further fruit, that he anticipates that there will be hundreds of converts in Yün-Mung within the next twelve

months. The chapel he found crammed with converts, nearly all farmers and farm-laborers; and twenty-three were baptized, all adult believers. Dr. John attributes instrumentally this remarkable development in Yün-Mung to Mr. Wang, the native evangelist in the district, a man who is both a scholar and an earnest Christian. Since 1878 the work has been in course there, but only now has it been attended with marked results. The next places to be visited are Tien-Men and King-Shan, where hundreds are waiting to be baptized.

Zenana Work in Neyoor.—The work of teaching the mothers to read proceeds apace. "Thirty years ago," writes Mrs. Baylis Thomson, "this would have been impossible, on account of the bitter hatred to Christians, as low caste, and the prejudice against female education;" but now the movement has spread from village to village and there are over one thousand heathen pupils in over a hundred villages. "In one village an eager desire for instruction has resulted by God's blessing in several families becoming Christians. They broke down the devil shrine and gave me the stone god which for years had been an object of fear and worship in their families."

Baptist Missionary Society.—From the Rev. Thomas Lewis's account of the death of the King of Kongo, we gather the following: Some years ago, before the king came to the throne, he was favorable to the missionaries, and would gather his people to hear their teaching. They often spoke to him personally, trying to bring him to Christ; but without success. He was continually engaged in acts of cruelty, and was cut off suddenly on November 18th. He and another chief had conspired against a neighboring chief to rob him and his people of their property. They had no sooner succeeded than the king's accomplice was taken ill, and died in a day or two. The king was frightened, became ill, and

from a combination of diseases died in a short time. It is doubtful as yet, who will succeed him. For the people's sake, the missionaries are hoping for a better man. Mr. Lewis says: "Our work at San Salvador is growing apace. People constantly come, asking us to go to their towns, and send a teacher to them. We do all we can in the way of visiting and preaching, but we dare not get too far a field with our substation. I wish to impress this fact upon all the friends at home. We are kept back from these people, who are begging us to go to them, because we have not sufficient men."

Report from Mendapada, Orissa.—

Mendapada is a village of about 30 houses, three miles from Cuttack. On the occasion of a recent visit paid to this place by two of our brethren, three candidates were baptized, one of them being a young Hindu. This was followed by a communion service, at which about fifty were present.

Lantern Exhibitions in the Agra District.—The Rev. D. Jones gives cheering particulars of his work in this direction. In one village, he and his friends exhibited "Scenes from the Life of Christ," "Miracles of Christ," and "Prodigal Son." A large crowd gathered, and the message of love was made known.

Presbyterian Church of England.—

From the eighteenth annual report of the Women's Missionary Association we gather the following items: "With much thankfulness we note that the past year has been one of progress. More workers have come forward; new fields have been opened up; and our financial condition has improved. There has been more prayerful interest manifested in our foreign work by our Home Churches. Meetings held in different centers by some of our workers during their furlough have been well attended; and the contents of the "Thanksgiving boxes" last year was increased by £72.

Miss Thomson reports from Rampore Bauleah: "Our three schools have been open during the entire year with the exception of the 60 days allowed as holidays. The average attendance has been large both in day and Sunday-schools. Much time has been spent in visiting the houses, especially during the cold season, also in itinerating in the surrounding villages.

Miss Johnston writes from Amoy, that the number of boarders in the girl's school has doubled during the year; that three of the older girls have joined the church, one of whom, tho she formerly caused much anxiety, is now rendering efficient help in teaching the younger children. There are encouraging features also in connection with the women's school. One woman, too old to learn to read, has given up all help from heathen relatives, and bearing poverty and reproach, goes from house to house, telling the story of a Savior's love.

Miss Ramsay and Miss Duncan have had a trying time in Chin-Chow, through an outbreak of the plague, tho thankfully they report that it did not enter the girls' school, consisting of eighty boarders. A new church has been opened in this city, and the hospital work is very encouraging, many patients receiving the truth.

Our friends in Formosa, were afraid that the troubles that followed in the wake of the coming of the Japanese to the island, might deter some of their girls from returning to the school, but they have had a greater number than before, and eleven of their girls are in church membership.

We regret to report the loss of a valued worker, Mrs. M. Mackenzie, who has labored in Swatow, China, and was called to her rest in January, after a brief illness.

THE KINGDOM.

—Said Robert Freeland at a recent anniversary of the British and Foreign Bible Society: What changes since 735!—When the sainted Bede, on his

dying bed dictated to his amanuensis the translation of John's Gospel. "Write as fast as you can," said Bede, on coming to the closing chapter. "Now, master, it is finisht!" "Is it finisht?" askt Bede, "then lift up my head where I have been accustomed to pray. Now, Glory be to the Father, and the Son, and the Holy Ghost." With that utterance his work was done. What changes since 1380!—When Wycliffe carried out his heaven-inspired purpose of translating the entire Bible into English, laboriously copied out, to give to his countrymen, that they might read for themselves and ponder over God's message of mercy to a benighted world! What changes since 1524!—When Tyndale began his mighty task of printing his Scripture translations, making himself an exile from the land he loved to carry out his purpose, and when many of his English Testaments only reached London to be publicly cast into the flames at the instigation of church and state. What changes since 1789!—When Wilberforce stood up in the British Parliament, his heart throbbing with Bible principles, as he went on pleading for three hours, the champion of the oppressed, and urging the abolition of the slave trade. This act cost £20,000,000 but it gave freedom to 770,280 slaves throughout the British Colonies, and abolition soon followed in the East.

—Within the last five years no less than 52 new versions have been added to the list of languages and dialects in which some portions of the Bible are printed. The total number in which some portion is printed is 381, while the entire Bible has been translated into 107 languages and dialects. During the year ending April 1, 1896, the British and Foreign Bible Society issued 3,970,439 Bibles, Testaments, and portions. The society was organized in 1804, and within the ninety-two years it has issued 147,356,669 copies.

—A century ago the General Assem-

bly of Scotland voted down a foreign mission enterprise. A leading Moderate, who opposed it, said: "To spread abroad the knowledge of the Gospel among the barbarous and heathen nations seems to be highly preposterous, in as far as it anticipates, nay, it even reverses the order of nature. Men must be refined and polished in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take the precedence."

—When Duff left Scotland sixty-five years ago to begin his apostolic work for India, as he stood on the banks of the Ganges his heart sank within him. And little wonder, for he saw deluded multitudes washing in its waters to take away their guilt, he heard the groans of others left on its shores in utter helplessness to die, or to have their deaths hastened by the murderous hands of near relatives. He beheld many lifeless bodies floating down the Ganges quite unheeded amid the merry songs of the boatmen. He was stunned by shouts in the name of worship to gods innumerable, and he saw blazing before him the flames of the funeral pile, where dead husband and the living widow were burnt together, not to be divided by death, and he exclaimed, in the deep depression of his soul, "Oh, Lord! How long will this continue? For ever?"

—In 1825, there were in connection with foreign mission churches about 60,000 persons, including all then known to be converts from heathenism. In the closing years of the century, we are able to count, according to the most trustworthy statistics, that at least 75,000 converts are added to the mission churches every year.

—The Church Missionary Society of England reports 58,000 communicants and \$1,340,000 expended. The London Missionary Society reports 96,000 communicants in 1895 and \$950,000 expended. The Presbyterian Board (North) reports 30,000 and \$885,000.

The Baptist Missionary Union, 122,000 and \$633,000 expended. The American Board 43,000 and \$743,000. The Methodist Episcopal Church reports 44,000 and \$890,000 (in heathen lands). The total for these six societies is 393,000 communicants, and \$5,441,000 expended.

—On a vast plain, the 350,000,000 subjects of Queen Victoria are assembled before her throne, and on a table near the throne are the five sacred books of the East: the Bible, the Vedas, the Koran, the Tripitakas and the Zend Avesta. Rising from her throne the Queen says: "Let all those who believe in the divine inspiration of the Vedas take their sacred books and pass out and away," and 200,000,000 go out while but 150,000,000 remain. Sadly the Christian Queen again speaks: "Let those who believe in the Koran now leave." Her grief increases as 60,000,000 more go out, and but 90,000,000 remain. Again she speaks; and again there is an exodus of those who believe in the Tripitaka, the sacred book of the Buddhists, and in the Zend Avesta, the Parsee Bible — 40,000,000 more. Out of 350,000,000 only 50,000,000 remain, who accept the Scriptures of the Old and New Testaments as their Bible; and only a part of these are heart believers in God's Book. This parable shows that the disciples of Jesus still have much to do before it can be said that the glad tidings have adequately been made known to every creature.—*The Advance*.

—Thank God for a good man! More, for a good man with brains and culture!! Most of all if to the rest is added moral courage!!! *Videlicet* Wm. E. Gladstone in his recent strictly grand letter to the Duke of Westminster upon the Cretan and Armenian matters. Surely, some of his scorching phrases will live forever: "Concert of Europe," "Integrity of the Ottoman Empire," "A David facing six Goliaths," etc.

—Since the death of Baron Hirsch his widow has been making large gifts

to various charities in France, England, and Austria. Besides the 2,000,000 francs she has given for the building of a laboratory for the Pasteur Institute, she has recently given 2,000,000 francs for the pension fund of the Oriental railroads, in building which Baron Hirsch laid the foundation of his colossal fortune. Besides this, she has given 1,000,000 francs for the foundation of a hospital in London, and several beneficent institutions in Paris have just received large sums from her. It is estimated that within a year Baroness Hirsch has distributed 12,000,000 francs in charity.

—One of the richest men in the world, John D. Rockefeller, in talking before a young men's Bible class, recently made these significant remarks: "The poorest man I know is the man who has nothing but money. If I had my choice to-day, I'd be the man with little or nothing but a purpose in life." He read to the young men from a small account-book he kept while getting a start in life. His clothing from November, 1855, to November, 1856, cost him just \$9.09. There were frequent entries, however, such as these: "Given away, \$5.58. Missionary cause, 15 cents. Present to Sunday-school superintendent, 25 cents. Five Points Mission, 12 cents." "My opinion," said this millionaire, "is that no man can trust himself to wait until he has accumulated a great fortune before he is charitable. *He must give away some money continuously.*

—A Chinaman has had the temerity to modify Bishop Heber's missionary hymn, "From Greenland's Icy Mountains," Rev. Chau Hou Fan, of San Francisco. Since Greenland is now a Christian country, and the good bishop did not mention China, with its 400,000,000, nor Japan with its 40,000,000, Mr. Chau has introduced these two needy lands in the first line, instead of Greenland with its "icy mountains." A chorus of Chinese Christians, men and women, sang the revised hymn at

one of the meetings in San Francisco, in connection with the week of prayer.
—*Woman's Missionary Friend.*

WOMAN'S WORLD.

—The World's W. C. T. U. is the out-flowering of the "Woman's Crusade" of 1873-74, whose first stalk was the National W. T. C. U. of the United States of America formed in November, 1874. Canada was the next branch, rapidly and strongly developed under the inspiration and care of Mrs. Letitia Youmans. In 1876 the British Woman's Temperance Association was formed as a result of the labors of Mother Stewart, of Ohio, and Mrs. Margaret Parker, of Scotland. Six years later an "illumination" came to Miss Willard while inspecting the opium dens of Chinatown, in San Francisco, and witnessing the "flagrantly flaunted temptations" of that famous slumquarter, "the result of occidental avarice and oriental degradation." This revelation took shape in the vow: "We are one world of tempted humanity: the mission of the White Ribbon women is to organize the motherhood of the world for the peace and purity, the protection and exaltation of its homes: we must no longer be hedged about by the artificial boundaries of states and nations." Going up to the annual meeting of the National W. C. T. U. that autumn, 1882, in Detroit, Mich., this heavenly vision of the world-wide mission of the W. C. T. U. was laid before her comrades, who appointed a committee to consider what could be done. That the revelation was of God was confirmed two months later by the acceptance by Mrs. Mary C. Leavitt, of Massachusetts, of a commission to make a reconnaissance around the world. Since then 6 other women have circumnavigated the globe on the same beneficent errand.

—The W. C. T. U. of India has lately held a most successful convention at Poona. The president Mrs. Mary R. Phillips, of Calcutta, presided,

and delegates from 11 organizations were present. Pundita Ramabai, of Poona, addressed the convention on the needs of her country-women and rejoiced the hearts of the white ribboners by saying at the close of her remarks that altho she had hitherto refrained from throwing herself fully into W. C. T. U. work for want of time, she was now resolved to take it up. She was made national superintendent of native work.

—The statistics of the Woman's Board of the Methodist Church, South, for China, are as follows: Girls' boarding-schools, 3; teachers, 12; pupils, 88. Day schools, 32; teachers, 44; pupils, 1,169. Number of school buildings, 6; value of school buildings, \$20,000.

—Mrs. Booker T. Washington, the wife of the Principal of Tuskegee Institute, in Alabama, has been accomplishing a good work of late in the institution of an entirely novel Sunday-school class—a class in house-cleaning. Every Sunday she goes over to a neighboring plantation and takes one of the negro cabins as a sample of how such work must be done. She washes, cleans, sweeps, dusts, and puts things generally to rights. This is the object-lesson. Each Sunday she notices the improvements which may have been made during the week in the other cabins. Those improvements have now become so marked that the owner of the plantation has set apart a cabin for Mrs. Washington's perpetual use, which serves as a model for the other cabins. Recently the owner expressed a desire for a school to be started on the plantation, and this has been done by Mrs. W.

—The Women's Foreign Missionary Society, working hand-in-hand with the Free Church of Scotland missions, renders invaluable aid in its own department. Without including missionaries' wives, some of whom do noble work as honorary agents, the society has 56 women missionaries—35 in India, and 21 in Africa; 350 native Christian agents—220 in India, and 130 in Africa;

2 hospitals and 4 dispensaries, relieving annually over 14,000 women; and 11,000 girls under instruction.

—Attention is called, by the Establishment Church of Scotland, to the strange fact that of the 33 women missionaries at work in the foreign field, no less than 19 are drawn from other denominations, while only 14 are from its own membership, 2 coming from the Free Church, 6 from other Presbyterian Churches, 7 from the Church of England, etc.

—The South India Woman's Missionary Conference of the Methodist Episcopal Church reports 7 missionaries, 15 assistants, 16 Bible readers, and 66 school teachers. There are 6 vernacular day-schools, 1 vernacular boarding-school, 2 orphanages, and 1 Anglo-vernacular school, with a total of 1,102 pupils. There are 1,075 girl pupils in 23 Sunday-schools, and a total 27,738 tracts have been distributed. Nearly 200 women are learning to read and do needle work, and 1,426 women receive religious instruction only in 793 Zenanas, 16 Zenana patients and 3,070 dispensary patients received medical attention, and 1,000 prescriptions were given at a single station.

MEDICAL MISSIONS.

The paths of pain are thine. Go forth

With patience, trust and hope;
The sufferings of a sin-sick earth
Shall give thee ample scope.

Beside the unveiled mysteries
Of life and death go stand.
With guarded lips and reverent eyes
And pure of heart and hand.

So shalt thou be with power endued
From Him who went about
The Syrian hillsides doing good,
And casting the demons out.

That Good Physician liveth yet
Thy friend and guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee.

—Whittier.

—By 5 hospitals in India, 8,000, 16,000, 40,000, 43,000, 89,000 are given as the annual attendance, and numbers of conversions reported. Medical missionaries have unlocked the doors to the dominions of native princes before closed to Christian evangelization.

—According to the Rev. S. L. Baldwin, who has spent over twenty years in China, the following are the figures relating to medical missions in that land: "There are 100 male and 50 female physicians, 150 male native medical students and 30 female students, 71 hospitals treating many thousands of patients, and the physicians attending yet other thousands at their homes, and 111 dispensaries, in which over 223,000 patients are treated. About \$70,000 was spent in medical work last year."

UNITED STATES.

—Dr. Daniel Dorchester gives these encouraging figures in a late *Zion's Herald*: The growth of the Roman Catholic population 1870-1894 was from 4,600,000 to 8,806,600, while the increase of the *communicants* of the Evangelical Churches was 6,673,400 to 15,218,000. During the same time, the population connected with these churches increased from 20,020,200 to 45,654,000. The Baptist population alone increased from 4,492,000 to 11,353,000; and the Methodist population from 7,497,000 to 16,215,000.

—We have just received a copy of Hoffmann's *Catholic Directory* for 1897. It shows that there are 14 archbishops and 74 bishops, making 88 in all, with 10,752 clergy, 9,670 churches, 5,189 stations and chapels, and a Catholic population of 9,596,427. The increase in Catholic population is 185,637. There has been a gain of 77 parochial schools, the total being 3,438, and the number of children in attendance 812,611, an advance of over 16,000. There are 9 universities, 25 secular seminaries, and 82 regular seminaries; also 201 high schools for boys and 651 high schools

for girls. There are 249 orphan asylums and 888 charitable institutions. The total of children in Catholic institutions is set down at 947,940.—*Independent.*

—My first call was at a rural school upon a plantation. This school, altho but a year old, already ranks among the "graded schools." It was given to the Association with buildings and more than 1,000 acres of land, and has been largely sustained by the benevolence of a Christian woman in Brooklyn, N. Y. The 4 successful teachers are graduates of Fisk University. I find in my notes taken at this place: "It is sometimes said that higher education unfits the negro for work, and makes him unwilling to leave the town or city. My testimony of this school, as of others, is the reverse of this." Teachers go where the work is to be done. Everywhere I find that to make men both good and useful is not only the regnant purpose of our colleges, but their real accomplishment. I find that high ideals in knowledge, with thoroughness and accuracy in intellectual work, and careful training in moral and Christian life, do result in sending young men and women into the most needy places with the power which they have acquired. They are not hanging about towns and cities in idleness. The educated negro is at work. You do not see him loafing upon the street corners. The educated negroes, men and women, are in demand, and are meeting the demand.—*A. F. Beard in American Missionary.*

—Captain Pratt has in the Carlisle Industrial School 803 Indian boys and girls, representing 61 tribes, among which are Apaches, Arapahoes, Cheyennes, Chippeways, Crows, Nez Percés, Omahas, Oneidas, Pueblos, Pequots, Pimar, Sacs and Foxes, Sioux, and Winnebagoes. The cost of maintaining these youths is \$100,000 a year, or an average of \$141 each, including furnishing them homes, building, repairs, etc. Last summer 506 went out to work

upon the Pennsylvania farms, earned \$19,238, and saved of it \$3,598.

The 68th volume of the "Sailor's Magazine and Seaman's Friend" is issued for 1896. "Those who go down to the sea in ships," have here their faithful monthly record. This is a very well edited magazine. For many years it has held its own among the missionary records and reports of this evangelistic era. It is much more than a report of aggressive work among seamen; it contains a large body of literature that finds its nucleus of interest in the sanctification of a world's commerce, and to those who would keep track of the immense number of human beings who follow a seafaring life, is an indispensable help. It is published by the American Seamen's Friend Society, 76 Wall street, N. Y.

Baroness Hirsch, widow of the Jewish financier and philanthropist, is to spend \$1,500,000 in New York City erecting trade schools and model houses for the tenement house district folk, and ex-Mayor Grace, a Roman Catholic, announces his intention to spend \$200,000 in establishing a training school for young girls and women in the same city.

—Such intelligence as this is most sad, and how great is such a sin. The New York Presbytery has been for some time agitated over the application of Herman Warszwiaak for membership in that body. He was for a time employed by the New York City Mission Society, of which Dr. Schauffler is secretary, but left it more than two years ago. Last week the society issued a public notice of his wrong-doing, claiming to have abundant proof and warning the public against him. He was followed by detectives who testified that they saw him enter gambling houses and places of ill repute. On being charged with this evil-doing he denied it, but being shown photographs of himself entering these places he confessed.

—Bishop Thoburn finds that while the average of missionary contributions from Canadian Methodists are \$0.87, in the Methodist Episcopal Church they

are only \$0.39. This is for both home and foreign work. In Ohio the average is \$0.43, in Indiana and Michigan, \$0.35. He says: "In our larger annual conferences the average is a little less than \$0.24."

EUROPE.

Great Britain.—In the quarter-century since the death of George Peabody his magnificent gift of \$2,500,000 for workingmen's houses in London has increased to \$6,000,000. It is interesting to note that in these houses the death-rate of infants is four per cent. below the average death-rate in London. Last year the Trustees of the Peabody Fund provided over 11,000 rooms, besides bath-rooms, lavatories, and laundries; nearly 20,000 persons occupied them.

—The Mansion House Fund, inaugurated by the Lord Mayor of London, to supplement governmental aid for the famine-stricken people of India, amounted, on March 4, to £388,000, or about \$1,940,000. The reports from India, up to March 1, show that 3,141,000 persons were employed upon "relief works," that is upon various industries, chiefly road-building, superintended by government officials, by which the people may obtain enough food to keep them from starvation. More than half of this help was given within the Northwest Provinces.

—One of the latest forms of development in missions is found in the Industrial Missions Aid Society, now fully organized and ready for work. It is to make a specialty of helping on, in co-operation with all other missionary societies, all methods of teaching native Christians to be industrious and make a living for themselves. High commendation comes from various quarters. This is from Bishop Thoburn: "I am much interested in your proposed scheme.—It has been on my mind for two or three years past that a scheme on the lines proposed by you might be worked successfully, and

provide resources for many new enterprises which we need to start."

—*The Star in the East* says of the Broussa Orphanage: The inmates have more than doubled; there are now 113, of whom 71 are massacre-orphans. Never have we read more painful and pathetic incidents than the personal items given of these sad little children. "The Turks have killed my father," is all some of them can tell. A great tide of charity has flowed to this orphanage—£4,204 in all; £500 from our society, nearly £3,000 from Christians in Switzerland; the balance in hand on January 1, 1897, stood at £2,886, enough for all the charges of the current year. The cost per orphan is £10 annually.

Continent.—The McAll mission has 15 halls in Paris, which are used regularly for religious services, and 11 elsewhere in France.

—*The Indian Witness* is responsible for the following surprising item of news: "Up to the present time the Dutch missionary societies have sent no lady missionaries to Netherlands India, except, of course, missionaries' wives. The suggestion that lady missionaries should be sent seems to have wrought consternation in the ranks of the more conservative brethren. The ladies are a dreadful trial to them, apparently. One said he objected to lady missionaries because they would cost so much for carriage hire; another was sure they would make trouble on a mission station, because they would not be obedient to the male missionary; others wondered where the lady missionaries could live, because it was held that it would be impossible for them to live alone, and married missionaries would not be willing to board them; one thought it would be very difficult to have lady missionaries 'because they could not go into the pulpit.'"

—The Mission College at Hermannsburg is attended by 32 students, of whom 6 are sons of missionaries. It

has been confirmed by experience, that such young men as have grown up among the natives, and therefore are well acquainted with the language, customs, and ideas of the people, can become especially efficient in mission service after receiving a thorough preparation abroad. Such an education is given them at Hermannsburg. They are instructed in the languages, in the common and higher branches, in theology and pedagogy for six years.

—The Lutheran synods of Leipzig and Dresden have resolved to adopt foreign missions as an integral part of the activity of the whole Church. Provision was made for regular mission services in all the churches, and the innovation is accepted by the congregations with market satisfaction.

ASIA.

Islam.—Mohammedanism has three foes in the Orient, which are mighty and exceedingly hard to resist, and these are found in Robert College, at Constantinople; the Syrian Protestant College, at Beirut, and the Training College of the United Presbyterian Church at Asyut, Egypt. These are far more dangerous than would be an army of 50,000 men.

—In a German periodical, Dr. Alfred Hettmer thus forecasts the future of Palestine: "Once let a good government be established, and from that moment the development of the country will set in. To-day it has about the worst possible government; and notwithstanding that drawback, an improvement is taking place in consequence of increased communication with Europe. This is most noticeable in Haifa, Jaffa, Nazareth, and Jerusalem; but slighter traces of the same influence are felt even east of Jordan. Nazareth has established 3 hospitals and 12 schools, at some of which technical instruction is given. In Jerusalem, where the Mohammedan population is on the decrease, and is already in the minority, there are 70 synagogues and numerous hos-

pitals, besides schools, orphanages, and other public buildings. The agriculture and commerce have declined, and the population has decreased, Palestine is capable of increasing its population fourfold. West of the Jordan the water-supply is good, and agriculture can be carried on successfully. The conditions are extremely favorable to the growth of oranges, cotton, tobacco, and sugar-cane; and already garden-plots are successfully cultivated in the neighborhood of Bethlehem, Nablous, and a few other places. With increased capital, skill, and good management, oil and wine can be obtained. The date, too, ripens here, and is of better quality than that grown in Egypt; bananas can be grown with ease; and during the winter months various kinds of vegetables would take the place of the fruits. At the present date, Jericho can send its produce to Berlin in five days. Its climate is two degrees C. above that of Cairo. Why should it not become a winter resort for Europeans seeking shelter from the cold? There are in its vicinity excellent mineral springs. East of Jordan lies a wheat country, which for quality has no second in the world."

—One of the most pressing needs in Eastern Turkey is a supply of agricultural implements, and especially oxen for plowing. To provide for this latter need, in anticipation of the spring sowing, Major Williams, the British Consul at Van, has supplied the funds for sending Rev. Mr. Allen from Van to Persia to purchase 1,000 oxen. It is believed that in this way money spent will be worth tenfold the same amount spent in the ordinary form of relief. It is estimated that through this supply of working oxen, 25,000 people can be provided for in the year to come, and that at a cost of about \$8,000.—*Missionary Herald*.

—Tabriz is the most important city of Azerbaijan, the northwestern province of Persia. It is the residence of the governor, and its bazaars are probably

the largest and the most characteristically Oriental bazaars in the East, since the Constantinople bazaars were Europeanized. Everything is individual in them. John Ruskin would be delighted. Each man has his little shop, and tinkers at his little trade with his hands, as his ancestors have done for two thousand years. There is no sign of coal or steam or machinery. All is patriarchal, primeval, petty. The hand of progress and power has barely touched trade, and has touched tools not at all. If Tabriz were as near the English boundary as it is near Russia, the tides of the world's bounding life would thrill through its streets. But there are no Russian shops. No Russians fill the streets. No Russian enterprise does what there is no Persian enterprise, and never will be any, to do. Yet foreign influence is very perceptible. The Armenians of Tabriz are an active, thriving people. Many of them wear English dress, and speak English or French, and the "Frangee" has ceased to be an object of curiosity.

—*Secretary Speer.*

India.—Says Rudyard Kipling: "It is not easy to select instances that shall make clear to foreign readers the Hindu reverence for the cow, and the place that her protection from death holds as a sacramental ordinance. In Indian history the slaughter of cows by impious and impure persons has often been the beginning of battle, murder, and sudden death. In every local riot Hindu vengeance is first wreakt on the Mohammedan beef-butcher. In purely Hindu states, and in Kashmir, where a Mohammedan population is ruled by a few Hindus, the punishment officially awarded for killing a cow is death, and there are cases on record where whole families have suffered death on suspicion of the offense. In ordinary domestic life a Hindu who has accidentally killed a cow voluntarily undergoes a painful penance. He is at once put out of caste and must repair to the Ganges, no matter how long and toilsome the

journey may be. He must carry the cow's tail aloft at the end of a long staff, crying aloud when approacht so that all may avoid him as pollution incarnate. He may not enter a village, but food is brought out to him when he halts on his march."

—As to the ravages of the plague in Bombay, these statements from Rev. W. H. Ball will go far to explain them: In the midst of a crowded neighborhood and noisy streets, never quiet for twenty hours out of the twenty-four, living, working, teaching in the midst of continual noise, sometimes the teacher has to stop simply because he can not be heard. Living in the midst of a population crowded to the enormous extent of 68,480 per square mile; existing in the midst of insanitary conditions, which the present Lieutenant-Governor of Bengal has described as unspeakable in their abominations. The next ward to this, and whose boundaries are only about 200 yards from the College, is described by the Sanitary Commissioners as having houses built almost back to back, the narrow passages between them shut out from the sunlight, rats running about in the dark as they would at night, and a heavy, sickening odor pervading the whole place; walls and floors of the houses damp with contamination from liquid sewage, which lies rotting, and for which there is no escape. Jammed in among these are native huts, filthy, dilapidated, and foul beyond description, in many places it being impossible to walk round these huts where the ground is damp with liquid sewage and the stench is beyond description. Yet in this ward the population reaches as high as 144,640 per square mile.

—At a recent meeting of the Church Missionary Society in England the Bishop of Newcastle gave the following tribute to the work of American missionaries in India: "If the rate of missionary progress during the next century in India is what it has been for the past twenty years, In-

dia will mainly owe its Christianity not to the Church of England, whose responsibility is really greater, but to American Christians, who do not worship with us, but who are realizing more than we churchmen what evangelizing a great country means."

—"On December 11th, the Rev. Dhanjibhai Nauroji, of Bombay, completed the fiftieth year of his ordination as missionary, and the occasion was taken advantage of by his numerous friends to present him with addresses and congratulations. He was the first Parsee convert in India, and was born of a very respectable Parsee family at Guzarat in 1822. He was one of Dr. Wilson's converts. His baptism took place on the evening of May 1st, 1839, and created a great sensation in Bombay. Amid all persecutions the young lad stood firm. In 1843 he accompanied Dr. Wilson to Scotland, where he studied theology for three years. In 1846 he was ordained a missionary of the Free Church. Mr. Dhanjibhai was the first native of India to travel through all the countries of Europe. His missionary work has been confined to the city of Bombay, and he has always been looked up to as a leader of the Christian community."—*Church Intelligencer*.

—The American Baptist Telugu Mission, India, records 831 baptisms in 1894, and has a membership now of 53,502, with 8,048 Christian pupils in the school, and 5,456 in Sunday-schools. The medical work is increasing, with 2,204 new patients treated during the year.

—The statistical returns from the two Canadian Baptist Telugu Missions for 1896 are as follow:—Baptisms, 494; present membership, 3,980. Of these, 25 baptisms increase the membership of the Maritime Mission to 200. The remaining 457 baptisms push the membership of the 9 other stations up to 3,780.

—Among the Burmans, when a man becomes an inquirer after the Gospel,

the native preachers call him a *sin-zar thau thoo*—"a considering man." Some of the natives *sin-zar* for years before coming to a decision.

—The King of Siam, Chulalongkorn, is to make a tour of the world, tarrying in the United States long enough for his yacht to go around Cape Horn to California. He is forty years old, his sons are at school in England, the crown Prince at Eton. The King dresses like an European; his palace is lighted with electricity; he has a French chef; he has proclaimed religious liberty in Siam and the protection of Christians in their observance of the Sabbath. He has reformed the judiciary, lightened taxation, partially abolished slavery. He has established a fine postal service, public schools, hospitals, asylums and nurseries, and introduced modern methods of travel. Personally he sets his people an example of virtuous, temperate, upright manhood.

China.—John R. Mott, just home from a world-tour, concludes that China is the greatest of mission fields for population, for the combination of difficulties, and also for possibilities. The students of the government competitive examinations constitute the "Gibraltar of the student world." Each year 500,000 compete for the first degree, 150,000 for the second, and 10,000 for the third. Educational missions are of the greatest strategic importance.

—A correspondent from Peking mentions an interview he recently had with Li Hung Chang the distinguished Chinese statesman, in which he referred to his meeting with the representatives of the various Foreign Mission Boards in New York. Says the writer: "He spoke of the fine appearance and evident attainments of those presented to him at that time, showing that, like others of his countrymen, he is a close observer of faces and character." The correspondent adds: "I have never before heard the old man ask so many questions about Christianity, having been greatly impressed in many ways

during his recent trip with its importance and power."—*Church at Home and Abroad*.

—Dr. Muirhead furnishes some general statistics relating to mission work in Shanghai. The English have 4 missions in that city, while the Americans have 7, and the Germans 1. There are 29 women and 28 men missionaries. Of these 43 are American and 2 are German. Some 1,400 members are connected with the 15 native churches, and 1,200 scholars attend the 30 colleges and schools. The sick are well cared for in the 4 Chinese hospitals. There are besides 30 country stations around Shanghai. An American printing establishment, 2 Bible depots, and a book and tract society are all established. A united missionary prayer-meeting is held weekly, and a united conference once a month. There are 13 Christian Endeavor societies with 401 members.

—The Rev. G. F. Fitch, the superintendent of the *Presbyterian Mission Press* at Shanghai, writes: The demand for books of a scientific and educational character is increasing by leaps and bounds, and some of the best works of the missionaries, such as *Arithmetics*, *International Law*, *History of the War between China and Japan*, *History of the Nineteenth Century*, and many others, all by missionaries, are now being pirated, or reprinted if you like, by the natives themselves, and sold at a good profit, where formerly they could scarce have been given away. There is light without heat in some of these, but we hope to get in the "heat" also.

—The Presbytery of Shantung overtures the General Assembly to organize a new synod for North China, taking in the country north of the Yang Tse river. At present there is but one Synod for all the Empire, and it only meets once in five years. The *Christian Observer* suggests that all the Presbyterian denominations in China unite, whether from England, Scotland, or

America, and form a General Assembly for China.

—Two Chinese Christians, now residents of Chinanfu, Shantung, have established a primary school for boys in their native village, for which they have borne the chief expense, and an evangelist of Chinanfu, who was formerly paid from mission funds, last year by his own request worked without salary. He gave as the reason for this action, that he was constantly asked how much silver the foreigners gave him, and he believed he could do better work if no salary were paid him.

—During the past year the advancement of interest at Pyeng Yang was such as to require the enlargement of the church four times. It now seats a congregation of 500, and is already overcrowded. At the last communion service 28 men and women were baptized.

—*Friday*. — We gave the Bible-women a feast to-night; they did enjoy it. We wished our friends at home could just see them eating. It would not do for very fastidious people to sit down with them; they would have their sensibilities shocked too much. Each one dips her chopsticks into the various dishes and bears a morsel from it to her bowl or her neighbor's, not minding that gravy in dropping about the table. If they do not like what they have, they throw it over the shoulder or under the table. There are usually two or three dogs in attendance, so that nothing is wasted. I managed a little rice and shrimps, holding the bowl to my mouth and scooping the contents into it! Most of these women are very poor and live principally on sweet potatoes, so we were glad to let them have a good meal.—*C. M. Gleaner*.

AFRICA.

—A recent writer gives the following description of one of the most striking characteristics of the African races: "Nothing is done here without a song. Your boatman sings all day long, keep-

ing time with his paddles; the woman beating rice, beats in time to her voice; your carriers sing to their tread, and the farmer to his hoe. Joy, grief, pain,—all are shown in spontaneous song. Their songs are always extempore, and adapted to present circumstances. The ordinary method is for one person to sing a bar and the whole company to join in a responsive chorus, consisting generally of a single syllable, suited in sound and meaning to the sentiment. Current events are described often with great accuracy, and they frequently ridicule the manners of some king or praise the virtue of another, acting out the character to perfection.

—The Basel missionaries in Ashantee, which, now as a British protectorate, is at peace, are able to offer the Word of God to the people in their own language. Missionary Christaller translated the Bible into Tshee, which language is known on the Gold Coast as well as in Ashantee.

—Bishop Tugwell sends a challenge to Christian England to supply men and means to enable him to enter Hausaland and plant a mission at Yakoba, and possibly at Kano, this year. He asks for a band of from 20 to 30 men, and for a sum of from £10,000 to £15,000. A population numbering, it is said, some 15,000,000, having a vernacular character and literature of their own, with communications as traders and travelers with the Mediterranean seaboard and with the West coast, is surely worthy of a great and self-denying effort.

—One of the most pathetic instances in modern Christian history is the appeal of the African King Khama to the English Parliament, that in placing necessary stations on the railroad that passes through his territory no spirits of any kind shall be supplied at the refreshment room. And yet it is a heathen request to a Christian government, or rather a Christian request to a government with some heathen notions still.

—The Leipzig missionaries in German East Africa do not have many "home comforts." The brethren at Madshame on one of the mountains surrounding snow-capt Kilimanjaro had to live for months in tents and suffered much from the rains, until they succeeded in building block houses, the logs for which they had to cut themselves on the mountain ridge. One of the missionaries while camping out in the principal forest spent many a weary night because of being unable to get warm, and the first thing greeting him in the morning was the glittering glacier only half a mile away. Returning home, he was glad to get a dish of hot beans and roasted bananas. Nevertheless the brethren do not wish to get back to Germany; they have come to Africa to stay. But think of it, nearly to freeze to death in Africa, 4 degrees south of the equator!

ISLANDS OF THE SEA.

—The tenth annual report of the Anglo-Chinese School, Singapore, shows that the serious attack of last year upon the institution, because of the religious instruction imparted, has not affected its prosperity. The number in attendance is about the same as last year. Average attendance for 1896 was 555, against 507 in 1895. The average enrollment for 1896 was 641, against 570 in 1895. The new boarding-school is rapidly approaching completion. The main building is fifty feet deep and eighty-five feet long. It has three stories above the basement floor, and will have free accommodation for one hundred boys.

—The "Bible-Basket" is an indispensable requisite in the Hervey Group. It is neatly plaited the exact size to contain a thick octavo Bible, a hymn-book, a lead pencil, and a pair of spectacles. Every church-goer, man or woman, is equip with one of these baskets, suspended from the shoulder. It is the custom to take notes of the sermons, as the head of the household invariably catechises each member on return.



AN ICELAND FARMHOUSE.



ICELAND PONIES.

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.— BIBLE SCHOOLS, AND CONVENTIONS.

BY THE EDITOR-IN-CHIEF.

When that great commentator, Ewald, holding up a Greek New Testament, declared to his theological students, that that one little book had in it more than all the wisdom of the ages—he put in one sentence the sublime secret of its hold on the mind, as well as the heart, of intelligent believers. But more than this, it explains the fact that exactly in proportion to the actual prominence of the Bible in our faith and life, will holy living and holy serving most truly develop.

The unique position of the Word of God lies in this, that it claims to be, and justifies the claim to be, the One Book which God has given to man as a revelation of His will. Claiming plenary inspiration, and complete adaptation to man's wants, it is at once, as James teaches, the perfect *mirror* of character; as David teaches, the perfect *medicine* for the soul; as Paul teaches, the perfect *mold* of holy manhood (Rom. vi, 17. Greek); and, as all inspired writers agree, the *miracle-worker* which transforms the heart and life.

We must remember, moreover, that there is a reason, and a very special one, for giving to this authoritative Word of God a present exaltation in our daily life of study, which had been in previous centuries impossible. How few of us appreciate the difference between ancient and modern times, in the facilities for individual Bible reading and searching. Contrast the remote days of Ezra—when copies of the sacred books were so rare that all the multitude could hope to do would be to *hear* passages read and expounded, and when such privileges brought overwhelming joy. (Ezra viii.) Or think of Luther's day, only three and a half centuries since, when the Bible was found only in convents and public sanctuaries, and even there was chained to a pillar as a rare and costly treasure.

Finely, indeed, does Ruskin remind us in his lecture, "Sesame—Of

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change *d* or *ed* final to *t* when so pronounced, except when the *e* affects a preceding sound.—PUBLISHERS.

King's Treasuries"—how books introduce us to the company of the wise, and great, and good, at whose doors we otherwise so often wait vainly for admittance. What shall we then say of the supreme honor and privilege of Bible study, since this is the "open sesame"—the mystic watchword which opens the door to the true King's treasures! By this devout search into the Word of God we actually unlock the secret chambers of God, and find that "where the Word of a King is, there is power." (Eccl. viii. 4.) Here are the most marvelous wonders bursting on our astonished eyes. The Bible is God's palace, and it has palatial apartments, indeed. There is one—the very sanctuary of the Word—where the living oracles are heard; another, where the complex mirrors reflect all our past and present, and even forecast our future history; yet others which are chambers of peace, whose windows look out on the heavenly hills, and the very atmosphere of which is rest. The Bible has its picture galleries, with portraits of holy men and women, and, above all, the very image of the Son of God; it has its museum with the unfolding mysteries of God, and the curious relics of antiquity for instruction and admonition; there is also a banquet-hall for the refreshment of all believers, where babes may find milk, and the strong man, meat and honey. And in one of these glorious rooms we may find the crown jewels, which are there in store for God's crowned kings in the day of Christ's coming.

Neglect of the Scriptures is in a sense a sin that hath no forgiveness; for it implies irreparable damage to spiritual life and forfeiture of spiritual blessing. No repentance and reformation can ever restore the years which this cankerworm of indifference to the Word of God has eaten. What an insult to the royal Author, who puts in our hand the key to His treasure chambers! What a sign of apathy and lethargy of soul, when even the carnal ambition to be wise and great, and move in the society of the wise and great, actuates us more than the aspiration to be wise and great in God's eyes, and abide in His companionship! Do Bible possessors realize that they have a chance to enjoy a university education in the school of God? That the Word of God is itself life and light, a passport to heavenly society, free to all alike, as children of the King?

Believing and perceiving, as we do, that God has been by various voices calling His people to a new life of holy living and serving, it would be natural to expect that *Bible study* would form an inseparable condition of such advance. And what is more conspicuous than the fact that during the last half century the facilities for such search into the King's treasures have been indefinitely multiplied, so that every man and woman may now possess a first-class copy of the Word, with all the best helps, bound in the one cover, and all the material so well put together as to last with ordinary care for a lifetime.

If the facilities for Bible study have been so increased, Bible study

itself has kept pace with them, for never were there so immense a number of careful and habitual searchers into the Word of God, and new methods of study have come into prominence. We can distinctly remember when that devout and lamented Irishman, Harry Morehouse, first introduced into America, "Bible Readings." What a new and beautiful way of comparing Scripture with Scripture, when he distributed little slips of paper, each containing a text, illustrative of some great theme, like "Forgiveness," "Salvation," "Grace," "Eternal Life;" and then, calling for the reading of them in succession, with a few words interposed as explanatory, or connecting links, the subject grew before the assembled company as a building rises from cornerstone to capstone, and the climax of impression was reached!

This and a multitude of other methods have brought the Bible itself to the front, as never before. And, tho some of these Bible readings have, of course, been travesties, evincing no thorough search, and attracting derision as examples of "grasshopper exegesis" or "kangaroo exegesis," from the monstrous leaps taken without regard to contextual difficulties, yet we thank God for the grand advance in acquaintance with His book. We thank Him for the Bible in a portable form; for the era of the Bagster and Oxford presses; for the Sunday-school lessons, and the varied expositions of them; for the Bible-schools and conventions—and scores of other means whereby the great mass of believers, rich and poor, learned and ignorant, old and young, may be henceforth without excuse if they do not know what rich mines of wealth are in the blessed Word, only waiting to be dug into and explored.

For a number of years now there have been held, especially in summer, Bible-schools, or conferences, for the study of Scripture with the best aid that man can supply. The conference at Northfield, Mass., now so famous, and linkt with that lover of Scripture, Dwight L. Moody, is perhaps the most conspicuous of all; but that smaller conference at Niagara City, Ontario, attended by about 300 believers, is perhaps second in spiritual power to no other, and is *exclusively* for biblical study and prayer. At the "Thousand Islands," "Geneva Lake," "Round Lake," "De Funiak Springs," etc., similar schools are held—indeed, the number is too large to enumerate them. Perhaps it will suffice to call attention to the one first mentioned, as an example of the spiritual movements of the half century in this direction.

We therefore put on record here, what has been substantially presented to the public in other forms;* but which is needful to the present purpose, as forming part of the divine development of spiritual life.

* "Northfield Echoes," vol. I, pages 1-13.

THE STORY OF THE NORTHFIELD CONFERENCES.

Every place has its atmosphere. Better sanitary conditions insure a delicious fragrance in place of unsavory odors, and healthful inspirations instead of malarial exhalations. In the higher realm of mind, intellectually and socially, morally and spiritually, every community has its atmosphere, and what is more needful than to improve the conditions on which depend a purer, holier influence?

Northfield, Mass., has become known as the "Home of Conventions," a New England Jerusalem, whither the tribes of the Lord go up annually, to keep solemn feasts and joyful festivals. There is literally a yearly Feast of Tabernacles—for many are compelled to dwell in tents if not in booths; and a feast of Pentecost—for hundreds get a blessing from above.

These conferences originated with Mr. Moody, who loves Northfield as his birthplace and home. His career as an evangelist has been conspicuous for quickening disciples as well as for arousing and converting sinners. As he went from place to place, he found many believers anxiously longing for a fuller salvation, a higher knowledge of God's Word, a deeper draught of the fullness of the Spirit; and it occurred to him to call together at Northfield, for a few weeks, such as yearned for closer fellowship with God, and greater power in service. Now that such convocations have a world-wide reputation and influence, we gather up some historic fragments and give them a permanent form.

The August Conference of 1897 will be the fifteenth of its kind. The first was in 1880, and the second in 1881; then, Mr. Moody's campaigns in Great Britain caused an interval of three years; but, since 1885 they have been annual.

In 1880 the call was mainly for "A CONVOCATION FOR PRAYER." It read thus:

"Feeling deeply this great need, and believing that it is in reserve for all who honestly seek it, a gathering is hereby called to meet in Northfield, Mass., from Sept. 1st to 10th inclusive, the object of which is not so much to study the Bible (tho the Scriptures will be searcht daily for instruction and promises), as for solemn self-consecration, and to plead God's promises, and to wait upon Him for a fresh anointing of power from on high.

"Not a few of God's chosen servants from our own land and from over the sea will be present to join with us in prayer and counsel.

"All ministers and laymen, and those women who are fellow-helps and laborers together with us in the kingdom and patience of our Lord Jesus Christ—and, indeed, all Christians who are hungering for intimate fellowship with God and for power to do His work—are most cordially invited to assemble with us.

"It is also hoped that those Christians whose hearts are united with us in desire for this new endowment of power, but who can not be present in the body, will send us salutation and greeting by letter,

that there may be concert of prayer with them throughout the land during these days of waiting."

This conference in September, 1880, was attended by some three hundred persons, among whom was a delegation from Britain. East Hall, being then built, served in part to lodge visitors, but tents, garrets,—every available place—was in requisition, and the quiet village waked up to a new sensation—the dawn of a new era. The Congregational church was scarce large enough for a meeting place, and a large tent became needful. The predominant idea of that first conference was *Spiritual Power*; the doctrine of the Holy Spirit was dwelt upon, and prayer pervaded the meetings for a new effusion of power. Mr. Moody presided; and the meetings, devotional and heart-searching, left a deep and permanent impression.

The convention of 1881 occupied the whole of August. The conspicuous figure was Dr. Andrew A. Bonar, of Glasgow, whose accuracy, precision, unction, can never be forgotten. He combined deep insight into truth with characteristic quaintness of manner and a strongly marked individuality; and, besides Mr. Moody, Dr. Pentecost, A. J. Gordon, J. H. Brookes, E. P. Goodwin, Evangelists Whittle, Needham, and Hammond, and Editors R. C. Morgan and H. L. Wayland, were among the speakers. The leading feature was *Bible Study*. Every afternoon in the Congregational church one leading address, followed by briefer ones, treated in a somewhat connected presentation leading Christian doctrines. Morning and evening worship, and various side meetings of a devotional character, filled up the time. In the course of the month from eight hundred to nine hundred persons were in attendance. The school buildings, and every house that had spare rooms, was full, and a large delegation was present from across the sea.

The convention of 1885 occupied ten days in August. Perhaps the prominent figure in this gathering was J. E. K. Studd, Esq., of London, who told the story of the movement among the English university students, and of the Cambridge band who went to China, among whom were Mr. Charles T. Studd and Mr. Stanley Smith. From Northfield Mr. Studd went to visit American colleges and carry the sacred coals. Two famous temperance reformers were heard that summer, William Noble, of London, and John B. Gough. Dr. A. J. Gordon spoke with great power on "Christian Life," and Dr. L. W. Munhall, Rev. W. W. Clark, and the writer, gave aid. "Marquand" and "Stone" halls being now built, became temporary hotels, the latter supplying the main auditorium, a tent near the road serving for additional and occasional gatherings. The predominant idea of *this* convention was *Life and Service*. Great prominence was given to foreign missions, and the interest culminated in a "call" issued by the convention, and signed by representatives of each Christian denomination, summoning a *World's Conference on Missions*, which

call was one of the first steps which led to the great World's Conference of 1888, in Exeter Hall, London.

In the 1886 convocation, Rev. Marcus Rainsford, of London, was conspicuous. His unfoldings of Bible truth were remarkable, but scarcely more so than the narratives by which they were illumined, drawn from his pastoral life. Drs. Nathaniel West, W. J. Erdman, H. M. Parsons, and Mr. William E. Blackstone were heard, in addition to the neighing of the usual "war horses." Perhaps the prominent idea of this convention was *Dispensational Truth*, especially the Lord's Second Coming.

This year was marked also by a convention — the first of its sort — of college representatives of the International Y. M. C. A., held at Mount Hermon, Mass., in the school buildings, beginning July 7th, and continuing for twenty-six days. It owed its origin to a suggestion of L. D. Wishard, Esq., that these students should be called together for "*a summer school of Bible Study*." Invitations were sent to two hundred and twenty-seven college associations, and a total of about two hundred and fifty students responded, representing ninety institutions. Mr. Moody and Major Whittle, Drs. Gordon, Brookes, West, Prof. W. G. Moorehead, Rev. W. Walton Clark, and A. T. Pierson, with Messrs. Wishard and C. K. Ober, addressed and taught the students. The first morning hours were given to "Association work;" from 10 to 12, to systematic teaching on Christian Evidences, Prophecy, Bible Analysis, etc. If any one idea was pre-eminent, it was *God's Word and Work*. Great Missionary meetings were held, at one of which ten young men, representing as many different peoples, — Siam, China, India, Persia, Armenia, Japan, Norway, Denmark, Germany, and the Indians of America, — made short addresses, and, at the close, repeated, in their various tongues, "*God is Love*." It was like a new Pentecost, and proved the source of one of the greatest movements of our day. Some twenty-three had come to Mt. Hermon pledged to the foreign field — the number rose to a full hundred before the students dispersed, and so hot did the missionary fires burn that two of their number were sent on a visiting campaign through the colleges. This was the origin of "The New Crusade," whose motto is "The Evangelization of the World in this Generation."*

Two annual conventions were henceforth to move side by side. The year 1887 saw four hundred delegates, from some eighty-two colleges, assembled at Northfield from July 3 to 12. Perhaps the conspicuous personality was the late Prof. Henry Drummond, who then first spoke in America. Beside Drs. Gordon, Pierson, etc., Profs. John A. Broadus and L. T. Townsend, Rev. Jos Cook and H. L. Hast-

* This motto was suggested by the writer, who has often been asked where he himself found it. Any one who will carefully examine Acts. xiii : 22 and 30, will find its suggestion there.

ings, and Dr. Jacob Chamberlain, of India, spoke. If any one thought ruled this convention, it was *Preparation for Service*.

The August convention of 1887, which surpass all that preceded, held up a *High Ideal of Character*. Prof. Drummond, Prof. W. H. Green, of Princeton, Dr. Josiah Strong, author of "Our Country," Francis Murphy, the temperance agitator, as well as Drs. Gordon, Pierson, Pentecost, and Clark, were among the speakers.

The students' conference of 1888 reached again four hundred, from ninety institutions; twelve delegates were from Europe, representing Oxford and Cambridge, Edinburgh, and Utrecht. Dr. Broadus again taught, as did Dr. H. Clay Trumbull, Bishop Hendricks, Dr. Alex. MacKenzie, and Prof. W. R. Harper; Rev. Geo. W. Chamberlain, of Brazil, Messrs. Wilder and Forman and Rev. J. Hudson Taylor fanned the missionary fires.

The August convocation of the same year magnified *Spiritual Power*. More foreign missionaries than at any previous gathering were there, and J. Hudson Taylor's deeply spiritual addresses swayed the great throng.

In the convention of 1889, among the new features were the addresses of Rev. I. D. Driver, from Portland, Oregon, a vigorous, forcible, original speaker, and of Bishops M. E. Baldwin, of Huron, and Cyrus D. Foss; Robert E. Speer, John G. Woolley, the temperance orator, and Pastor Charles Spurgeon, son of the metropolitan preacher, also gave addresses. Four hundred and seventy-three students were present at the college gathering, and fully the usual attendance was observed at the later conference.

In 1890, three hundred and eighty students appeared from one hundred and twenty-one institutions. Prof. W. W. Moore, Pastor Adolph Monod, of Paris, Rev. H. G. Mowll, of London, Bishop Thoburn, of India, Rev. W. P. Prague, of China, Dr. R. S. MacArthur, of New York, and Dr. Charles Parkhurst will be remembered in connection with this gathering.

At the August conference the central thought was *Christ, Consecration, the Holy Spirit*, and again Rev. Marcus Rainsford gave grand help, and David Baron, a true prince of the house of David, opened up the Messianic prophecies, as only a converted Jew could.

In 1891 four hundred students again gathered, and Rev. John Smith, of Edinburgh, and John McNeill, the Scottish Spurgeon, were among the speakers.

In August, Rev. F. B. Meyer, of London, made as deep an impression as any man who had ever spoken there. He struck the keynote, *Holiness*, which was maintained throughout. Dr. Edward Judson, Dr. J. E. Clough, of the Telugu station in India, Dr. J. R. Hykes, of China, Dr. H. C. Mabie, and Dr. Eddy, of Syria, all spoke.

In 1892 Mr. Moody was in Britain, but Dr. A. J. Gordon proved

equal to the emergency and nobly led the August convention, at which Dr. J. T. Gracey, Dr. J. L. Nevius, Dr. Arthur Mitchell, and Dr. S. L. Baldwin spoke on missions. Mr. J. R. Mott guided the students' conference.

In 1893 Mr. Moody was again absent, during a part of the time, engaged in work in Chicago during the World's Fair, but Dr. Gordon once more took his place. Dr. Geo. E. Post, W. M. Upcraft, Dr. Lyman Jewett, and Dr. A. C. Dixon were among the speakers. This year inaugurated the *young women's* conferences — over two hundred college women being present from thirty-one educational institutions, societies, and associations. They came to study the Word of Life as the sword of the Spirit, and to confer as to practical Christian work. This year, therefore, a third conference, which bids fair to be annual, took its place beside the other two.

As we review the history of these seventeen years, a few general facts seem essential to the full annals we now record.

First, the original purpose of these conventions has been permanently controlling. *Bible study, mutual conference, devout prayer, waiting for enduement*, have been the conspicuous features; and, of late years, there has been much comparison of methods of Christian work. As the conventions have multiplied, and their influence has been enlarged, this little New England village has been taxed to its utmost to lodge and feed the gathering throngs, and in view of this large inflow of guests, addresses and Bible readings fill up the intervals between the convocations. As early as the first of May parties seeking accommodations can with difficulty obtain them, the accommodations are at least fivefold what they were when that first assembly was convened in 1880!

This "Saints' Rest," which unites many charms of Keswick, Mildmay, and Exeter Hall, affords a rare opportunity to see, hear, and come in contact with some of the men and women of the church universal, who, like John the Baptist, are "great in the eyes of the Lord." Taking the whole list of speakers since 1880, it may be doubted whether an equally varied and illustrious grouping of ministers and evangelists, theological professors and college presidents, bishops and benefactors of humanity, foreign missionaries and home workers, has been found on any other convention platform.

Noble free-will offerings have here been made from a few hundred dollars up to three thousand, which on two occasions was given to Bishop Thoburn's work in India, and ten thousand for the evangelization work in Chicago, and toward fifty thousand for the new auditorium opened in 1894, and holding twenty-five hundred persons.

We have given the Northfield Conventions prominence merely as a type of similar gatherings. The original purpose of them has somewhat expanded, until Northfield now stands for a sort of Ecumenical Council, annually meeting to consider the truths of the word and the claims of the work of God. Perhaps its present keynote is full as much *aggressive activity for Christ*, as anything; but this is largely owing to the strong personality of Mr. Moody himself, who is a born leader in active evangelism.

What grand occasions are these Bible Conventions for stimulating all that is good in thought, in love, in life-giving aims! Harrison Gray Otis, perceiving that Daniel Webster, while speaking in Faneuil Hall, had lost the thread of his thought and broken the continuity of

his utterance, sagaciously asked him a question, which touched the very quick of his being and at once roused to their full exercise all his giant powers. In such gatherings, somehow, a new impulse is constantly furnished, rousing to fullest exercise and exertion all the best that there is in the hearers; so that for the sake of such living impulses to new consecration and activity, such new inspiration in Bible study and incentive to prayer, many go far, and stay long, at no little cost. They feel as J. Lothrop Motley did, in college, that they can spare the "necessities of life, but not its luxuries." Here is illustrated Arthur Hallam's famous aphorism, that the "Bible is God's book because it is man's book, fitting at every turn and curve the windings of the human heart;" and many there are who at Northfield and Keswick have learned so to love this Word, that they feel toward it some such devotion as Michael Angelo did for the famous Torso of Hercules, when he not only went to the Vatican museum to sketch it from every point of view, but, when sight failed, begged to be led where through the touch of his fingers he might experience delight in contact with its symmetry.

Here believers get into touch with the men and women who move the world, and with God's Holy ones, some of them, like Burke, whom you could not meet under a porch, while waiting for a shower to pass by, without the conviction that you had met an extraordinary person.

We must not fail to note that the visits of Rev. F. B. Meyer, and notably of Prebendary H. W. Webb-Peploe, of London, and Andrew Murray, of Wellington, S. Africa, (who were at Northfield in 1895), have introduced into Northfield conferences the grand teaching of Keswick. Indeed, since their visit it has been felt that what America most needs now is an annual gathering where the specific truths, so magnified in the English Lake district, and so blessed to thousands of believers, shall receive prayerful attention. During the visit of Messrs. Murray and Webb-Peploe, the truth already taught by Mr. Meyer was so expressed, impressed, illustrated and enforced, that impressions were made which never can be forgotten, but what is of far more consequence, believers actually did so appropriate divine promises as to enter upon a new career of victory over sin and rest life by faith. The Jordan of a new Consecration was crossed, and the Land of Promise entered. "Keswick" is having its "clouds of witnesses" now in America also.

The Niagara Conference holds tenaciously to the study of the Word, and prayer, and there is felt to be a certain advantage in the restriction and limitation of its purpose. There is no encouragement given to those who have a "speech" to make or a "cause" to present, and who are sometimes the bane of spiritual gatherings.

Pastor Archibald G. Brown, lately visiting Boston, was asked to give some account of his work in London, and his narrative was thrilling. He attributed any success he had enjoyed to two things: *dependence on the Word and the Spirit of God*; on Sunday mornings he gives a Bible reading, and on Sunday evenings, a simple Gospel sermon, and yet he has baptized 6,000 believers in thirty years! No meretricious attractions of art, music, sensational oratory, or secular festivity. And Pastor Brown might have added, if his modesty had not forbidden, that through the East London Tabernacle, thus educated and edified by Bible teaching, a work has been done for London and for far off lands, that any congregation might envy.

THE MORAVIAN MISSIONS IN LABRADOR.

BY THE REV. PAUL DE SCHWEINITZ, NAZARETH, PA.

Labrador is probably the most inhospitable country in which the Moravians have established missions. Altho the stations lie farther south, as far as parallels of latitude are concerned, than those on the neighboring coast of Greenland, or those in Alaska, the other sub-polar mission provinces of the Moravian Brethren, yet peculiar climatic conditions make Labrador probably a more heroic field than either of the other two, *i. e.* as far as contests with the natural elements are involved.

Labrador was discovered by the Cabots in 1497, and was three or four years later given its name by the Portuguese. This has generally been interpreted as a sarcastic appellation, like "Greenland" for the iceclad coasts of the neighboring continent, or the "Friendly Isles" for the islands inhabited by cannibals in the South Sea,—Terra Labrador being understood to mean a "cultivable land." However, it may also signify a "land of laborers or slaves," indicating that the Portuguese, who have always been slave-dealers, at once cataloged the aborigines as suitable for slaves. But whatever be the signification of the name, the land itself is hopelessly barren, strewn with boulders, with scarcely enough subarctic vegetation to furnish subsistence for the fur-bearing animals, which are the only source of income to the natives and traders in this icegirt land.

It is a huge unwieldy-shaped peninsula, bounded on the west and north by the Hudson Bay and Hudson Straits, and on the east and southeast by the Atlantic Ocean and the Gulf of St. Lawrence, being tacked on to the mainland along the northern boundary of the Province of Quebec. Newfoundland lies off its southeastern coast, and the inhabited eastern and southern districts of Labrador are supposed to be under the jurisdiction of Newfoundland, but practically there is no government at all, the natives and southeastern halfbreeds being a law unto themselves, except in so far as they have been, and are, controlled by the Moravian missionaries. Little is known of the interior. A few years ago some Americans penetrated to the Great Falls, and described their discoveries in the *Century Magazine*. Some remnants of Indian tribes are found there.

Our present interest lies in the narrow strip along the east coast. Here are found the Moravian mission stations, and the Moravians are the only ones carrying on missionary work in this dreary land. The southernmost of the stations lies on about the same parallel of latitude as Edinburgh in Scotland, and all are found between the 55th and 60th parallels of north latitude, but owing to the polar currents sweeping down from the Arctic Ocean along the coast, the land is rendered

entirely barren, with but a brief summer and a long, dreary, bitter cold winter, when the thermometer registers occasionally 70 degrees below zero Fahrenheit, and 30 degrees below is considered normal. The bays, which indent the coast in great numbers, are often frozen over from November until May. One wonders how even the sparse native population manages to subsist. Indeed one may say: it don't, for famines are of not infrequent occurrence, and epidemics, rendered fatal by lack of proper nourishment, often more than decimate sections of this ill-favored land.

Those not filled with the spirit of Christ can scarcely be blamed for asking, whether it is worth the heroism it has cost, and costs, to strive to evangelize this miserable people.

But the Moravian brethren held, and hold, that heaven would be incomplete, if there were not some redeemed ones there from these dreary shores of frozen Labrador. The very wretchedness of their condition appealed with irresistible power to the warmhearted Moravian pioneers, and they knew that souls saved from such wretchedness would prove a very precious part of the reward of the Lamb's sufferings. The Lamb, Who had conquered, and Whom they followed, had purchased these miserable Labrador Eskimos with His blood, and they went, and go, to bring home to the Lamb that was slain His own. That was the spirit that led to the inception of the Labrador mission.

The natives are Eskimos, and were originally even more debased than their relatives on the Greenland coast. In their heathen state they were filthy, repulsive, treacherous, cruel, and murderous. They subsisted almost exclusively by fishing and hunting; the latter eventually forming a basis for trade.

In the course of time there has grown up a mixt population of whites and halfbreeds in the southeastern districts. The fisheries are quite valuable, and in the summer months are frequented by fishermen from the Canadian provinces in large numbers.

As stated, the land was discovered in 1497, but being so desolate little interest was taken in it. In 1669 the Hudson Bay Company took possession of it under the sweeping charter granted by Charles II., and it continued under their exclusive jurisdiction until 1863. They used these rights purely for the purposes of trade, establishing a few forts and trading posts, and doing nothing whatsoever for the natives, whom they considered scarcely better than a superior kind of animal, valuable merely as a catcher of other animals, whose fur had a commercial value. Altho the members of the Hudson Bay Company were nominally Christians, they did nothing for the evangelization of the Eskimos, and, in fact, utterly refused to allow the Moravians to make any mission settlements in the neighborhood of their trading posts.

But the Lord was preparing His messengers to bring tidings of sal-

vation to even this remote corner of the earth. The "apostolic succession" is often transmitted through devious channels. The mate of a Dutch ship, John Christian Erhardt, came in contact on one of his voyages in 1741 with Frederick Martin, the Moravian missionary among the negro slaves in the West Indies. The Gospel message for the slaves was sufficient for the conversion of the Dutch sailor, and Martin transmitted the apostolic spirit to Erhardt. Subsequent voyages brought him to the Moravian mission stations among the Eskimos in Greenland. Far from having his apostolic zeal quenched by witnessing their trials, and by seeing the utter repulsiveness of those stolid northern people, he writes, that there has been engendered in him "an amazing affection" for those debased Eskimos, and he prays, that the Savior may choose him to be His messenger to these people.

About this time Matthew Stach, the Greenland pioneer, returned to Europe with Lawrence Drachart, and they seconded Erhardt's appeal, and urged Zinzendorf to authorize a mission to the Labrador Eskimos. Finally, in 1752, some members of the London Moravian congregation fitted out a ship and sent Erhardt at the head of a body of missionaries. On July 31, 1752, he landed four missionaries at a place called by them "Nisbet's Harbor," while he went farther north along the coast. But the Labrador mission, like so many others, had to be begun in blood. Erhardt landed with an additional party of five, and, as was afterwards learned, all were foully murdered by the Eskimos. The ship hastened back to the other party, and the skipper begged them to come home with him, as he did not have enough hands to navigate the vessel.

This disastrous outcome did not deter the Brethren from making further attempts, altho they were compelled to allow some time to elapse, in order that they might be able to adopt better tactics. Jens Haven went to Greenland in 1758, and spent six years there, thoroughly mastering the Eskimo language, and acquainting himself with their habits and customs, and adopting, as far as possible, their manner of life and dress. Then, in 1764, thus equipped he went to Labrador as an Eskimo coming to Eskimos, and thus succeeded in gaining a friendly reception. He returned in 1765 with Drachart, but difficulties with the Hudson Bay Company and other reasons prevented the establishment of a mission station at that time.

The Brethren were not to be defeated, however, in their purpose. One must admire the courage and determination of these pioneers. All they wanted to do, was to be allowed the privilege of bringing the Gospel to a debased people at the risk of their lives, and at best under conditions which robbed life of all earthly comforts. Yet they met with constant opposition from the nominally Christian authorities at home. With indomitable energy they overcame all obstacles in England. Men labor thus to gain wealth or selfish ends; these did it in

order to gain the privilege of laying down their lives, if needs be, in Christ's service.

In 1741 Bishop Spangenberg had organized, in London, "the Society for the Furtherance of the Gospel." This society now took hold of this mission. They determined to secure a grant of a hundred thousand acres along the coast of Labrador, so as to be absolutely secure from the interference of the Hudson Bay Company or others, and to endeavor to support the mission by trade. But for a long time they could not get the needed concessions. Here, again, a strange chain of providential circumstances helpt to overcome the opposition. A marauding party of Eskimos was captured in the neighborhood of one of the southern forts in Labrador, and some of the captives sent to England. One of these, a boy, Karpik, was sent to the Moravian school at Fulneck, where he became a Christian, and was baptized. Thus the first fruits of the Labrador mission, paradoxically enough, were gained in England. Unfortunately he died the next year, 1768. The mother of the boy, Mikak, was another one of the captives, and she remembered a prayer which Haven and Drachart had succeeded in teaching her during their brief sojourn in Labrador in 1765. She came in contact with a number of persons of rank, and excited their compassionate interest, so that, just as the negro Anthony at the court of Christian VI., of Denmark, became one of the causes of the inception of the first Moravian mission to the negro slaves in the Danish West Indies, the Eskimo, Mikak, among the curious nobility of England helpt to overcome the opposition to the Labrador mission. More than that; she was sent back to her home, and, resplendent in European finery, given her by the Princess of Wales, made a deep impression upon the natives, and tho herself unconverted as yet, prepared them to give the missionaries a favorable reception.

On May 3, 1769, the desired concessions were secured from the Privy Council. The following year Haven and Drachart made another exploratory tour, and then in 1771, at the head of a little missionary party, they left England for the actual establishment of the mission. After a tedious voyage of three months, beset with many perils incident to navigating in chartless waters, anchor was finally cast off the coast of Labrador on August 9th, 1771, and the first mission settlement begun, receiving the name of "Nain."

All the materials for the home of the missionaries had to be brought on the ship from Europe, which is likewise true of all the subsequent stations founded. Altho the land was granted the mission by the Crown, yet it was purchased in all due form from the natives, and a solemn treaty of eternal peace made.

While the mission was thus establisht, and friendly relations with the natives instituted, the work was only begun, and the real object seemed almost impossible of attainment. Many privations had to be

endured. Communication with Europe could be had only once a year, when the mission ship arrived, and in the meantime the missionaries were cut off from all supplies and help of every kind. It was likewise exceedingly difficult to exert any permanent influence upon the natives, for when winter came they scattered in all directions to carry on their hunting, so that all good that seemed to have been done was obliterated before they came back again. Journeying after the natives was fraught with great peril, as it had to be done in small open boats in summer, and with dog-sleds in winter. Two missionaries lost their lives on such a tour, and marvelous escapes without number have ever marked the long history of this perilous and heroic mission. The ice that bound the hearts of these uncouth people of the North seemed to be harder than that which encrusted the rugged shores of their isolated land. The latter, after all, yielded to the summer's sun, but the former, summer and winter, refused to be melted by the warmth of even a Savior's love, presented with untiring zeal by devoted and self-sacrificing missionaries, whose own hearts glowed with the constraining love of Christ.

But finally the change came. On February 17, 1776, after nearly five years of unrequited labor, the first convert was baptized, and he was a notable one, the great "Angekok," or sorcerer, medicine man, Kingminguse, who, at his own request, received the name of Peter. Not so very long after this, the aforementioned Mikak and her husband, Tuglavina, likewise submitted to Christ. He had been a notorious Angekok, guilty of the most revolting crimes, and had even made an attack upon the missionaries themselves. Thus a slight beginning was made.

Early in the history of the mission it became evident that, owing to the scattered state of the natives, it would be necessary to have several stations. The influence of the Hudson Bay Company confined the missionaries, however, to a narrow strip along the eastern coast. Overcoming many obstacles, a second station was founded 150 miles north of Nain, on an island near the coast, called Okak, 1776. In 1782 a third station was founded 150 miles south of Nain, which the Brethren called Hopedale. Various difficulties prevented the founding of further stations until 1830, when Hebron was started 100 miles north of Okak. In 1865 Zoar was begun between Nain and Hopedale, and in 1871 the sixth station, Ramah, 50 miles north of Hebron, in order to reach, if possible, the remaining heathen. In 1894 Zoar had to be given up, owing to sad difficulties with some insubordinate natives, but the natives in the neighborhood will be reached from Nain and Hopedale. In place of Zoar a new mission was founded in 1896, 50 miles south of Hopedale, called Makkovik, the purpose of which is to reach especially the halfbreeds and settlers, who have been without any spiritual care other than the missionaries could give them in fleet-

ing visits made at great peril in the winter time. Thus the extreme distance between the southernmost and northernmost stations is about 500 miles. It is hoped that a seventh station, still farther north, may soon be founded, and thus the few remaining heathen be gathered in.

Up to the beginning of this century the work was exceedingly discouraging, but in 1804 a blessed awakening began. It commenced at Hopedale, was carried by some eager converts to Okak, and thence up and down the coast. Since then the work has progrest with many ups and downs, but none the less slowly and steadily forward, until now, with the exception of a few heathen in the extreme north, the country may be said to be practically evangelized.

If space could be given to it, many acts of heroism could be recorded. Such victories are not gained at a slight cost. The devotion of the missionaries has been especially tried in times of famine and pestilence, which, in spite of improved conditions, still occur ever and anon. Only two winters ago more than half the population of Nain was swept away in a terrible epidemic, which sad time was crowded with pathetic and heroic incidents.

In spite of the fact that Labrador is attacht by land to the Canadian province of Quebec, the intervening iceclad highlands have thus far proved an impassable barrier, and the only communication with the outside world has been by means of the mission ship from London. Latterly Dr. Grenfell of "the Mission to Deep Sea Fishermen" has visited Labrador in summer, and the ubiquitous tourist has actually succeeded in getting there too.

But during all these 126 years the work has been carried on solely by the mission ships of the "Society for the Furtherance of the Gospel." The expenses of the missions have been borne largely by trade carried on by this society, but this has not been an unalloyed blessing. The society in this period has owned nine vessels, four of which have borne the name of *Harmony*, and it is now striving to raise funds for a fifth *Harmony*. In all these 126 years of navigation in those treacherous and dangerous arctic waters not a single shipwreck or serious accident has happened to the mission ship. During the last voyage it was struck by an iceberg towering high above the masts of the vessel, but again escaped destruction. This is certainly a most remarkable record, which may reverently be ascribed to the overruling providence of God.

There is something very pathetic in the thought of that little band of patient missionaries on that bleak coast waiting with longing hearts for the advent of the *Harmony*. It can only remain a few days at each station, and then for a whole year they are shut out from all communication with their kindred. Each time it returns, it carries with it some precious children whom parents have had to give up to be educated, and whom they may perhaps never see again.

Separated by 100 miles or more from the nearest station by country that can only be traversed with considerable danger, the missionaries stand very much alone. Nor can much enthusiasm be aroused by numbers, for the natives are but few.

Unsere Reis durch Schnee und Eis
Geht auch um *eine* Seel allein—
Our journey through snow and ice
For but *one* soul as the prize,—

they sing in one of their hymns, and it is an apt characterization of their labors. But that is the highest test of devotion to Christ, to remain loyal and zealous when there is no outward spur to enthusiasm. Yet in spite of the depressing character of this field of labor, there has never been a lack of laborers, and in spite of all obstacles, the work has been so successful that, as said before, the east coast of Labrador may be looked upon as almost completely evangelized.

In this rapid survey we have not been able to say anything about the labors of translating the Scriptures into this terribly guttural language, which the missionaries themselves had to first reduce to a written form.

It is hoped that this narrative may reinforce the now well-known truth, that there is no people so degraded, so dull and stupid, that the Gospel can not reach and redeem them, and that there is no country so dreary, no land so desolate, no people so repulsive, that devoted followers of Christ will not go to.

May this story of the Labrador mission be an encouragement and an inspiration in some measure, at least, both to those who are being sent into heathen lands, and to those who are sending them.

Altho Labrador is practically evangelized, there is yet much genuine mission work to be done in gaining individual souls and, as the Labrador trade is no longer profitable, and as the emergency caused by the need of a new ship, and the founding of a new station is very great, there is at this present time an urgent need of funds.

There are at present thirteen married couples, and two single brethren holding their lonely watch scattered along 500 miles of the bleak Labrador shore, and they have in their charge 1,359 souls.

MISSIONARIES' TRIALS.—I.

THE TRAGIC DEATH OF THE INTERPRETER.

BY REV. EGERTON R. YOUNG, TORONTO, CANADA.

Many and varied are the hardships and difficulties that have to be bravely met by the missionaries of the different churches, who for Christ's sake, and the love of souls, leave the comforts and blessings of home, and go to far-off lands to preach the glorious gospel of the Son

of God. Among the difficulties that have to be faced at the very beginning of their career, is the strange and often barbarous language of the people to whom they go to preach the Gospel. Apply themselves as they will to the mastery of this new language, sometimes long years must elapse ere they can fluently preach in it to the people. The result is that the missionary is entirely dependent upon his interpreter for the correctness with which his message is given to the people. Some of these interpreters have been called "interrupters," and some of them are indeed very trying to the missionaries. Others are just the reverse. I can call up some in my own experience, who were not only gifted in the knowledge of the different languages, but were men of such spiritual power that there often seemed a most blest influence to attend their words, as they received them from me in English, and then, with such marvellous power, preached them to the people in their own tongue.

A gifted godly interpreter, full of zeal for souls and anxious to make the words of the missionary the power of God unto the salvation of the people, was indeed a blessing and a benediction. Of such an one am I to write. His Christian name was Joseph Hasselton. What his long Indian name was has escaped my memory, but he cared not to be called by it after he became a Christian. And so as Joseph Hasselton he was ever after known. He was born and lived to young manhood in paganism. He believed in a good spirit and in a bad spirit, and was early taught that while the good spirit loved us, yet he was so taken up with his own affairs, as to care but little for us, but the bad or malignant spirit was ever on the lookout for some excuse to do us harm. Hence it was necessary to propitiate him by sacrifice, and so the worship of his people had really degenerated into a kind of devil worship. This brought them no comfort or peace of mind, and so they were miserable as they literally sat in "the shadow of death."

When Joseph Hasselton was nearly grown to manhood, his village was visited by a missionary with a Bible. What he had to say to them filled them with astonishment and surprise. To hear that the good spirit did really love them, was indeed news to them. And when told that this love was so real and tangible, that it had showed itself in his giving his only Son to die for all nations, white, black, and red, seemed at first to them absolutely incredible.

However, under the faithful and repeated preaching and teaching of this devoted missionary, Joseph Hasselton gladly accepted this good news as true, and boldly renounced his paganism, and became an earnest, devoted Christian. None of his family followed his good example. While his mother did not try to discourage him in the course he had taken, some of the other members of the family were very angry with him for leaving, as they said, "the ways of his fathers, as tho he was better than they."

At length, their treatment became so harsh, that Joseph decided to leave the village and go elsewhere. So for some years as he traveled to different places, and met Indians speaking different languages, partly out of curiosity, he began to try and master their language, and found that he could acquire a new language very easily. This is a gift that some persons possess in a remarkable degree, and Joseph Hasselton was one thus gifted. Little did he imagine as he wandered about from tribe to tribe, mastering the various languages, until he could speak ten of them fluently, that he was being providentially fitted for the career that was before him. In addition to mastering Indian languages, he associated as much as he could with English-speaking people, principally the white servants of the great Hudson Bay fur trading company. Thus, before long, he was able to talk English as well as the rest of them.

Not long after this, a devoted, courageous missionary, the Rev. James Evans, came into that country, and began some most successful missionary work. He found that in order to attain to the highest success, he must be on the go most of the time. In summer he traveled on the great lakes and rivers, principally in a birch canoe, manned by two very skillful Indians. Often they had to sleep out on the rocks, or in the forests in the drenching rains, or chilling blasts. Sometimes wild beasts assailed them, and they were "in perils oft," from these as well as from savage men. They carried their guns and lived on what they could shoot as they hurried along. This meant sometimes abundance, and sometimes nothing.

In winter, they harness up their sagacious dogs, and with them attach in fours to their sleds, they pusht on through the country for some thousands of miles each winter. They had many hardships. The cold for weeks and months together was sometimes terrible. They found no friendly home open to receive them, when night overtook them, but out there in the bitter cold in the "forests primeval" they had to dig a hole in the snow, gather some dry wood, make a fire, cook their supper of fat meat, then after prayers they rolled themselves up in blankets and fur robes, and there in that wintry open place, they slept, or tried to sleep, with the temperature sometimes fifty or sixty below zero.

On these journeys Mr. Evans had as his companions Joseph Hasselton, and generally another godly Indian, by the name of Henry Budd. They visited many places, that up to their coming had never seen a missionary, or heard the story of God's great love in the gift of His Son. In all the services, Joseph Hasselton was of very great service to the missionary. Not only did he accurately and zealously translate the words of Mr. Evans, but also did he, because of the intense love he had for the unsaved, frequently hold services on his own account, and abiding good often resulted. Thus he traveled for years

with Mr. Evans, the peerless missionary, and some of the most successful missions of to-day are those that were begun by them long years ago.

Very sudden and tragic was the end of the career of this most successful and godly interpreter. Mr. Evans, with Joseph Hasselton as his interpreter, had already established a successful mission away north in the regions of the Athabasca and McKenzie River country. For all his Indian converts he had translated portions of the Word of God, and printed them in very interesting syllabic characters, which he had himself invented for the purpose.

Hearing that some priests who would refuse to allow the people to read the Word of God in their own language, were trying to get into his distant mission, Mr. Evans resolved, if possible, to anticipate their coming to the injury of his Indian converts, by taking another route than that selected by the priests, and, if possible, being there on the ground when they should arrive. So with Joseph Hasselton and another godly Indian, whose name was Oig, Mr. Evans started on his long perilous journey, which would occupy them for many weeks. They traveled in a light canoe, that could be easily carried around many portages in that wild rough country. They could not take much food, but they had their guns and ammunition, and so lived on what they could shoot as they rapidly journeyed on. Sometimes they shot a wild goose or duck. These were very good. At other times the best they could kill were the muskrats in the marshy places, these did not taste so well. Thus their bill of fare varied from bear's meat to beaver's tails. But they were well and strong, and so in good spirits they hurried along with high anticipation of being a great blessing to the young converts at the distant mission fields.

Very early one morning while paddling along with the current in a great northern river, Joseph Hasselton, who was in the front of the canoe, said: "I see some ducks in the reeds near the shore. Hand me the gun." This was good news, as ducks were better than what they had been eating lately, and so it was resolved to try and shoot some of them. At the time Joseph asked for it, the gun was in the stern of the canoe, and the man sitting there as he picked it up to pass it forward to Joseph, foolishly pulled back the trigger. Mr. Evans, who was sitting in the middle of the canoe while anxiously watching the ducks, reached back his hand and received the gun from Oig to hand it on to Joseph. Not knowing that the gun was cocked, he brought it forward with the muzzle pointing to the front. In doing this, the trigger unfortunately struck against the cross-bar of the canoe, called a thaft, and went off. The heavy charge of shot entered into the head of the good man sitting in the front. He was just able to turn and look into the eyes of the agonized missionary, and then fell over dead. The two survivors were wild with grief. It was an awful acci-

dent. The loneliness of their surroundings made it so much worse. Here they were a couple of hundreds of miles from the nearest settlement. There were none to whom they could tell of their dreadful sorrow. None were within long days' journeying who could sympathize with them. It was indeed a terrible ordeal through which they had to pass. In such a boat as a frail birch canoe, it was an utter impossibility to think of taking the body back to the distant mission-field, and so there, when their first great paroxysm of sorrow was over, they made a grave in the wilderness, and reverently they laid him away. No use now in going on, and so they returned to their homes.

When the sad news circulated through the village, great, indeed, was the sorrow. It seemed as if every family had sustained a personal loss. The place was indeed a Bochim, for the weepers were everywhere. Not only was their mourning for the loss of the devoted interpreter who was so universally loved, but there was consternation in the hearts of all when it became known what the missionary had resolved to do. He seemed crushed and broken with his great sorrow, and bitterly chided himself for what he called his great carelessness and stupidity in handling that gun.

After mourning over this sad event for some days, he resolved to go and give himself up to the avengers of blood in the tribe to which Joseph Hasselton belonged. As we have stated, they were yet a wild pagan tribe, and "life for life" was still their motto. They lived far away, and it was a difficult route to their land. In spite of all the pleadings and protestations, Mr. Evans resolved to go and put himself into their hands to do with him as they thought best. Arranging his affairs at the mission, and bidding farewell to his broken-hearted family, he started on his lonely journey, knowing not what would befall him.

When after many hardships he reached the distant village, he inquired for the wigwam of the relations of Joseph Hasselton. Being directed he walked into it, and sitting down on the ground he told them that his heart was broken, and then he candidly gave them all the circumstances of the sad accident that had resulted in the loss of their relative. Strong, angry words were uttered, and weapons drawn, but Mr. Evans was utterly careless of what might happen. So deprest was he, that he felt he would not make the slightest effort to save his life, and so there he sat on the ground in that wigwam while the fierce controversy raged round him. The hot-headed brothers who once persecuted Joseph for becoming a Christian, now seemed, as the avengers of blood, very zealous to kill the man who had accidentally shot him. The heated discussion was abruptly ended by the aged mother, who, while deeply moved by the news of the death of her son, had been watching the missionary and had observed the deep sorrow of his heart. Springing up from where she had been sitting on the ground,

she went over to the broken-hearted man, and putting her hands on his shoulders she said: "He shall not die. There was no evil in his heart, he loved my son. He shall live and shall be my son in the place of the one who is not among the living."

This settled the matter, and so with all their Indian ceremonial, he was taken into the family in Joseph's place. An Indian name was given to Mr. Evans, and with them he tarried some days. Then kissing him they sent him back to his family and his work. As long as he lived, he was as far as possible all that Joseph had been to them. Everything that he could afford was sent to the aged parents, and thus they were kept comfortably by the tangible evidences of the love of their adopted son.

Mr. Evans never fully recovered from the terrible shock he received at this tragic death. Still he toiled on and was in labors if possible more abundant. Nevertheless the great sorrow of his life was with him, and one night not very long after, while sitting in his chair talking to a friend, the messenger came, and "he was not, for God had taken him." And once again the devoted missionary and his faithful interpreter were united.

THE TRANSFORMATION OF UGANDA.—II.

BY REV. T. A. GURNEY, M. A., LL.B., LONDON, ENGLAND.

Matters in Uganda came to a climax in May, 1886, when Mwanga himself attackt a Christian boy in his court with his spear, and sent him forth to execution, following this up with orders that all Christians should be killed. Many hid till the storm past by, but some openly avowed their faith. Munyaga Robato, the man who recovered Hannington's Bible, was seized in his house, but told his murderers that he would offer no resistance, and was flung into the flames after terrible mutilation. Alexandro went boldly to the Court and confest himself a Christian. Nua, the blacksmith, pleaded with his gaolers to accept Christ, and begged the life of cattlestealers imprisoned with him, because they were not ready to die. Kidza prayed for his master, the fierce executioner Mujasi. Some were thrust into the stocks. Thirty-two were burnt at one time. Even the executioners owned to Mwanga that the Christians did not die like other men. Yet boys and women, as well as men, came still for baptism, and were received into the ark of Christ's Church in the deep shadows of the night.

Gradually the storm past away. But it left its permanant impress behind. Mwanga had fought Christianity with all his might by his torturers and he had failed. Henceforth its complete victory

over Uganda was a mere question of time. The Infant Church came forth from the ordeal stronger than ever, tho its strength was not yet to appear. The whole Christian world had been thrilled with the story of the martyrdoms, and not only England, but even remote mission fields, such as Tinnevely, sent their offerings of help. But a season of apparent weakness was yet to follow. For a year Mackay was left alone, sometimes, brave man as he was, "shedding tears like a child." Meanwhile Mwanga went from bad to worse. Heathenism was not to die without one more supreme struggle directed both against Christians and Moslems for the mastery. The worship of Lubare, the heathen deity of the Lake, with its holocausts of human sacrifices, was to be restored. And with a view to this the power both of the Cross and the Crescent must be finally crushed. The actual plot consisted in the announcement that Mwanga had determined to destroy the worship of Lubare by attacking a certain island in the Lake which belonged to its priests, and a summons was issued for all the Christian and Moslem chiefs to embark with him in canoes for this purpose. It reminds one of Jehu's subtle attempt to destroy the prophets of Baal. Upon landing on the island the canoes were to be withdrawn, and the chiefs and their followers left to starve. But the plot was discovered; the chiefs already enraged by Mwanga's growing exactions refused to embark, and Mwanga was dethroned. A compact was formed between Christians and Moslems, and Kiwewa, his brother, was placed on the throne. Thus perished the last serious attempt of heathenism to destroy Christianity in Uganda.

The compact was not kept, and before long it became apparent that Kiwewa was really in the hands of the Arabs, and the Christians were driven by the Moslems into exile. Even before Mwanga's expulsion Mackay had retired to the south of the Lake in the hope that this step would allay prejudice, and Gordon and Walker had taken up the work in Uganda. Another noble life, that of Bishop Parker, Hannington's successor, was laid down at Usambiro through fever. The mission premises in Mengo, the capital, were destroyed, and the missionaries huddled forth almost without clothing, and, with near peril of shipwreck, they joined Mackay. The Christians retired to a country west of Uganda. For a time it seemed as tho the mission were blotted out. Where idolatry had failed, the False Prophet seemed to have triumphed. For many months scarcely a word was heard of the mission which had once thrilled the world with its heroism. And when the message of its victory came, it burst upon the Church in the most startling way, and came from the lips of the very man who had by his challenge led to its foundation.

The expedition of Stanley in search of Emin Pasha had reached in the autumn of 1889 the shores of the Albert Edward Nyanza Lake, and Stanley was in some doubt as to their future course seaward. To

the north lay Uganda, with its half a million spears and 2,000 guns. Every preparation was, therefore, made for difficulties, and all were on the alert. Just at this critical juncture, there suddenly appeared in camp a band of men in cotton dresses, spotlessly white, as well clothed as any of the tidiest natives of Zanzibar, intelligent, diplomatic, and sober, who announced to Stanley that they were the Christians of Uganda, and that they had come to ask him to restore, with their help, Mwanga, who had become a Christian. Stanley himself, has left on record the surprise and pleasure with which he heard, after listening to the details of the revolution, that the persecuted Christian Church had become in 12 years from its commencement a political power so strong as to be able to depose the most powerful King in Africa, and to hold together against all possible combinations. But this was not all which he learned. He noticed that when they returned to their huts, they had little books which they drew out of the long folds of their dress, and lay on the ground reading. These were the Gospels and Prayer Books, which Mackay and Ashe had printed for them. As he listened in camp to the stories of the martyrdom from the lips of the converts, Zachariah and Samuel, it recalled to his mind the days of Caligula and Nero, and the Christians of early Rome. Thus the world first learnt of the triumph of Christ in Uganda.

It was not long before Mwanga was restored, mainly by the instrumentality of the Roman Catholics, with whom he had been in exile. But battle after battle was fought, before Kalema, the brother of Kiwega, who had succeeded him, after murdering all his relations, was driven forth. In this struggle many perisht, who had been arch enemies of the faith before. Eventually, Mwanga succeeded, and the missionaries returned with him. But not Alexander Mackay. Just once the veil is lifted, as Stanley's expedition comes to Usamiro, and we see, with Mounteney Jephson at parting, "that lonely figure standing on the brow of the hill, waving farewell to us." Soon after, stricken with fever at Usamiro, he is called away to his high reward, after 12 years of unbroken service in the cause of Christ, and of Africa, not living to see the success, so soon to crown his work. In the "Westminster Abbey of Central Africa, the quiet God's acre at Usamiro, his body lies side by side with that of Parker and others."

A new danger arose to confront the mission just when all these difficulties seemed overpast. This was the disturbing effect of the coming, and of the threatened withdrawal of European influence. Krapf had written long years before as the result of his experience, "Expect nothing, or very little, from political changes in Africa." The mission was about to prove the literal truth of these words. Whilst these events were happening in Uganda in 1888 and in 1889, intense excitement was prevailing in Europe over the partition of

Africa. The Imperial British East African Company had been founded in 1888, and already Germany was trying her best to steal a march upon England in the possession of the Nyanza highlands. Dr. Peters at the head of a German expedition, had actually marched into Uganda, and concluded a treaty with Mwanga, the Uganda was regarded as in the British sphere. The Anglo-German agreement prevented a serious breach by the partition of the two spheres. During these disputes Captain Lugard marched with a small force into the country, as the representative of the British company, in December, 1890. About the same time the first bishop, who had actually reached Uganda, arrived. In spite of the troubled times which were just over, Bishop Tucker saw wonderful tokens of God's blessing upon the work. On his first Sunday in Mengo, he preached in a church built by the natives themselves of huge logs of timber, covered with grass, holding 4,000 people, to a crowded congregation. But the Company who were now the one safeguard for the peace and progress of the country, were in difficulties, and were doubtful as to holding on, and the British Government declined to take any responsibility. On Captain Lugard's return from a six months' tour over the neighboring provinces at Christmastide, he found the astounding news from home, that the Company contemplated an immediate withdrawal from Uganda. He traces in his notes, made at the time, the immediate consequences of such a step, stating among them the complete annihilation of the Protestant mission, and the swooping down of the Mohammedans afterward upon the Roman Catholics. "It is folly," he writes, "to talk about a temporary retirement, and resuming the good work I have done here. Well, if it is indeed to be done, there is a cruel wrong to be done! Hundreds, nay thousands, of lives may be sacrificed, and the blood must lie at someone's door. I have my orders. Not mine to reason why; not mine to make reply; some one has blundered." Captain Williams, who was with him, was equally amazed, and decided, rather than give up, to spend his private fortune, "every penny he had in the world, sooner than consent to break faith by leaving the country after our pledges of protection." A few days after, in January, 1892, a second letter followed, announcing that money had been privately subscribed, to continue the Company in Uganda for another year. The history of the Company's rule, by Macdermott, makes no mention of the way in which that money was forthcoming, in answer to special prayer. At the annual Gleaners' meeting, in Exeter Hall, on November 1st, 1891, it was announced that, if £40,000 (\$200,000), the cost of maintaining the Company representatives in Uganda for a year, could be raised, the order for withdrawal would be repealed. Members of the Company and friends would raise £20,000, if Church missionary supporters could raise £20,000 more. After solemn words from Bishop Tucker, who was in England at the time, and prayer,

people were invited to send up promises. A promise of £500 was soon followed by £5,000, and these by a variety of other gifts. One wrote, "My four freehold plots of ground shall be given for Christ;" another promist a gold watch; another a bag of rupees, then a second £500, and other sums which made up the total to £8,000, which was swollen to double that amount in the next few days. From that moment Uganda was saved. Not, however, till after Lugard's return, and Sir Gerald Portal's mission, did the British Government proclaim, in April, 1894, a protectorate over Uganda. From that time Mwanga, has ceased to be monarch except in name.

In order to realize adequately that progress, we must carry our minds back to that first scene in the days of Krapf, and view it in all its aspects. Africa unknown, untraversed, uncared for then. Africa to-day the central point in the policy of European nations. Uganda not even heard of, and, when first seen, reeking in bloodshed, ruled by Arab slavers, oppressed with perpetual warfare. Uganda now, under England's protectorate, slavery abolished by the request of a great majority of the chiefs, the Pax Britannica established, the roadway for 800 miles from the coast to the Lake completed, the railway which is to unite it with Mombasa and the outer world actually begun. Then as we pass on, the first glimpse to English Christians of mission possibilities in Stanley's challenge, the little band of eight, two only of whom really reached their destination, the heroic endurance of Mackay, a living martyrdom, and of Hannington in the martyrdom of death, the loss of missionary after missionary, the great persecution with its witness to the power of Christ. To-day, the mission which has passed through those very reverses to its golden harvest time, the king himself a reader, the great chiefs its warm supporters and actual evangelists, the faith which could not then find room in Uganda to live, now spread abroad as a missionary faith into all the surrounding provinces, and the great church in the capital the mother of many churches. No Christian writings for Uganda when Mackay arrived. Now the Gospel not only in Swahili, but the whole Bible in the tongue of Uganda after many previous versions. Immoralities publicly allowed in the court itself and the great national assemblies scenes of cruelty and vice then. Law, order, dignity, and decorum conspicuous to-day. Women passed from hand to hand then like chattels in payment of debts and fines; womanhood so respected now that even English ladies can live and work in the country safely amongst their Waganda sisters. The sometime murderer of Hannington now the sorrow stricken king, joining with his nation in the great thronged church of the capital to do honor to his bones on their arrival. Then a little later the church in exile, the mission a failure, the missionaries themselves withdrawn. The church to-day organized in church councils, possessing its ordained ministry, thrusting forth its own

missions into surrounding heathenism. We begin to wonder whether, like Rip Van Winkle, we have been in some magic sleep. Or compare it even with the picture five years ago ! Europeans wrangling over Uganda, the Company about to leave, the nation itself torn with the bitterest civil strife, the whole work so carefully planned for years in danger of being wreckt by a foolish mistake. To-day order, security, peace, unity under accomplit British rule. And those who have helpt towards this grand consummation, most of them utterly unconscious at the time, towards what result their efforts were carrying them. It is wonderful, passing wonderful, for it is the very finger of God Himself.

But the figures just to hand from Bishop Tucker, are perhaps the most wonderful of all. They tell in carefully prepared tables of 57,300 readers, scattered over 16 provinces ; of 321 churches, with a church accomodation of 19,751 ; of a church attendance of 25,300 on Sundays, and of 6,300 on week days ; of 192 teachers sent forth with commendatory letters, and recognized as qualified Church Council Teachers, and of 533 teachers recognized and approved either by their own local church council, or by the central council. There are 22,972 "Mateka" readers, who are being prepared in the elementary teaching of the creed, the Lord's Prayer, and the Ten Commandments, and 20,586 "Gospel Readers," being actually prepared for Christian baptism, 35,743 New Testaments and Gospel portions have been purchased. The number of baptized Christians already reaches 6,905, and 2,591 Catechumens are being prepared, whilst 2,500 of these join in the Lord's Supper. What would Krapf, what would even Alexander Mackay say to these figures ? The "Great African Fortress" has been taken, at the cost, as Krapf foretold, of many lives. The chain of light will soon girdle the zone of Africa from her eastern to her western shore.

PERSIAN MOHAMMEDANS AND MOHAMMEDANISM.—II.

BY ROBERT E. SPEER.

What the morals of the ancient Persians were, we do not know. As Sir John Malcolm justly observed, "The historians of that nation never write of common men; and it is, perhaps, unfair to judge of the mass by what we find recorded of their kings and heroes. If we should, the sentence would not be favorable. . . . If their example was generally followed, the morals of the Persians can not have been much better than their government and laws." (Malcolm's "History of Persia," London ed., 1829, vol. I, p. 554.) The traditional view is

that "the Persian was keen-witted and ingenious, generous, warm-hearted, hospitable, and courageous. He was bold and dashing in war; sparkling, vivacious, and quick to repartee in social life. . . . He was self-indulgent and luxurious, but chary of debt. The early Persians were remarkable for truthfulness, lying being abhorred as the special characteristic of the evil spirit." (Barnes' "General History," p. 97.) At the time of the Moslem conquest, the Persians were scarcely "courageous, bold, and dashing in war," tho self-indulgence and luxury were conspicuous. Al Kindi quotes as referring to the delicacies of the Persians, the words of Khaled, the Arabian general, after the battle of Walaja in 633, "By the Lord! even if there were no Faith to fight for, it were worth our while to fight for these." (Muir's "Caliphate," London, ed., 1892, pp. 52 f.) The common people were then, as now, probably weary bigots and subjects, dreadfully content with that which they must of necessity endure. In any event, what single objectionable trait of the old Persians has Mohammedanism eradicated? It is sometimes claimed for Islam that it abolished intemperance and the use of wine. This is indeed the doctrine of the Koran. "They will ask thee concerning wine and lots: Answer, in both there is great sin and also some things of use unto men; but their sinfulness is greater than their use." (Sura ii, 216.) "O true believers, surely wine, and lots, and images, and diving arrows are an abomination of the work of Satan; therefore avoid them that ye may prosper." (Sura v. 92.) And yet some Moslems do not understand that the Koran forbids wine. They read sura, xvi, 69, "and among fruits ye have the palm and the vine, from which ye get wine and healthful nutriment," and understand with our "moderate drinkers," that only excess is forbidden. Islam, however, has undoubtedly discouraged the use of wine. It is doubtful, however, whether it can long continue to do so. Drunkenness has become a not uncommon vice, with its accompanying physical results on wives and sisters. There are wine shops here in Hamadan, patronized openly by Moslems. Drunkards stumble along the streets. The official class largely uses wine. At a dinner given recently in Teheran by a prominent Persian, a toast in honor of some member of the royal family was drunk by every Persian in wine. Our Moslem driver, as we left Teheran, had two whisky bottles from which he took unconcealed and frequent drinks. "Civilization," it must be admitted, has set the fashion for the "higher classes," while members of the Gregorian Church are the wine-sellers here. Let us accept our shame. Let Islam confess its failures. It has been unable to wait for the heaven which Mohammed described, "A picture of the Paradise which is promist to the God-fearing! Therein are rivers of water which corrupt not; and rivers of milk whose taste changeth not; and rivers of wine delicious to those who quaff it." (Sura xlvii, 16.)

One virtue which the ancient Persians are reputed to have possessed the modern Persians notably lack. They are notorious liars. Falsehood has sunk deep into the national character as one of its most prominent features. In high life and low, in relations with officials and in common intercourse on the highway, the Persian seems as ready to lie as to tell the truth, some say more ready. "The word of an Englishman," "the word of a Christian," are expressions used among Moslems as guarantees of reliability not to be found in "the word of a Mussulman." Whether the Persians of to-day are greater liars than the Persians of the seventh century can not be said, but Shiah Mohammedanism has not discouraged the vice or given the people that robust love of truth which is a fruit of Christianity. The deceit and hypocrisy of the mollahs are sufficient nowadays to school the whole people into a contempt for absolute truthfulness, from which it will take generations to rescue them, when Islam withdraws before the Cross.

Islam is not contending at all against the spread of the opium habit. While not responsible for it—the native doctors probably have to bear that responsibility—it wages no such war on it as the Christian Church wages on intemperance and opium. The habit has spread like wild-fire, and medical missionaries, who see the inside of Persian life, declare that the habit is as common as it is in China. This curse and the lust authorized by the Koran, are visibly eating out the life of Persia. Her manhood is rotting away. The mollahs raise no voice of protest.

In the absence of home-life and in the midst of a general weakening of morals, the place of the child in Persia may be imagined. There are families where there is mutual love, no doubt, and where the child is loved, and, after a fashion, trained, but these are rare. The child, as a rule, grows up as it can, and then is tossed into life equipt only to hasten the decadence, not the progress of the nation. The frequency of divorce, the animal conception of marriage depreciates the value of the tie between parent and child. One of the mission schools for girls is made up largely of children of whom their parents wish to be rid, or whose mothers, having married again, are charged by their new husbands to dispose of the encumbrances of the previous marriage. In Saree, at the *chappar khaneh*, or post house, we saw a poor blind boy, shivering in the winter wind, in a mere rag of a shirt as his only garment, kicked about like a dog, and turned out into the village streets to beg, because as the fruit of a previous marriage he had no real place in the windowless den, into which his mother had married as a refuge from her last divorce. There will be mother-love wherever there are mothers, but Shiah Mohammedanism does nothing to save it from extinction.

With a moral result so unsatisfactory, it is scarcely worth while

to ask what the technical religious fruits of Shiah Mohammedanism have been. It would be unjust not to observe, however, what sort of a priesthood it has developd. The mollahs are Mohammedanism in Persia. They are both its fruit and its root. In his seventeen years' wide experience in Persia, Dr. Holmes, of Hamadan, thinks he has met one mollah who was sincere, tho a very ignorant man. There are doubtless not a few others, but the ecclesiastical class of Shiahism can not be surpast for fanaticism, bigotry, hypocrisy, and ignorance of the world and history by the priests of any other non-savage faith. Curzon maintains that Conolly was well within the mark when he wrote of the mollahs of one of Shiahism's most holy shrines, "the greater number of these are rogues, who only take thought how to make the most of the pilgrims that visit the shrine. From the high priest to the seller of bread, all have the same end; and, not content with the stranger's money, those in office about the saint appropriate to themselves the very dues for keeping his temple in order." (Curzon's "Persia," vol. I, p. 163.)

Islam, as a religion, apart from its ethics, has proved in Persia to be what it has elsewhere shown itself, a religion of doctrine and form, and not of life. It does not provide for fellowship with God. He spoke by Mohammed, and does still. The Koran is the last sound of His voice human ears have heard. Of a living God speaking to the soul and dwelling there as the light of our light and the life of our life, it does not dream. He, the Eternal One, sits on His throne and watches His mighty, fatalistic machinery roll out the unchangeably predestined result. He speaks not. According to the real life of Islam, neither does He hear. The deaf and dumb God drives the engines of fate. "Inshallah," "Kismet," "What am I." The Koran that has branded woman as an animal, has resulted in doing the same with man. The inadequacy of Islam's conception of fellowship and of God is shown with sufficient clearness in the Koran's prescriptions regarding prayer. "Observe prayer at sunset, till the first darkening of the night, and the daybreak reading; truly the daybreak reading hath its witnesses: and watch unto it in a portion of the night: this shall be an excess in the service" (*i. e.*, a work of supererogation). (Sura xvii., 81, 82.) "Observe prayer at each morning, at the close of the day, and at the approach of night—verily good deeds drive away evil deeds." (Sura xi., 116.) "Recite the portions of the Book which have been revealed to thee and discharge the duty of prayer: verily prayer restraineth from the filthy and blameworthy." (Sura xxix., 44.) "Think within thine own self on God, with lowliness and with fear, and without loud-spoken words, at even and at morn." (Sura lxxxvii., 204.) "Turn then (in prayer) thy face towards the Sacred Mosque (of Mecca), and wherever ye be, turn your faces in that direction." "Seek help through patience and prayer: verily God is with the patient."

(Sura ii., 138, 148.) "O ye true believers, come not to prayer when drunken, but wait till you can understand what ye utter." (Sura iv., 46.) "When ye have ended the prayer (during war or battle), make mention of God, standing, and sitting, and reclining on your sides; and as soon as you are secure, observe prayer: verily, to the faithful, prayer is a prescribed duty, and for stated hours." (Sura iv., 104.) "O believers! when ye address yourselves to prayer, then wash your faces, and your hands up to the elbow, and wipe your heads and your feet to the ankles." (Sura cxiv., 8.) Perhaps half of the Mussulmans of Persia respond to the Muezzin's call, but to these and the other half who are unable to pray or be desirous, religion is a matter not of life, fellowship, and progress in God, but of assent to a dead man's message, delivered twelve centuries ago, of compliance with a few ritualized forms, and of a kind of cheerful and dependent assent to the drearily irresistible decrees of the Divine Fate, "the Compassionate, the Merciful."

The picture must not be left wholly unrelieved, however. Islam taught, and would teach now, if men could hear, a mighty truth. As Carlyle says: "Islam means that we must submit to God, that our whole strength lies in resigned submission to Him, whatsoever He do to us. . . . It has ever been held the highest wisdom for a man not only to submit to necessity—necessity will make him submit—but to know and believe well that the stern thing which necessity had ordered, was the wisest, the best, the thing wanted there; to cease his frantic pretension of scooping this great God's world in his small fraction of a brain; to know that it had verily, tho deep beyond his soundings, a just law, that the soul of it was good; that his part in it was to conform to the law of the whole, and in devout silence follow that; not questioning it, obeying it as unquestionable." (Carlyle's "Heroes and Hero Worship," chap. ii.) This is part of the truth about our relation to God, but it is truth, truth, however, which the Shiah mollahs, not knowing God, can not teach, and the Shiah Mussulman, the vast majority of whom are unable to read, can not learn from the Koran himself. Persian Moslems have learned just enough of the truth to make them prompt to lay the responsibility of their own shortcomings and transgressions on God. "It was fate," they say. The name of God is constantly on their lips. "Allah" is one of the most frequently spoken words in Persia, the "Allah" of the great machine. This conception of God, limited by their range, has bred a sort of contentment under the hard and oppressive conditions of their life. "It is God's will. It could not be otherwise." And so they endure what we, who believe that nothing is God's will that is not right and true, would reform or overthrow. This contentment, which a light disposition colors with humor and even cheerfulness, covers up much of what is darkest in

the people's life, and deceives the hurried glance. Under it, however, is the cancer of a dead religion and a rotten national life. I have been writing, of course, of the Persians, and not of the Turks in Persia, who are a virile people, tho much of what I have written would apply to them, nor of the Gregorians and Nestorians, who have had a large measure of the truth.

The Koran, also, can not be condemned in a breath. There is very much in it that is objectionable, horrible, but it can be, also, a really helpful book to the Christian. Much of Thomas à Kempis is anticipated here, and amid its constant call to war is heard the quiet call to the soul to rest itself in God; but the Shiah Mussulman does not know the Koran. He can not read it, and his mollahs do not lead him by its call into that life of quietness and confidence, wherein is strength. They stop, as he must, with a fatalistic, contented endurance of what is, as the divine will, to be accepted, never to have its divine credentials scrutinized.

It is fortunate for both church and state that this is the Persian attitude of mind. Otherwise the lifetime of their corruptions and abuses would be short, but of the decadence of the state there is no place to treat. In its system of village government and administration, a vital question in these Oriental lands, which are made up not of cities or of farm-houses, but of villages, in its civil service, in its conduct of general internal affairs, in its moral atmosphere, the Kingdom of Persia is moving with rapid steps the way of the suicide. I do not think I have talked fifteen minutes with any Persian who has not himself introduced this subject, and hoped for the absorption of his country by Russia or England, or its division between them. Of all the past glory of the nation almost nothing is left—barring a few piles of stone ruins—save two great wrecks, a wreckt government and a wreckt people.

Shiah Mohammedanism is not responsible for all this. Other agencies have been at work. The process of decay had set in before on the plain of Nehavend, just over the lofty peaks of Elweand, under whose snow-covered glory I write. Nowan overthrew Firuzon, and subjected Persia to the dominance of Islam. But a religion is to be judged not only by its ability to foster life, where life exists, but also by its ability to arrest decay. A faith must lift the fallen. It must also prevent the upright from falling. And this Islam has not done. Its Arabian followers dominated Persia. They also doomed it, for, instead of being able to arrest decay in a civilized or semi-civilized people, Islam itself contains the seeds of decay. Rodwell states the case mildly, as each passing year shows, when he says, "There are elements in it on which mighty nations, and conquering—though not, perhaps, durable—empires can be built up: for it must be admitted that no Moslem state appears to have had in it the progressive life

which Christianity, in addition to its diviner gifts, has imparted to the western nations. "(Rodwell's 'Koran,' preface, p. xxiii.) Why it should be so, Hobart unhesitatingly points out. "An evil code of ethics, enjoined by the national faith, and accepted, by its appeal to a divine origin, as the final and irrevocable standard of morality, presents an insuperable barrier to the regeneration and progress of a nation." (Hobart "Islam and Its Founder," p. 229.) All intelligent Persians acknowledge the downward movement.

The late Shah veneered the land with a few civilized garnishments, the telegraph, the post, a few roads, but most of the importations with which he sought to adorn the inevitable decadence of his country, have themselves shared in the general movement. A Persian general in Irak-Ajemi expressed it, when he said that things had been bad, that they were very bad now, and that they would grow worse and worse. It has been so ever. It will ever be so. Islam has lifted savages. It has slain, like a savage, all civilization.

In the great work which will open upon the coming wreck of the Persian and Ottoman empires, the Nestorians, and Armenians, and Jews, among whom the missionary work now finds its field are to play an important part. However far the Oriental Christian Churches may have wandered from the truth, their superior honesty, and truthfulness, and better morals have commanded in Persia, at least, some measure of respect from the Moslems. Undoubtedly they do treat these "Christians" with contempt, and look down often on their ancient churches "with compassion and disdain," and Sir William Muir's opinion is as discerning and judicious as usual, when he declares, "In establishing an Eastern Propaganda, for which the path is now being thrown so marvelously open, it would be a fatal mistake to attempt the work hand in hand with the unreformed churches. The contempt of centuries would attach to it. The attempt, so far as it concerns its influence on the Moslem world, is doomed to failure." (Muir's "Sweet First Fruits," London ed., preface, xvii.) Only the clean, strong spirit of evangelical Christianity can do the work that is to be done, but this spirit ever increasing numbers of the members of the old churches are receiving from the missionaries from the West, and as they receive it, they are becoming the best and at present the only tolerated evangelists to the Moslems. Yet, in our just judgment upon the Oriental churches for their great sloth, for their treason to the pure faith, for their responsibility in part for the rise and spread of Islam, we need charitably to remember the pressure to which these churches have been subjected, and against which they have boldly maintained for twelve centuries the name of Christian. For these centuries the so-called Code of Omar has defined the attitude of the dominant faith toward the members of Christian communities: "The dress of both sexes and their slaves must be distinguished by stripes of yellow ; for-

bidden to appear on horseback, if they rode on mule or ass, the stirrups and knobs of the saddle must be of wood ; their graves level with the ground, and the mark of the devil on the lintel of their doors ; the children prohibited from being taught by Moslems, masters, and the race, however able or well qualified, proscribed from aspiring to any office of emolument or trust ; besides the existing churches, spared at the conquest, no new buildings to be erected for the purposes of worship ; free entry into all the holy places allowed at pleasure to any Moslem ; no cross to remain outside, nor any church-bell rung." (Muir's "Caliphate," p. 147.) These disabilities were a gradual growth, and their asperity has been somewhat softened, as some of them destroyed themselves, but the bitter, tyrannical, exclusive spirit of them has ever been the spirit of Islam toward the Oriental Christians. Weak and corrupt these churches are, as needy almost of the pure Gospel as the surrounding Mussulmans, but that they have maintained their existence under Sunnite and Shiah, and almost every form of oppression, demands our admiration and respect.

How far distant is the day when the free evangelization of the Shiah Mohammedans may begin, no one can tell. There are many who believe that a British and Russian protectorate or a British and Russian division of the country can not be far distant. The finances and the internal administration of the country alike, are in a condition ominously foreboding some necessary change. Meanwhile there was under Nasr-ed-din, and there is under Muzafer-ed-din a degree of religious toleration, which would be wholly surprising and illogical, if it were not, as has been shown, that the Persian state is not the Moslem church. The late Shah maintained, from the beginning of his reign, a struggle with the mollahs, in which his aim was to strengthen the state at the expense of the ecclesiastics. This struggle, together with his visits to Europe, and his natural disposition, inclined him toward a measure of toleration denied to the missionaries in Turkey. What Freeman says is true, that "no Mohammedan ruler has really put his subjects of other religions on the same footing as his Mohammedan subjects. He must treat them as the inferiors of his Mohammedan subjects, as men whose religion is tolerated, and no more." (Freeman's "The Turks in Europe," p. 25.) The Shah has made no pretensions to granting religious liberty and equality, but he has tolerated and even commended the missionary work, and has not barred the way of Moslems desiring to hear the Gospel. The principles and prejudices of the Shiah, moreover, make him less kindly disposed to unbelievers, Christians and Jews, than the Sunnite, but tho often threatened and made to fear, the missionaries have dwelt in peace, and number among their friends both mollahs and sayids of a religion, whose Bible enjoins, "Fight thou against them (Jews and

Christians) . . . until they pay tribute by right of subjection and they be reduced low." (Surah ix. 30.) And so in a place made by God's hands they wait, and back of them the church waits, until "the day dawn and the shadows flee away," and Shiah Mohammedanism may be brought face to face with the conquering Christ.

A GLIMPSE OF ICELAND.

BY MISS M. E. ADAMS.

Iceland is not a very attractive name to those who love a warmer clime and has doubtless been thought of by many merely as a land of snow and ice. Yet there are few by-ways of travel which offer more novel attractions than this northern isle. The country is unique and picturesque, the atmosphere is wondrously clear, the inhabitants are hospitable and interesting, and are said to have a higher average culture than any other European nation. Beside this there is always a certain charm about places removed from the beaten track of travel and which thus have escaped contamination from the hosts of tourists which infest most of European summer resorts.

Iceland has an area of some 40,000 square miles, about four-fifths the size of the State of New York, or one-half that of Great Britain. Not much more than two-fifths of the island is really habitable, for "the interior is mainly a barren plateau, studded with ice-clad mountains and volcanoes." Much of the surface is covered with masses of twisted lava, one lava-bed being over 1,000 square miles in extent. Iceland has no roads to speak of, and boasts of but two bridges; traveling is, therefore, in many places very difficult, the grandeur of the scenery, however, well repays a traveler, for the country offers a more varied landscape than any other of its size. The geysers, snow-capped volcanoes, waterfalls, and fjords, for which the country is noted, offer especial attractions at certain seasons of the year.

The population numbers some 70,000 people, for the most part the descendants of Norse colonists. In 874, Ingolf, "the father of the Icelandic community," first landed on the island at the part which now bears his name, Ingolfshöldi. Sixty years later 50,000 Norsemen made their home in Iceland. The first Althing or Parliament met at Thingvellir, in 928, where it continued to meet in the open air for over 900 years. Here new laws were proclaimed and here paganism was given up for Christianity in the year 1000; here in 1874, at the millennial celebration of the first settlement, Christian IX, the present king of Denmark, and the people proclaimed the charter by which they are now governed.

The Icelanders mainly inhabit the coastlands, and gain their living

by breeding sheep and ponies, and by fishing. Their ponies are invaluable for traveling, and one soon learns to trust these faithful little beasts implicitly, whether riding over mountains or hillocks, through bogs or through rivers, on lava-beds or across a desert. They never lose their footing and seem never to become fatigued. Wool and eider-down, feathers, ponies, sheep, fish and oil are exported to some extent.

The summer months are, of course, the busy season. Then there are brilliant *nights* of sunshine, the sunset tints only disappearing as the morning glow announces another day. Then work is performed early and late; milking the cows and mangling clothes at midnight is no unusual thing. If the hay crop is scanty, and more grass is needed for winter use, men, women and children go with their ponies many miles to the bogs, where the coarse grass is cut and carried home. This kind of haying necessitates standing in spongy ground or water nearly knee-deep day after day. Even the fishermen go up in the country to hire out for the harvesting, and are paid by the week with butter, skins, wool, etc.

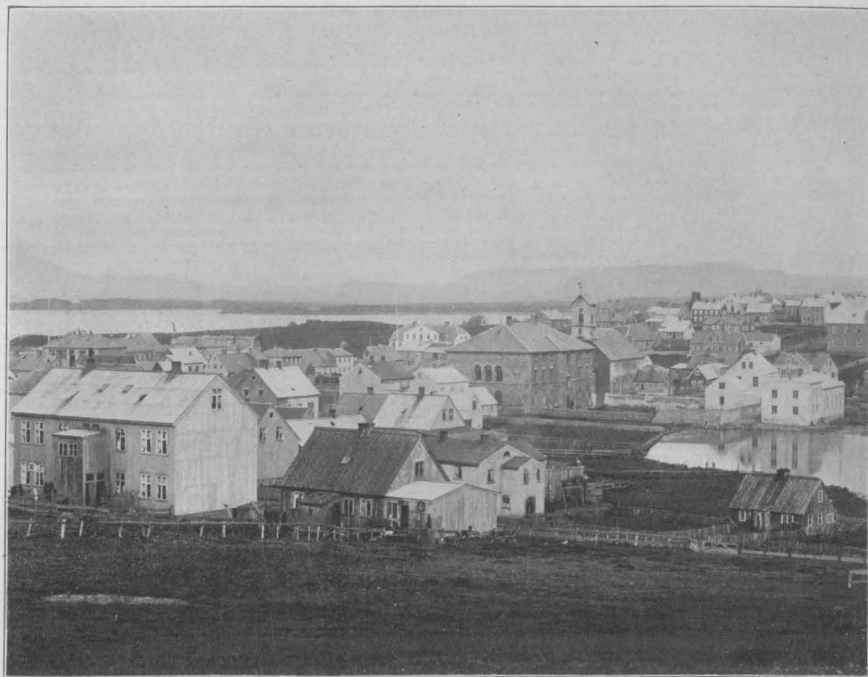
The dwellings, except those in the towns, are made of lava and turf. The long passage from which the rooms are entered, is generally dark and dismal. The family, as a rule, sleep in a loft, around the sides of which the beds are placed. The kitchens are only lighted by a small door, a hole in the center of the turf roof letting out the peat-smoke. Stones built in a square in the center of the earthen floor form the fire-place, where the simple cooking is done. One guest room, usually built of wood brought from foreign shores, light and cheerful, is a modern adjunct to many farms and, for a small compensation, travelers are welcome to use this for eating and sleeping. The honest, virtuous, and hospitable people will do all in their power to make travelers comfortable. In almost every farmhouse some books are found, sometimes in several languages.

The first Bible was printed in Iceland in 1584, and quaint old illustrated books of Psalms or the Testaments are often discovered in unexpected places. One may come across Ben Hur, in English, with perhaps fifteen or twenty other books in Danish, French, and Icelandic, in a little out-of-the-way farmhouse.

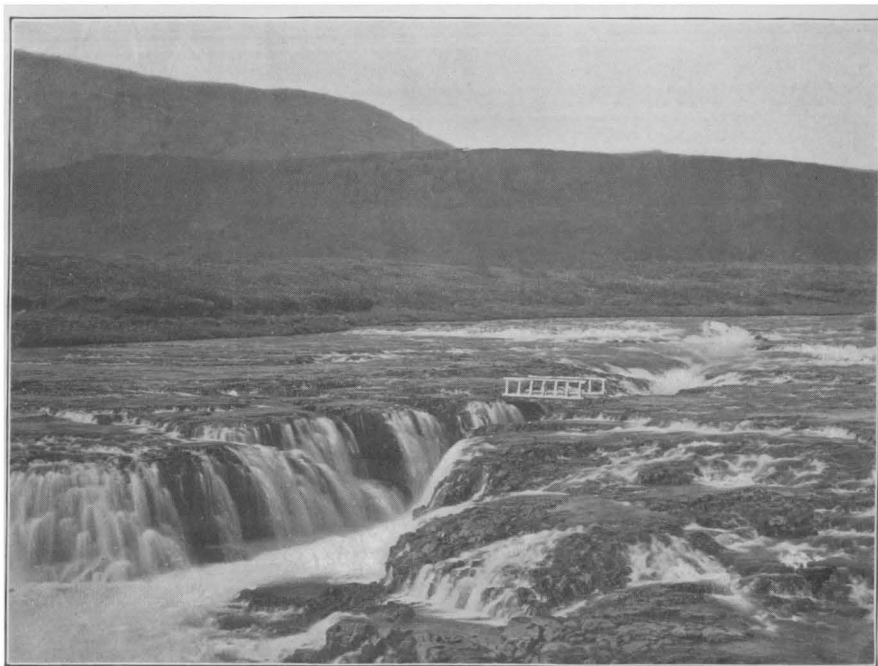
The people have always maintained a high standard of education, and during the eleventh century many Icelanders went to the universities of Europe to study. On their return they establish schools, which were well attended and to-day, Reykjavik, the capital, boasts of a fine library of 30,000 volumes, and has a noted Latin School for boys, which has another library of about 7,000 volumes. Sanskrit, Hebrew, and Greek are also taught there, as well as modern languages. There is a theological and a medical school, but law students still have to go to Copenhagen to study. The women do not fare as well, and Iceland's greatest need is a good high-school for its women. Efforts

are being made to raise money to establish a girls' school at Reykjavik, where tuition will be free. Very few beside the daughters of officials, who can afford to go to Copenhagen, study anything more than the simplest elementary branches, and yet it would be difficult to find a country where the people are more eager to learn, or where education is more highly esteemed. The women are industrious and intelligent, but rather stolid-looking. Many of the young girls have beautiful complexions and bright faces, and it is asserted that such a thing as immorality is unknown among them. The Icelanders can teach us all lessons in contentment and love of home.

The people are religious, and by their manner of living and their Christian love for their neighbors, they show the sincerity of their religious faith. Owing to the difficulty in attending the churches a greater part of the year, the congregations are often small. Every member of a congregation has to come for miles on horseback through a country without roads, sometimes being obliged to return home because unable to ford swollen rivers. Only those who have been in Iceland can understand what such a ride to church means; and only the sturdy Icelandic ponies and the hardy people could make it possible. Another cause for the small congregations is, that part of the summer everything is sacrificed to the short hay and harvesting season. If seven persons assemble together, divine service is held. Owing to the distances traveled early service is unknown, the usual hour being twelve o'clock. After service the clergyman furnishes refreshments for all of his congregation, the expense coming entirely from his own private purse. As their salary is very meager, a man feeling rich on two hundred dollars a year, this expenditure means true self-sacrifice, even when a pastor is called upon only to feed a few of his congregation each week. Besides his salary, the pastor has a farm and a certain amount of stock given him, whereby he can contribute to his own support. There is one Bishop on the island, and between one and two hundred priests. The Roman Catholic religion was entirely abolished at the time of the Reformation, but the means of communication with other Protestant countries being difficult, changes were made very slowly, so that even now, tho all belong to the Lutheran Church, Roman Catholic vestments are still used as in the days of papal power. The sacrament is administered but twice a year, in spring and autumn. It is a very solemn service, for which much preparation is made. Children are always confirmed on Whit-Sunday or Trinity, and on the following Sunday communion is observed. The children are usually confirmed between the ages of fourteen and sixteen, after having been examined by their pastors in the autumn, when all the children of the parish are visited yearly. The law forbids the confirmation of children until they can read the church service and the authorized books of sermons. These sermons are always



REYKJARIK, THE CAPITAL OF ICELAND.



BRUÁRA, ICELAND.

read at home at twelve o'clock on any Sunday when the family can not attend church. Candidates for confirmation must also memorize the catechism and the contents of a small book called "The Essence of the Bible." During Lent children go once a week to the clergyman to prepare for confirmation, and on the day on which the sacrament is administered the girls wear, for the first time, the full Icelandic costume. On Communion Sunday all the women appear in this old costume of the days of the Vikings.

In this country there is no immorality, little intemperance, no unbelief, no slums, no criminals, no beggars, no alms-houses, and no suffering, starving poor. While none are rich, few are so poor as not to be glad to help a needy neighbor. There is a poor-tax, which is used to support orphans or old people who have been left without means of support, and who are boarded out on some farm. There is now an exception to this thrifty state of affairs. The earthquakes have recently devastated many homes, ruined many farms, and the homeless, suffering people need more help than the Icelanders are able to give them. The appeals in the public press have met with no practical results, neither food, clothing, or money having been donated.

THE SCANDINAVIAN MISSION AMONG THE SANTHALS.

BY REV. J. VAHL, USLEV, DENMARK.

At the large missionary conference at Allahabad, in 1872, Mr. Skressrud gave an account of the Indian home mission to the Santals, which was listened to with deep interest. This mission has gained many friends in Scandinavia, where committees have been started to support it. It was begun 1867 by Mr. Boerresen (a Dane), and Mr. Skrefsrud (a Norwegian), who were sent out in 1863 and 1864, by the Gossner Missionary Society, but soon left its service. In company with an English Baptist missionary, (who soon left them), they began a mission among the Santals, not supported by any missionary committee, but only deriving a little support from the Baptist Missionary Society. For the most part they leaned on the Lord, and next to Him on what Mr. Boerresen could beg from friends in India. Thus they were virtually wholly independent of any society. As the Baptist Society withdrew its support, and as the Word was extending more and more, this source of income was found to be insufficient, and when Mr. Boerresen visited Scandinavia (1876-77 and afterwards), committees were formed in Denmark, Norway and Sweden, as well as in England and Scotland, and in 1895 among the Norwegians in the United States. These committees support the work, but have no

official connection with another, and have nothing to do with the management of the mission, that resting only in the hands of Mr. Boerresen and Skrefsrud.

The mission works in the south-eastern part of Santhalistan, (north-west of Calcutta), that part being given over to them, while other societies work in other parts; the Indian home mission being the most flourishing of them all.

It was from the beginning the intention of the originators of the mission, to lean as much as possible on the natives. But the Santahals, having been cruelly treated by the rapacious Hindus, and having been misgoverned by the Englishmen, met their advances with great suspicion, until by and by they saw that the missionaries were their best friend; now for many years Mr. Boerresen has only been called Father, and Mrs. Boerresen Mother. It not being the aim of the missionaries to civilize the natives by denationalizing them, they tried to get a deep knowledge of their religion, their language, their customs, and to graft the new civilization into the national customs and ideas. Therefore, they tried to show the natives how their best religious ideas were also found in an ennobled and truer form in Christianity. They endeavored to make all Christians interested in the conversion of the people, to have many of their native coworkers either unsupported, or supported by the people themselves, and to let them live as Santahals, not to Europeanize them. And in this respect they have succeeded. The beggar system is unknown in Santhalistan; the old and weak are supported, when it is necessary, but by the congregation, and not by the missionaries. And when there has been famine, and support has been necessary, it has been given, but not as alms, but as payment for work, and such has been undertaken on a large scale, either on the roads, or digging tanks, etc. The mission also wishes to make more use of natives than of Europeans. It has only six European missionaries, but four native pastors, thirty-two native deaconesses, nine native training schoolmasters, 137 traveling elders, 15 village elders, eight male and female teachers, and they do not care to have many more European missionaries, but to develop the native element.

The mission is evangelistic, not educational. Schools there are, but they are not kept as a means to win the adults over, nor to promote secular education, but principally to educate the children of Christians. At the head station, Ebenezer, there are two large institutions, one for boys (157), one for girls (about 200). The especially last, the head of which is Mrs. Boerresen, has succeeded very much, and is one of the best institutions of this kind, which is to be found anywhere. A large number of the girls are truly converted, and they are educated to be Christian wives and mothers.

The deaconesses and the traveling elders are ever on the move,

each in his district, trying to evangelize the heathen, and to fortify the Christians. Mr. Boerresen, altho being now seventy, is always traveling in the whole mission, inspecting the whole, and trying to help everywhere. Mr. Skresfrud lives in Ebenezer, and, being an able linguist, is creating a Santhal literature, and making text-books for the government in the different Kolarian languages. The other missionaries and pastors have their own stations. Once every month the different elders are gathered together at Ebenezer, where they give reports of their work, and where all matters about the mission are discussed and decided on by the missionaries.

In 1881, the mission sent out an off-shoot to Assam. Santhalistan, not being very fertile, many of the Santhals emigrated as coolies, and were thereby lost to the mission, and also in the most cases to Christianity. Therefore, the missionaries got from the government a tract of Assam, to be colonized by the Santhals, and in 1881 the first emigrated. Now the colony has 1968 inhabitants (1312 Santhals), distributed in several villages. Some few years ago the colony bought a neighboring teagarden, to prevent the corruption of the natives coming therefrom. The whole was until very lately governed by an excellent Norwegian compounder, the botanist Mr. Bahr, married to the daughter of Mr. Boerresen, who last summer died from malaria. Spiritually the whole is presided over by a native pastor. The colony has eight schools. In the whole mission there are 9,721 Christians, nearly all communicants. The mission belongs to the Lutheran church.

THE WORSHIP OF THE EARTH IN CHINA.*

BY REV. HENRY BLODGET, D. D., PEKING, CHINA.

On the twenty-first of June each year, in accordance with the statutes of the empire, the Emperor of China goes early in the morning, attended by princes and magistrates of the highest grade, and with a large retinue of soldiers and servants, to offer sacrifices and worship on the Altar to Earth.

This worship of earth at the summer solstice, and of heaven at the winter solstice, has been handed down from the earliest periods of Chinese history. If in any respect it differs from the worship of the earliest emperors of China, the difference is in matters of detail and outward form, not in the inner significance of the worship. The literati of China would with one voice affirm that the state worship at the present day of Heaven, Earth, the Sun, the Moon, the Stars, Wind,

* Reprinted from the *Chinese Recorder*.

Rain, Clouds, Thunder, Mountains, Rivers and Seas, differs in no essential respect from the worship of the earliest emperors, Yao and Shun.

The Altar to Earth is on the north side of the Manchu city, within half a mile from the city wall, while the Altar to Heaven is on the south side of the same city, at a distance somewhat greater from the wall. Why is the Altar to Earth on the north side of the city? Because the earth belongs to the dark, or *Yin* principle, while the Altar to Heaven is on the south side of the city, because the south belongs to the light, or *Yang* principle, this dual principle pervading Chinese philosophy, religion and literature. It is "Father Heaven, Mother Earth," the dual deity worshipt at weddings by every married couple.

The outer wall of the enclosure of the Altar to Earth is not far from two miles in circumference, and the altar itself, with the buildings near it, are all of proportional magnificence. They are second only to the Altar to Heaven and the corresponding buildings, as the place which the worship of earth has in the Imperial cult, and in the statutes of the empire, is second only to that of the worship of heaven.

The altar is square, while the Altar to Heaven is round, since "the earth is square and the heaven round." The altar is made of dark colored marble, since the earth belongs to the *Yin*, or dark principle, while the Altar to Heaven, on the contrary, is of white marble, since heaven belongs to the *Yang*, or light principle.

The tablet to be worshipt is brought out on the appointed day and placed on the south side of the Altar to Earth, facing the north, or *Yin* principle, while the emperor ascends the altar from the north and prostrates himself toward the south before the tablet. The reverse of all this is true of the worship at the Altar to Heaven. There the tablet stands on the *north*, while the emperor ascends the altar from the *south* and prostrates himself toward the north, the tablet facing the south, or *Yang* quarter of the world.

In worshipping earth the emperor is clad in robes of yellow, as befits the color of the earth (at least in North China) for the greater part of the year. When he worships heaven he is clad in robes of azure, as befits the color of heaven.

The tablet before which the emperor worships bears the inscription, "The August Earth Spirit," "*Hwong Ti Chi*," or "*The Spirit, August Earth*." So in worshipping at the Altar to Heaven the tablet reads, "August Heaven, the Ruler Above," *Hwang T'ien Shang Ti*.

By the side of this tablet to earth are arranged, as associated or equal tablets, the tablets to all the preceding emperors of this dynasty, and lower down, in a secondary position, tablets to the Five Great Mountains, the Three Lesser Mountains, the Two Lofty Hills, the Four Seas and Four Great Rivers, that is, to prominent parts of the earth.

With heaven are worshipt the same associated or equal tablets, as those mentioned above, to emperors of the present dynasty. But the secondary tablets in the worship of heaven are those to the Sun, the Moon, the Constellation Great Bear, the Five Planets, the Twenty-Eight Constellations, all the Stars of Heaven, the Clouds, the Rain, the Wind, the Thunder, that is, parts and powers of heaven.

The offerings set forth to earth are the same as those set forth to

heaven, consisting of the libation of wine, the young heifer, the jade and silk, and the various viands. The offerings also to the associated tablets and to the secondary tablets correspond to those on the Altar to Heaven.

In worshipping earth as in worshipping heaven the emperor goes out of the palace in the night time, in great state, as above described. He enters the hall of abstinence and prepares for the ceremony. At the earliest dawn of day he ascends the magnificent altar of dark colored marble, and there, without any image, under the open sky, before the tablet to august earth, he performs his "three kneelings and nine prostrations," bringing his head quite down to the pavement at each prostration, offers his prayer and his sacrifices, all with the greatest care according to the prescribed ritual.

The gray dawn, the silence of the multitude in attendance, the swell of music, the absence of any image, all conspire to make the scene very impressive.

Confucius says, "By the ceremonies of the sacrifices to heaven and earth they served Shang-ti." Is this dual worship of heaven and earth to be identified with the worship of the true God, as taught in the Scriptures of the Old and New Testaments? This is the question which vexed the Roman Church, and now presses upon the Protestant missionaries of the present day.

It is very noticeable that visitors to the city of Peking and some writers on the temples and altars of this city give a very prominent place to the Altar to Heaven, and say very little in regard to the Altar to Earth; little also in regard to the Altar to the Sun on the east side of the city, and to the Altar to the Moon on the west, and to the other altars. It would seem that they regard the Altar to Heaven as somewhat by itself, standing out from the other worship in this city, solitary and alone, a tradition of prehistoric monotheism handed down to the present day.

It has even been the case that pious and well educated Christians from Western lands have taken off their shoes from their feet in ascending this altar, and sung the doxology, standing upon its marble pavement, recognizing there the worship of the true God as having been handed down for four thousand years.

Is this the real state of the case? Men will not long be satisfied with partial and one-sided representations. They will wish to know the whole truth. If the worship of earth is as much a part of the national cult as the worship of heaven, men will wish to know it. If the joint worship of heaven and earth stands at the head of all worship and sacrifices in the national ritual, if they are worshiped with equal honors, and according to the dual principle of Chinese philosophy, and if this is the true and lawful interpretation of the worship of *Shang-ti*, as it stands in the minds of the learned men of China, the scholars of the nation, then the real state of the case should be known to all. If this worship is part of one whole, including the worship of the sun, the moon, the stars, all the parts and powers of heaven, all the parts and powers of earth, the worship of deceased emperors, sages and heroes, and of all the gods known to the Chinese state religion, scholars will wish to know the whole truth in regard to it, and in view of the facts of the case they will judge whether the *Shang-ti* of China is to be identified with Jehovah, the true God, as the knowledge of Him is taught in the Sacred Scriptures, or is not.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

An International Missionary Council-Board Needed.

J. T. G.

We do not know that it may come within the range of practical missionary economics, but we venture to suggest that the Ecumenical Missionary Conference of 1900, to be held in the city of New York, might well consider the propriety and possibility of establishing a great World Missionary Council of an advisory character, which shall make a complete study of all the fields of the world compiling the exactest geographical, ethnological, political, commercial, and religious data, and be prepared to furnish to every society information in regard to missionary needs, and adaptations for the supply of that need in any part of the world. Such a council might make a series of maps on a far larger scale than has yet been attempted, with direct reference to the character and adaptations of missionaries, or missionary societies, with a view to the best geographical distribution of the total force available in all Protestant countries.

Further, tho the Christian comity of the different missionary societies might lead them to a most careful geographical distribution of their forces, there would still remain other features which must be studied, in order to know what variation from these merely geographical features is necessary. Taking up a language-map of India, or a language-map of Africa, it might be found that it were more effective in many cases to make the distribution of the total force more or less subservient to the philological necessities; and even this, in turn, might be subject to modifications when the ethnological phases were taken into consideration, for many of these philological, ethnological, and geographical forces penetrate and interpenetrate each other. A score of other

phases of a sociological nature might further affect all these. The great question of the tendencies and drifts of population also deserve special consideration. It is said no man living can read Brainard's translation of the Bible for the Delaware Indians, and amongst the Maori of New Zealand two generations are found in a population thirty years of age, thus marking a steady decline of the people to whom the missionary administers. This method of administration is not inaptly illustrated by the prayer of the pious deacon that the Lord would "bless the missionaries who had taken their lives in their hands and gone into the uninhabited portions of the earth."

Possibly with all our increast interdenominational liberality we are not even yet prepared to consider in a plain business-like way, missionary economics. Whether a great pan-missionary movement can be planned by which with ease fields and forces can be readily interchanged, so as to put the most efficient men, societies, denominations, and nationalities in the several parts of the world, with due regard to their proclivities, genius, training and other qualities, is not certain. But it is a problem which ought to have the most careful and elaborate consideration of the various churches and Christian nations.

We are not aware that any proper consideration has been given to a subject presented twenty years ago by Prof. Christlieb, of Bonn, with relation to national or race appetencies in the distribution of missionary force. In that discussion Dr. Christlieb furnisht an illustration of the whole topic by the contrast between the special qualities and adaptations of English and German missionaries on the foreign fields.

Amongst the special qualities he accorded to English missionaries were:

1. Their boldness and joyfulness in

Christian testimony; without reserve, in all the world, in any society, they are not ashamed to witness for Christ.

2. Their practical way of sticking to the main points in teaching Christianity, and anti-speculativeness and downright-ness of assertion.

3. Their "great practical talent for organization;" their discipline, courage, and use of lay talent.

4. Their care for individual souls, "giving attention to every single member of the community," seen in pastoral and church life, at home and in the missions, is a unique power.

He accorded these same excellences to the American missionaries, but charged them, and we think not unjustly, with precipitate haste, or what he called "genuine American haste," in transferring their church forms into the heathen world, cut and dried, without delicate consideration either of ancient modes or of ethnological peculiarities.

The German missionaries, he said, exhibit distinctive qualities, calculated to "supplement" those of the English and American.

1. The theological training of the Germans he thought less confessional, *i. e.*, less denominational, than others, and therefore more universally evangelical, broader-hearted, less one-sided than others. He excepted Leipsic, Hermannsberg, and the Berlin missions of South Africa from this grouping, but emphasized the training of Basle and Barmen, as well as that of the Universities in this regard.

2. "Germany—evangelical Germany—is the land of the school-master like no other upon earth," he said, in speaking of another peculiar feature of the German qualifications for missions. If "go hence and teach" is the command, the German has a special gift and commission. His education is methodical, and has the trait of thoroughness, and from this comes a calm precision and systematic gradation of instruction which is for the German missionary "the priceless dower of his mother country." He said this capacity and

training for work as catechists and higher theological teachers, alone ought "to determine the call of Germany to the work of missions."

3. He made a sharp point against the British and American pulpit, when he said, tho these "nations are, as a whole, more trained to be orators than the Germans are, that yet, because in Germany, with few exceptions, sermons are delivered without reading or from notes, the Germans will preach without notes more readily than the British or Americans, and this, he holds, is better certainly for all early forms of evangelistic work. A herald's cry would not be effective if read off from a paper."

4. A fourth distinctive qualification of the German missionary is found in the linguistic talent of the nation. German missionaries usually master most difficult languages with ease. "For decades of years, for example, the Wesleyans have preacht the Gospel on the Gold coast of West Africa only through interpreters (a fact which is certainly to be attributed, in part, to the rapid change of missionaries), while, by their side, the Basle missionaries have mastered the *Ga* and *Tshi* languages, after living there a comparatively short time."

5. There is nothing, however, in which he struck a greater home-truth, than when he claimed for Germans a greater respect for and more delicate treatment "of a foreign nationality." He said it can be easily understood, when a nation like the English has won for its language and customs a supremacy in half America and possesses colonies, and is the first world-power, that it should attempt to make the immense preponderance of its own might and culture "felt by small, weak, and uncultivated populations." It is natural that subject races should be made to feel the *propaganda of English commerce*, language, and custom at the expense of others. He charged as the natural outgrowth of this in the mission field a tendency to *denationalize* the

natives and make of them semi-Englishmen and Americans. This he said "has only recently been recognized as a wrong in relation to the native races."

The Germans, he said, had few colonies, and it is quite true that they have less of purely national prejudice to foreigners at home or abroad than have others. The instinctive prejudice against the social equality of the black man, for instance, is almost *nil* with the German. Germans in Africa marry black women in many cases and without any triumph over training or natural repugnance, such as most Englishmen or Americans would exhibit.

Germans endure the malarious climate of West Africa better than the British or Americans. Presbyterians exhibit more patience in waiting for the result of educational labor in missions than the Methodists; hence they are possibly better fitted for countries which admit of mainly, or only, this kind of work.

Thus if there were some Von Moltke among the missionary forces to whom all must submit, we can dimly discern that there might be developed a much greater economy of the whole missionary forces of the world than obtains at present. We wait for the better way, but work on cheerily in the good.

We have spent our space on our illustrations from Christlieb and can not furnish others from our own observation, nor discuss the matter in its practical applications. The physical tendencies and appetencies of nations, and the genus and history of a denomination, should be duly considered for relative efficiency in the total distribution of the missionary force.

The Power of Christian Song in Mission Work.

BY REV. J. W. WAUGH, D.D.

Music is a gift to the human race; it was sent into the world by the Master of Harmonies; by Him, who at the dawn of creation, was present, when He caused the morning stars to sing together, and "all the sons of God shout-

ed for joy." The purpose of the Divine Author in bestowing upon His creatures this precious gift—the beauty of melody, and the power of harmony—was for their benefit and enjoyment, for their highest good. Doubtless the gift of music, especially of song, was bestowed for advancing the purest and best objects possible to the race; pre-eminently the making known to the whole race the good tidings of great joy, announced in song on the plains of Bethlehem by a chorus of angels. Like other gifts or powers, that of music may be perverted, debased to meaner purposes, but it may also be made of more than angelic assistance. All nations have this gift, some in greater, others in less degree. Its highest use is in the worship of the great Creator, the author of being and blessing; next, its importance and use in publishing the glad tidings of salvation to the unsaved millions of the race.

Far less use has been made of the power of song in evangelistic and mission work than might have been, or should have been, made. In fact, in the history of mission work, taking all missions in all lands, there has been manifest a lamentable lack of the use of music as an adjunct of great and effective power. Until during the present generation little was done towards introducing music and making it an element of power in evangelistic efforts. We can well remember the stir made when Mr. Moody associated himself with Mr. Sankey, who sang the Gospel into the hearts of the people, while the preacher preached, argued, and testified it into their heads. But before Sankey, Philip Phillips, the singing evangelist, had given in song the Gospel to thousands, and P. P. Bliss, in his brief life, had testified and manifested, through sacred music, the power of the Christ-life. Before these, again, Wm. Taylor, that marvelous world-evangelist, had used the songs and hymns of the Methodist Hymn-book in many lands in the far West and in the farther East, and with glorious success. Half a century ago

he was going up and down the world, calling the unsaved multitudes to Jesus, and inviting them to start for "the Eden above." We can hear him yet, as, with lusty voice and old-time melody, he sings—"Sinner, come, will you go to the highlands of heaven," and he so moved the people that many said "Yes, I'll go," and thousands, led by the power of sanctified song that started upon the King's highway, have already reached that land far away, and are singing still in "the Eden of Love."

My observation has shown me that those missionaries and missions which have made most use of song and cymbal, voice and viol, and those evangelists who use music of some kind, vocal or instrumental, or both, are by far the most successful in their work; they are happier in that work; they pursue happier methods, and the many who come under their influence, or who accept the joyful Christianity which they teach and exemplify, yield more readily and are better Christians, and better Christian workers than those who are silent, if not gloomy, while others sing and enjoy the full benefits of the new faith they have espoused. These observations extend to many lands, many foreign fields, taking in the work and workers in various parts of India, China and Japan, in Egypt and Palestine, Italy, Germany, England, and America. In these latter countries the hopeful, happy, successful Christian workers make large use of music, more particularly of stirring spiritual songs, as all our readers know, and those who use the power of song but little, and yet are blessed with some degree of success, would be manifold more successful, if they did but follow the example of those who have the highest success in the great work.

We do not admire all the methods of the Salvation Army workers, but we do admire their wisdom in utilizing music to so large an extent, and we rejoice in their success. But take from their public services, whether indoor or upon the street, the music which is their never-failing accompaniment, and what would

be their chances of success? Small, indeed. Their music may not be of a high order—in fact, it is often the very reverse—but it is the best part, the most efficient item in their success. Thousands have been brought to Christ, and saved from lives of degradation and crime by the efforts in stirring Christian song, even by the band-music of the Salvationists. Who will deny this? And in every land, and in all the varied languages of earth's babbling millions, the same success has followed, and will continue to follow, the *singing of the Gospel*.

In the missions of the Methodist Episcopal Church in North India, where such wonderful success has been seen during the past few years, a very important item in that success has been the music which has accompanied every effort in evangelistic services. Music, usually vocal, has been used to call together a crowd of listeners in the marts of business or street-crossings of the cities, or by the river's bank where thousands assemble to bathe according to the rites of heathen worship, or in the quiet village street or public square, and rarely, if ever, without success. A thousand times, where a simple, earnest invitation to the passers-by to listen to a discourse, or the reading of a few verses from one of the Gospels, would fail to draw the people, I have sung a verse or two of a Christian hymn, and before the singing of a single verse was ended, there would be gathered about me and my native brethren a hundred, three hundred, or even five hundred people, ready to hear our Gospel message. Then, after a brief discourse of fifteen or twenty minutes, another song, followed by another brief sermon or address, and thus on with song and speech until all who desired had delivered their message, and the multitude had absorbed an amount of truth. Without the enthusiasm of the music the crowd would often melt away. Not infrequently they would receive more benefit from the singing than from the preaching, and they cer-

tainly enjoy it better. Knowing the tune and catching up the words, they would sometimes join in, and thus the bazar service would end with excellent effect.

I have also seen a native catechist, preacher or exhorter, and not infrequently a band of lay brethren, pay a visit and hold religious services in the house of some simple villager, or in the dooryard of a resident of one of the wards of such a city as Lucknow, Barnilly, Cawnpore, or Allahabad, and gather as many as would come within the enclosure, standing or seated, some on a primitive bench or cot, or more commonly squatting upon a mat or on the hard ground, by singing native tunes to which earnest Christian words had been suited; and this singing, by one, two or more, would be kept up, alternating with brief prayer or genuine heart-testimony, the reading of the New Testament with brief, pointed statements of Gospel truths, until late in the night; and I have seen tears flow down the cheeks of heathen as the songs from consecrated Christian hearts and lips reacht their hearts and opened the fountains. Usually such singing is accompanied by the thrumming of a tambourine, or small drum, struck by the fingers, and sometimes by small brass cymbals, or even by a native violin or guitar. All present and taking part keep time, either by jingling a bunch of keys, clapping the hands, or patting the foot upon the ground. Theodore Thomas, Walter Damrosch, Sims Reeves, or Madame Albani might not pronounce this kind of orchestra a first-class one, or the music quite up to grade, but it goes to the heart of the simple-minded native, and carries in the words sufficient Christian truth to save a soul, and to this end we keep up our native music, and go on forming orchestra after orchestra, not even begging the pardon of the musical doctors and maestros.

We have in India the standard hymns of church psalmody, the songs and solos of later times, Sunday-school

hymns and tunes of all kinds, the words being translated into the native languages in the same meter; but we prefer for effective service, the indigenous music of the country, the *bhajans* and *ghazals*, with their own tunes, for all the people take hold of and can sing these, and to see and hear them is to know how they enjoy them. In all the preliminary evangelistic work in missions, music, singing especially, is of prime importance in finding a way to the heart of heathen, old or young. After churches have been formed, and day-schools and Sunday-schools established, music is, if possible, still more important. It seems to me more of a necessity in mission work, in church services, prayer-meeting, class-meeting, Epworth League, Christian Endeavor, or Sunday-school in heathen lands than in Christian countries. All can judge how much the music of our churches and of all our services here is prized, and what these services would be without it. The power of Christian song in mission work has already accomplished much, and will go on doing more and more in winning a lost race back to God until "the kingdoms of this world shall become the kingdoms of our Lord, and He shall reign forever and ever."

A Preaching Tour in West China.

BY H. F. DYMOND, CHAO-TONG FU,
YUNNAN.

Monday, Aug. 3. I started away in company of Mr. Ien, our young evangelist, and had an enquirer, one Li, to carry my bedding, clothing, etc. A Chinaman travels without anything, he does with the bedding provided in the inn, and the great majority of them have only one suit of clothing. A missionary wants a few more things, and is therefore obliged to take one coolie at least. Li, the man I took, has been carrying for us some years now. When first he was taken on he spoke against me, but now, I am glad to say, the truth has taken hold of him, and he helps in

a conversational way in extending the knowledge of Jesus Christ.

The first day we started late, only going seven miles to a village called Kin-hu, which we have often visited. I put up in the inn of one Hu. In the evening a few came about, and we had an opportunity of preaching a little. Among others some aborigines came, the original owners of this Province before the Chinese had taken it, with whom we had some interesting conversation. I bought one of their books, quite different characters to the Chinese, and tried to find out more of their religious beliefs, but found them very confused about them. They believe in a female deity who came down from heaven. Now they have adopted to a large extent the religions of their conquerors, and also their other evils, such as opium-smoking. When the sun was down, I witnessed a torchlight procession, which is annually kept up by the Chinese all over China. The procession goes all around the fields of young rice and maize to drive away the evil influences from injuring the crops. I failed in finding out the root of the custom, but they all think the neglect of this performance would mean ruin to the crops. Tens of miles away one could see the torches lighting up the whole plain. For tea we had bean-curd, eggs, and rice, eaten with chopsticks. Then came bedtime, and what with bugs, mosquitoes, and fleas we had a far from pleasant time of it. A very common way in China of getting rid of mosquitoes is by smoking them out, nearly everywhere at dusk this smoking is commenced. Altho it was tried here, it failed, for they swarmed thicker than ever very soon after. Next day we went another seven miles to a large market called Sah-ti-ho. It is one of the largest in the immediate neighborhood. On our way we drank of a bubbling spring, which on account of the bubbles is called by the Chinese "Grape-well." Here they have erected a temple to the Dragon and burn incense to the beautiful spring. On our way we

often fall in with some strange characters, this morning two caught us up, one a pork-butcher whom I knew well in the city, who had been dismissed his situation, and was cursing his late employer as only a Chinaman can. A butcher in China is generally looked upon as one of the greatest of sinners, because he kills animals. Accompanying him was some relative, who had been to Pekin some years ago, on which account he felt somewhat important, just as a countryman at home does who has been to London. Getting to the market we went to the inn, rested a while, and then pasted up tracts. Then to preaching, outside some house or under the kindly shade of some high wall or tree. Our very presence brings the people around. How strange we seem to them even after eight or nine years in the district. The doctrine, too, is strange. Hoary tenets have to be overthrown, and Christ proclaimed as the only Savior. How strange to them is the story of the Great Sacrifice on the Cross, of God's only Son. We were fortunate in getting shady places, sometimes we can not, and to stand in the blazing sun with a crowd of perspiring natives all around one is rather too much of it. We preach on and on about the unity of God, His being the great Creator, of His Son, His love in dying for us, etc., until one's heart warms towards the poor people. We strive in every way to make it simple to them. On finishing we hear remarks which make us see where they are and how hard it is for them to take in spiritual truths. I decided to return home in the evening, as my feet were too sore to continue my journey without a horse. I first tried to get a sedan chair, but failed, then I hired a horse. The halter was made of plaited straw, reins ditto, stirrups ditto, pad under saddle ditto, saddle itself of hard wood, with an apology for a pad. In three and one-half hours we reached home. Next morning I started off again with horse and a lad to look after it. That day we went fifteen miles to Ts'ing-

Kang-lin, where we had a long and enjoyable time in telling another crowd of the love of God in Jesus Christ. One story we never tire of telling and can always rely upon having an attentive audience, is that of the Prodigal Son. Whenever the theme seems to be beyond our audience, or the interest flags, a return to this story brightens up everything, puts us in touch with the people, making apparent the truths we have been laboring to enforce. The people were willing to listen to all we would tell them, till threatening rain dispersed them early to their homes. We had an interesting time in the evening out on the stone-bridge, enjoying the pleasant breeze. Quite a large number gathered there, the boys full of fun and frolic sat huddled together in the center of the little bridge, sometimes tying one another's "pigtales" together, or giving one another sly pokes. They had heard the preaching during the day, but now the men wanted to hear of other things. "How far is your house from here? Have you any emperor? Do you get rice to eat? Is it true that over there you weave by means of wooden men? Are the best artisans made into magistrates? How do you come across the water, punted over?" Questions such as these come thick and fast, two or three sometimes asking at once. The interest is very keen; some things we tell them they can hardly believe, such as the rate of trains and steamers, the height of houses, etc. But our presence is an educator, as all over the street the foreigner is the topic of conversation. Hearing of our aversion for live stock, we are put up in the front room, two forms, a door and a plank to make the bed wide enough, a straw mat and the bedstead is complete. As we unwrap our bedding they are amazed, it is so clean, the sheets so white, the muslin curtains, the rug woven finely, and no wonder, when you see the dirty heap of rags they give to guests for a covering. Next day to Siao-p'u-tsi, about four miles off. I put up in the inn of one Ren. I had been

here before at the inn of an old Sichuan man with one eye, now I find him dead, his coffin here on the premises awaiting a lucky day for burial, a light always burning at the foot and other burnings made at frequent intervals, such as paper money, silver and gold and incense, to release and appease the spirit of the old man, and keep him from worrying his son. The money is burnt and sent to hell to pay his expenses there, and tip the minions who would otherwise increase his torture. And there he lies, only a short time ago he heard the truth, but listened not. An old, bad tempered, wine-drinking, opium-smoking, cursing bad man, he died at sixty-eight. Another warning to us to buy up the opportunity. Men cross our path and die away without a ray of hope in the intense gloom of heathenism. The market here is a very busy one. The hum of many voices calls me away, and here for four or five hours Ien and I turn by turn proclaim "the Old Old Story of Jesus and His Love." Thank God it is sweet to our own taste. A dilapidated old shed is our preaching place, the owner came along presently protesting, but I promised him a few cash for my privilege, and he smiling gave way. The crowd keeps moving, we continue telling them of the woman who touched the hem of Christ's garment, the feeding of 5,000, the raising of Jairus' daughter, the storm on the sea of Galilee, the cross, burial, resurrection, ascension of our Lord. How He lives and reigns! Comparisons are drawn between Him and idols, their impotence pointed out, a leak in the roof above them causing them to crumble to atoms. All this is referred to in a pleasant, but sober manner, the great sin against God is driven home, and we warn men of their only hope through the sacrifice of Jesus Christ upon the cross. Our work being done, we return to our inn for tea, feeling more and more that only God can give the increase. Next morning we had only three miles to go, so I had no need to hurry, I enjoyed reading some pages

of "The Trial and Death of Jesus Christ," by Stalker. It refreshed my soul and buoyed me up for work. The horse being saddled, away the four of us went, locking the door of our room, (a mud-floor compartment with a hole in the roof for light), and giving the landlady a word that we should be back in the evening. The market was held at Ta-ing, the scene of desperate fighting between the Chinese and Moslems twenty years ago. How they crowded around to see the foreigner! We needed no other attraction than ourselves.

A mixture of Moslem and Chinese is a difficult audience to preach to, anything said about idols is chuckled over heartily by the former; but Jesus the Savior is denounced by them. "We preach Christ and Him crucified, to Moslems a stumblingblock, to the Chinese foolishness, but unto us who believe the power of God and the wisdom of God."

Next morning we went off early to a place called High Bridge, distant ten miles from Little Shop. It was a beautiful ride along the river's bank in the glorious morning sunlight. We got to the place early, only to find that the accommodations for travelers were so wretched that we couldn't think of staying there, especially as next day was Sunday. Right outside our bedroom which was, of course, on the ground floor, was an ugly black cesspool bubbling with living filth. Reluctantly I came away and made for another place forty li (thirteen miles) away over a road I had never been before; had I known what we were attempting, I should never have started. It was the steepest road I have ever traveled, and was a great strain on our poor willing coolie; how he carried about 47 English pounds on each end of his pole, I do not know. To aggravate things we found the people told many different stories about distance, one said it was seven miles away, another thirteen. On we go and find one who says it is only five miles away,

then after going another hour we met another who was quite sure it was more than ten. We got to the place too late to do much, as the people had scattered, there being only a few drunkards about having some last drops before tottering home. Just as we came a fight took place between two youths about twenty, one had given the other a terrible beating. The case was taken to the village elder who ordered him to pay a fine and wear a criminal's chain about his neck as a disgrace. Another old man went moaning past presently, saying that a certain one had been beating him. Every other word was a filthy oath: one couldn't but feel how low down they are and how much they need the saving power of Jesus Christ. The inn we got was a dirty affair, not much better than Kao-k'iao, but there was no help for it, and here we had to remain over Sunday. The place was called "A basin of water," and is beautifully situated, all around are high cliffs covered with rich green foliage, here and there hamlets with towers erected in them, into which the people flee for protection from thieves; barricading the door they mount to the top where a plenty of stones are piled up, these they pitch on the heads of the assailants, and so drive them off. Every available nook and corner is cultivated, either with rice, maize, or buckwheat. This year everything is flourishing, we are having one of the finest years for a decade. Sunday I preferred the open air and the shade of the beautiful trees to the dirty little room in the inn. I spent most of the day reading and conversing with one and another. Other than market days very few are about in these markets. Next morning we came ten miles into the city of Takuan. It is a busy little place with a major in residence. Monday we spent preaching. Plenty came to listen, but there was not that attention we could have desired. The people were noisier and more akin to Sù-chuanese than those of Chao-tong. How much they need the Gospel!

Next day I went to the market at Ih-nan-shui. Preacht a good deal. Next day at Takuan again, the people seemed better than on Monday, at any rate, we enjoyed the work more. We saw the people busy preparing for the feast this month. The ancestors are to be welcomed back, they go to the door and welcome them as they would a long absent friend just back from a long journey. "Grandfather or great-grandfather, we are glad to see you, come in, sit down." This is all said to the deceased's *spirit*, and thus the living talk away to the dead. Mealtimes, chopsticks and basins are provided for them as for the living, and the dead ancestry is always served first. When the food gets cold, the essence of it is supposed to have been eaten by the spirit; then the living can commence their meal. This is kept up for several days; apples, pomegranates, wine, etc. are constantly placed before the ancestral tablet, and incense kept burning. A saucer of wheat-sprouts is placed there too, in which the dead ancestor is said to rest and cool. Beside this, paper money is bought, put in envelopes, and addrest to so and so in Hades, full name, date of birth and death, amount sent, the donor's name being written on the envelope. Not only is paper money enclosed, but paper-made shirts about a foot long are also enclosed, and on certain days these are burnt most devoutly and sent into Hades for the comfort and support of the deceased. A Chinaman who has no one to attend to these offices for him after death, is supposed to be of all men most miserable. Hence the great desire to have sons in order that these things may be properly attended to.

Thursday we came away. That day we reacht U-chai, where a wall had fallen down two or three days before, killing three men. Instead of abusing the owner of the house for not repairing his miserable shanty, they reviled the men and called them vile sinners, whom the gods would not permit to live; they were bound to meet a violent

death sooner or later, do what they would.

Next day we reacht home.

Missionary Instruction in Theological Seminaries.

BY REV. HENRY W. LUCE, SCRANTON, PA.

An informal conference of theological professors was held in Brooklyn, May 12-13th, to consider the subject of missionary instruction in theological seminaries. Nine professors were present from eight seminaries and five denominations. Other professors from other denominations had planned to be present, but at the last moment were detained. By special invitation two representatives of The Student Volunteer Movement were present.

The aim of the conference was in keeping with the motive prompting it, which was announced by the presiding officer "as the longing to know whether steps may be taken to emphasize the missionary idea in our seminaries, and to exalt in the minds of the young men the apostolic conception and spirit of missions. This is why we have come together." Four points served to guide the discussion. 1st. The *place* of missionary instruction in the seminary, especially its time-relation to other studies. 2d. The scope of this instruction. 3d. The methods of this instruction. 4th. Special instruction of missionary candidates.

As the outcome of prolonged and fraternal discussion, the following minute was adopted, as representing the mind of the conference:

"Resolved: That being deeply sensible of the opportunities God is opening in the world for the evangelization of man; and believing that those who are preparing for the ministry of the Gospel should be thoroughly penetrated with the missionary spirit, and inflamed with a passion for the saving of human souls; we, professors in various seminaries of the Church of Jesus Christ, do

express our solemn convictions in the things following:

"In order to the awakening and the maintaining of the true spirit of missions, we recognize the preeminent importance of promoting in our theological seminaries such influences as shall develop and enrich the spiritual life of the students, and shall nurture in them habits of devotion and of personal consecration.

"We are of the opinion that some earnest efforts should be made to secure more time on the seminary curricula for instruction in the whole subject of missions; that its biblical, historical, philosophical, practical, and personal aspects should be carefully and extensively set before seminary students, to the end that their affections may be roused, and that their minds may be educated to broad and thorough knowledge of the missionary spirit of Christianity and of the development of missions in the past and the present claims of missions upon the ministry and upon all the churches of our Lord.

"We express the hope that, while in our seminaries all branches of instruction should be contributory to the missionary idea, and should converge upon it as the distinctive note of practical Christianity, some individual member of this faculty shall be specifically intrusted with the care and development of this subject, to which shall be given an increased proportion of time."

This was subscribed by:

Henry M. Booth, Auburn Theological Seminary (Presby.); Lewis O. Brastow, Yale Divinity School (Cong.); George Bullen, Newton Theological Institution (Bapt.); Charles Cuthbert Hall, Union Theological Seminary (Presby.); James I. Good, Ursinus School of Theology (Ref. Ch. in U. S.); Edwin Knox Mitchell, Hartford Theological Seminary (Cong.); James F. Riggs, New Brunswick Theological Seminary (Ref. Ch. in U. S.); J. Preston Searle, New Brunswick Theological Seminary (Ref. Ch. in U. S.); David Van Horne, Hei-

delberg Theological Seminary (Ref. Ch. in U. S.).

This meeting marks a significant step forward. As far as is known, for the first time have theological professors come together to consider specifically this pressingly important question. The discussion brought out clearly several important points. 1st. The need was recognized by all of a wider and more specific instruction in missions. "The scope of missions, the modern enlargement of missions, and the necessity of a thorough knowledge of missions on the part of the ministry demand it. We are agreed on this." 2d. The study of missions, especially the biography of missions, was felt to be a large factor in developing the spiritual life of the seminary, while on the other hand strong conviction was expressed that a true, broad missionary spirit is inseparable from a deep, devotional life. 3d. It was made evident that more definite attention is being given, and will be given, to the curricula, with a view to securing more time for this instruction. One large seminary has a committee now at work, rearranging the curriculum, with a view to placing missions as a required study on the same basis with any other study.

It is very evident that our professors are addressing themselves to this problem with marked earnestness and care, and such a meeting as this has a tremendous bearing on the preparation of the coming leaders of the church for a world-wide ministry.

Revere Lay College, an institution for the training of Christian workers, is in need of fresh, modern, missionary literature. Christians interested in missions can aid the cause by sending such books as they can spare, or the money to purchase them, to either Rev. Silas P. Cook, at the College, Crescent Beach, Mass., or Rev. James M. Gray, D.D., Boston, who will be glad to receive and acknowledge such donations.

III.—FIELD OF MONTHLY SURVEY.

The Islands of the Sea,* Australasia,† Arctic Lands,‡ The American Indians§

BY DELAVAN L. PIERSON.

TRANSFORMATIONS IN THE PACIFIC.

The contrast of the present with the former condition of very many of the Pacific islanders is truly marvelous, and must call forth from every thoughtful and devout mind grateful praise to Him whose "holy arm has gotten Him the victory."

The beneficial changes effected in the *social and industrial life* of the natives are clearly defined. In many islands, Christianity has remodelled the domestic constitution, and placed it entirely on a new basis. Polygamy is abolished, and infanticide, formerly so prevalent, is now thought of only with horror and abhorrence. The marriage tie is respected, and the women are no longer slaves of lust and beasts of burden. The children are reared with more intelligent affection, and, for the most part, with earnest regard for their spiritual and moral welfare. The aged, and sick, and infirm are well cared for in their families. There are no poor or destitute amongst them. The family circle dwells in decently constructed and well-regulated homes. The innate indolence of the natives has given place to industrial pursuits, and in several instances to the acquisition of in-

dustrial arts. Many of the natives have become useful mechanics. The men are now able to build and furnish with their own hands comfortable dwellings, and they are also frequently engaged for the same purpose by the white settlers. The women make decent clothing for their families, and are all well clad.

In the eastern islands the natives can build small sailing vessels, on good models, and well constructed, and man and navigate them themselves. They carry on trading operation with distant islands, and occasionally sail to South American and other ports. This commercial intercourse forms but a small part of the trade done in the islands. Ships and steamers of large tonnage visit the islands every month, with goods and merchandize representing several thousand pounds' worth, and convey thence native produce to a much larger amount. Merchants, traders, and planters carry on extensive business operations among the natives, whose wants formerly were few and easily supplied from what the land almost spontaneously produced. Now, however, under the progress of civilization, their wants are increased, and their energies aroused to provide means for supplying them. Their reception of Christianity has not only produced a change of heart and character, but it has also vastly improved their social and domestic condition.

These important changes in the social habits of the people have produced also a complete revolution in their *political life*. The civilizing process of Christianity required a thorough alteration in their methods of government. One of the great changes was to abolish war, and substitute in its place peace and the majesty of the law. This was not speedily or easily effected; the war spirit is inherent in the heathen mind, and cultivated from childhood. Mutual destruction occupies their thoughts con-

* NEW BOOKS: "Darkness to Light in Polynesia," W. W. Gill; "Letters from the New Hebrides," Mrs. John G. Paton; "Natives of Sarawak and British North Borneo," H. Roth.

RECENT ARTICLES: "The Philippine Islands," *National Review* (February); "The Cuba of the Far East," *North American Review* (February); "The Samoan Islands," *Catholic World* (March).

† NEW BOOKS: "Among the Maori."

RECENT ARTICLES: "Among the Waikato Maoris," *Frank Leslie's* (January).

‡ See also pp. 490, 514 (present issue).

RECENT ARTICLES: "An Artist in Greenland," *New England Magazine* (May).

§ See also pp. 19 (January); 496 (present issue).

NEW BOOKS: "The Boys in the Wild North Land," E. R. Young.

RECENT ARTICLES: "Home Life Among the Indians," *Century* (June).

tinually, and is pursued with deep cunning and keenness. Human life is held very lightly; no quarter is expected or given; neither age nor sex is spared. Many districts and whole islands were depopulated in the exterminating wars of these savage tribes. Now the plains, once appropriated as battlefields, are inhabited and cultivated. Chiefs formerly possess very little power or authority except in time of war. Every tribe had its own chief or chiefs, but they could hardly be said to govern, for every man was a law to himself, and did what was right in his own eyes. Superstition and the *tabu* system were the controlling powers, and the idolatrous and sanguinary priests held chief sway. The oppressive acts of the conquerors, and the slavish condition of the conquered rendered life intolerable. Christianity has entirely changed this state of things, and brought to the people the blessing of peace and good will. Chiefs now rule with nobler purpose, and the people yield them more regard and obedience. Laws, founded on just and equitable principles, and adapted to their peculiar circumstances and surroundings, are exercised with beneficial effect to the advantage of all. In a few instances the laws are mixt with some of a puerile and vexatious character.

The *religious* change in the condition of the South Sea Islanders is that of the most vital importance, and that by which the social and political improvement has been effected. The abominable system of idolatry, and debasing superstitions prevalent in the islands, held the people in slavish subjection to the prince of darkness, and molded their minds and conduct in accordance with the malignant principles of their evil system. What could be expected from a people whose chief idols were Hiro, the god of thieves, and Oro, the god of war and murder? The idols have long since perished, with the exception of some spared for missionary and other museums. Christianity is now established in all the groups, from Tahiti

to New Guinea. Several islands in the west and north-west have yet to be brought under the benign sway of the Redeemer's Kingdom. When we view the feeble agency by which this marvelous change has been effected within the present century, we must recognize the powerful, all-subduing work of the Holy Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

The Christianity of the natives in many parts is characterized by much fervor and energy and devotedness; and, altho there is often wanting the bright, spiritual intelligence and earnest consistency the missionaries long to see more general, many of the converts manifest in their lives as well as profession evidences of a new birth and consecration to the service of the Lord. Every town and village possesses a suitable place of worship and school-house, erected by the free labor of the natives. The people generally have shown their appreciation of the blessings of the Gospel by their liberality, not confined to sustaining the work in their own localities, but also in their contributions to the missionary societies, to help forward the good work in other lands. Their contributions for Christian work last year amounted to the sum of £4,266 (\$21,000). The missionaries everywhere receive pleasing marks of the grateful regard of the people among whom they labor, and the native pastors and teachers are liberally supported. Native agency is one of the most pleasing and effective means for carrying on the work in the Pacific. The devout lives and devoted consecration of these men and women, who readily forsake all to follow Christ, commands our warm approval and thankfulness. To these native Christian workers we are largely indebted for the rapid and widespread extension of Christianity in this part of the globe. Their devotedness, deep consecration, earnest faith, and patient endurance should stimulate many in our churches at home to "go and do likewise."

Schools and other educational institutions form a large and valuable part of missionary machinery. Remembering the Divine command, "Go, and teach all nations," the missionaries have always recognized the great importance of education as a moral and spiritual factor in their labors. The work of the Christian teacher, in elevating and purifying the minds of the people, young and old, takes a prominent position in missionary service. Secular knowledge is imparted as fully as it can be received, but it is subordinated to the spiritual. Day-schools and Sunday-schools exist in connection with all the churches. For every mission there is founded an institution for training native teachers and pastors for home and foreign work. From these the native pastors, evangelists and school teachers are drawn. The missionary wives labor diligently in educational work, and there have lately been added several single ladies who have devoted themselves to this sphere of women's work.

The translation of the Scriptures into the many languages of the Polynesian people has commanded the earnest attention and learning of the missionaries as a primary duty, and has been crowned with most gratifying results. In the early mission-fields of the Pacific the complete Bible has been translated and printed in several languages of the peoples of the different groups, and the New Testament and Psalms and other portions in the later missions, and the work is still progressing. The British and Foreign Bible Society has rendered ready and liberal aid in printing the Scriptures for the respective missions. As the books are generally sold to the natives at a price sufficient to cover the expense of printing, the Bible Society, in most cases, has been recouped for its outlay. In addition to the Scriptures many other books have been printed for the natives.

Comparing the past and present condition of the Polynesians, we see much to fill the heart with gratitude and

praise to the Divine Head of the Church for what has been accomplished, and much to encourage and stimulate us to further effort for the evangelization of all the tribes of the Pacific islands. There still remains much to be done, and many lands yet to be possessed. We need—and daily feel more and more our need—the quickening power of the Holy Spirit to animate the native churches with purer life and more vital godliness. "Brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you." — *Rev. S. Ella, in The Chronicle (L. M. S.)*.

The Waiting Isles.

On the islands which have been already occupied for Christ, where most of the people are now nominally Christian, it is clear that there is little or no need for additional volunteers. A glance at the field may help us to determine the present situation.

The first islands to be occupied by Christian missionaries were the *Society Group*, of which Tahiti is the best known. Here the London Missionary Society commenced its work now over a century ago, but after some years, the English missionaries were compelled by the French, who took possession of Tahiti, to leave the island. Only one missionary was allowed to remain as chaplain to the foreign residents in the port of Papeiti. But before they were driven away they had translated the Scriptures, had educated native ministers, and had provided for the continuance of their work by the natives. As the French extended their authority over the rest of the Society Group and other adjacent islands, they made it difficult, and in some cases impossible, for English missionaries to remain. The London Missionary Society, therefore, in the year 1889, passed over to the Society, the Paumotu, and the Austral Groups to the care of the Paris Missionary Society, which, being French, does not meet with the

opposition which English encounter from French officials.

From the Society Group the missionaries of the London Missionary Society carried the Gospel to the *Hervey*, or *Cook*, *Islands*, and also to *Samoa*. These groups have long been Christian. From Samoa the work has spread to *Niue* (once Savage Island, a name now no longer appropriate), to the *Tokelau*, or Union Group, and to the *Ellice*, and the southern half of the *Gilbert Islands*. These are still under the care of the London Society. They all have the Word of God, and are amply provided with the means of grace.

The *Tongo* or *Friendly Islands* and *Fiji* have been evangelized through means of Wesleyan Methodist Missions. Here, too, the people are all nominally Christian; they have the entire Bible in their own languages, and have their spiritual needs abundantly provided for.

In the North Pacific, first in importance are the *Hawaiian*, or *Sandwich*, *Islands*. The people of this group were rescued from heathenism through the labors of missionaries of the American Board of Commissioners for Foreign Missions. The work was so far consolidated that more than twenty years ago the American Board past it over to the care of a local Society known as the Hawaiian Evangelical Association. Before this change was made the American Board had extended its work to the *Marquesas Islands*, northeast of Tahiti, and to the *Marshall* and *Caroline Islands*, as well as to the northern portion of the *Gilbert Group*. But the Hawaiian Association has never been strong enough efficiently to occupy these groups. Thus, while all the rest of the groups of islands in the South Pacific, eastward of the New Hebrides, have been evangelized, the Marquesas Group remains to-day largely heathen. The Marshall Islands, the Carolines, and the northern portion of the Gilbert Group have also suffered deprivation through the lack of sufficient workers. Of late

years the Missions in the Caroline Islands have been greatly hindered, and in some cases almost destroyed, by the Spanish authorities who have assumed control over that group. Protestant Missions have, in fact, been practically put a stop to there.

We come now to the Western Pacific. Beginning at the south, *New Caledonia* comes first. This island is under French rule, and is a French penal colony. Several attempts have been made, chiefly by the London Missionary Society, to introduce the Gospel, but the French authorities have frustrated all these efforts. And the French Roman Catholic priests have done little to win the natives even to Roman Catholicism. The poor people are dying out before the settlers, without knowing anything of the Gospel message.

The *Loyalty Islands* are now a dependency of the French colony of New Caledonia. These were evangelized by the London Missionary Society. But French opposition and persecution have been great hindrances to the work. On one island—*Maré*—no English missionaries are allowed to reside, the work being entirely in the hands of native pastors. Most of the people in the three islands which constitute the group are, however, Christian and Protestant.

The evangelization of the *New Hebrides* was commenced by the London Missionary Society, and here some of its martyrs laid down their lives. But when the Presbyterian Church of Nova Scotia wisht to undertake mission work, this field was past over to the care of that Church. Other Presbyterian churches—especially those of Australia and New Zealand—subsequently joined in the work. Some of the islands have become Christian. Others remain partially, and some, largely heathen. There is still much to be done before the entire group becomes Christian. The Melanesian (Episcopal) Mission also works in some of the islands of the New Hebrides; but its

sphere of operation lies chiefly in the islands north of that group, its great field being the *Solomon Islands*. It is here, and in *New Ireland*, *New Britain*, and *New Guinea* that the main portion of the Pacific Islanders who are at present heathen is to be found. Practically these are the only portions of the Pacific where new foreign workers would find scope for service.

As it would not be expedient to start new missions, we would strongly urge any who wish to volunteer for this portion of the mission field to identify themselves with one or other of the following societies: (1) the Scotch Presbyterian Mission for the New Hebrides; (2) the Melanesian (Episcopal) Mission for the New Hebrides, Banks, Santa Cruz, and Solomon Islands; (3) the Wesleyan Mission (Australasian Conference) for New Britain or New Guinea; or (4) the London Missionary Society for New Guinea.—*Rev. S. J. Whiteme, F. R. G. S. in the Student Volunteer, (British.)*

The Indian Problem.

The Mohawk Indian Conference last year adopted the following platform, stating the creed of its members for the solution of the Indian problem:

"1. That the tribal system be abolished everywhere as soon as possible, and the Indian incorporated into the citizenship of the States and Territories.

"2. That accordingly Indian agents be dispensed with wherever possible, especially where the Indians have been settled on their own allotments; and that, where it is necessary to retain an agent, preparations be made for his withdrawal in every possible way.

"3. That legislation should protect the Indians against the land-grabber, the gambler, and the liquor seller; and particularly that Congress should pass the liquor bill approved by Commissioner Browning, or some other bill equally stringent. We further recommend that special attention be paid to the subject of marriage and divorce among the Indians, so as to bring their family relations under the laws of the States or Territories within whose bounds they reside.

"4. That the Indian agents should

not be removed because of a change of Administration. Further, we commend the admirable methods of the present Superintendent of Indian Education, and we desire that he may be retained to carry out the plans that he has inaugurated.

"5. That appropriations should be made promptly by Congress sufficient to provide for the education of all Indian youth of school age; also, that the Indian schools eventually, and as soon as is expedient be incorporated in the school systems of the several States and Territories, the United States paying the expense of the education of the Indian youth, so long as they are the wards of the nation.

"6. That the work of surveying the reservations should as speedily as possible be completed, so that Indians may be enabled to locate their claims.

"7. That Indians on reservations should not be allowed to connect themselves with shows traveling about the world to exhibit the savagery from which we are trying to reclaim them.

"8. That the anomalous and deplorable conditions in the Indian Territory should be remedied. Convinced that this can be done with justice to all parties, we desire the speedy passage of the Curtis Bill which past the House at the last session, with such modifications only as will promote its efficiency and enable the Dawes Commission to introduce the Indians of the five civilized tribes to the full rights of American citizenship. The utter failure of these tribes to protect the rights of citizen Indians in the tribal property lays upon our Government the obligation to enforce the fulfillment of the trust which the tribal governments assume in behalf of the individual members of each tribe; and the duty of protecting life and property in the territory devolves upon the United States.

"9. That it is of immediate importance that the natives of Alaska be put under the protection of organized territorial law, and be prepared for citizenship.

"10. That coordinate with the work of the Government in providing the best facilities for the intellectual, industrial and moral training of the Indian must be that of the preacher and teacher of religion. We therefore urge all Christian people vigorously to reinforce the work carried on by their missionary societies during this brief transition period, until the Indian shall be redeemed from paganism and incorporated into our Christian life, as well as into our national citizenship."

IV.—EDITORIAL DEPARTMENT.

The Presbyterian General Assembly has at last settled the much-debated question with reference to their new building, by accepting the report of the committee appointed by them in 1896, recommending that the building be retained. This committee is worthy of confidence, and since the assembly has come to an agreement on the subject, it is to be hoped that confidence in the governing board may be fully restored. It is believed that the offices will not only be no expensive luxury to the church, but will be a profitable source of income to the missionary societies.

The insurrection in the Philippines is reported to have been put down. Thus the light of freedom—which in this case, however, might have meant license—has been put out. Priest rule has not blest the islands, which still wait for the true evangelization which the pure gospel brings. Spanish and French rule are ever hostile to Protestant missions, as is illustrated in Cuba, and the Philippine Islands, held by Spain, and in Madagascar, Tahiti, and other islands ruled by France. Mrs. Hutchinson, of California, has recently been refused permission to do missionary work in the Raitea islands of the Tahitian group.

The mission of Dr. Barrows to India has, in many respects, proved eminently successful. He was welcomed, but looked doubtfully upon by some of the missionaries, and was greeted as a champion by the Hindus. His lectures agreeably surprised the former and disappointed the latter. He spoke over a hundred times, and always in unqualified terms upheld the Gospel of Christ as presenting the only way of salvation. He has done much to put Christianity in a better light in the eyes of educated Hindus, and the results, while not yet apparent to any great extent, will doubtless be far reaching and lasting.

The eighth annual closing exercises of the Gordon Missionary Training School, Boston, took place on Thursday, May 20th, at the Clarendon St. Baptist Church. The year's work was well represented by examinations in "Biblical and Practical Theology," and "Exegesis," under Rev. F. L. Chapell, "The Synthesis, History, and Interpretation of the Bible," under Dr. James M. Gray, and "Physiology, Hygiene, and Emergencies," under Dr. Julia Morton Plummer.

The inter-denominational character of the school was evidenced by the fact that its one hundred and thirty-six members represent nearly all of the prominent evangelical denominations.

Some of the graduates are already under appointment for the foreign field—some are to carry the Gospel message into the neglected portions of New England, while others will serve as pastor's assistants, church missionaries, and rescue workers.

The Springfield (Mass.) School for Christian Workers, has recently changed its name to the Bible Normal College. The courses offered are intended to fit men and women for work as Sunday-school and field superintendents, pastors assistants, city, home, and foreign missionaries. The Biblical course is excellent, and other departments are well equipt and calculated to prepare the students for the service before them.

It is getting to be a comparatively common thing for men and women to visit the mission fields, either officially or privately. When this is done by consecrated Christians, the result can not but be a blessing, both to the missionaries and to the visitors. Various organizations, until recently operating almost wholly at home, are now lengthening their cords and setting their stakes in foreign lands. The Christian Endeavors have now thousands of

members in Asia. The Y. M. C. A. is strongly established in India, China, Japan, and elsewhere, largely through the visits of Mr. L. D. Willard sometime ago, and Mr. John R. Mott, who has recently returned from his world tour. Mr. Speer's first article from abroad appeared in our last issue, and others of equal interest will follow. He is receiving and transmitting a great blessing by his visits. The Women's Christian Temperance Union has recently appointed Mrs. J. K. Barney, superintendent of penal, charitable, and reformatory work, to be their Eighth "round the world missionary," and she has lately started on her journey. Dr. D. M. Stearns is also on his way around the world to visit his wide parish, which has claimed so much of his attention.

On Easter Sunday, April 18, another faithful servant of the Lord was called to his reward. On that day Rev. James Hall Brookes, D.D., of St. Louis, fell asleep at the age of 67. He had been suffering for several years from the result of a severe attack of grippé, but still continued in active work, speaking and writing. He was a valient champion of the truth, and was so stirred by anything which seemed to him possessing a dangerous tendency, that many who did not come into personal contact with him never knew of the warmth of his heart. Dr. Brookes was born in Pulaski, Tenn., and after years of struggle to obtain an education, entered the ministry. He died in St. Louis, where for thirty-nine years he had been pastor of the Washington Avenue Presbyterian Church. As editor of *The Truth* he taught many in Bible doctrines, and strenuously opposed the evils of the day.

On February 18, at the mission station of the Dutch Reformed Church at Mochuli, near Mafeking, in British Bechuanaland, a sad accident occurred to the missionary there, Rev. William

J. Neethling, which has cost him his life. From telegrams received by his family, it seems that after a violent wind-storm, which had damaged the mission church, he went to see what harm had been done to it, when a gable fell and struck him, seriously injuring his back and thigh. He fell asleep in Jesus about three hours after.

This young missionary has had a very short term of service. He went through the theological course at the Theological Seminary of Stellenbosch, Cape Colony, and nine months' medical preparation at the Livingstone College in London. A few days after the tidings of his death were received, was the first anniversary of his ordination in his native town at Stellenbosch. Much sympathy is felt for the sister who accompanied him, and their fellow workers, Miss Retief and Mr. Joubert. Prayer is being offered that his vacant place may speedily and efficiently be filled by a missionary of his Master's own choosing.

The Armenian orphans are the "Wards of Christendom." Their parents were Christian and it is largely through the criminal inactivity of European nations that the children are now without home or the necessities of life. There is now some opportunity to retrieve the past by caring for the destitute orphans and thereby rescuing them from the horrible fate of being left in the hands of the unscrupulous Turks, and educating them as Christians who shall form the nucleus of a new and nobler generation. Twenty-five dollars a year will suffice to furnish these children with home and instruction for one year, but there are 50,000 of them who need to be cared for. Much relief work has already been accomplished in the distribution of food and clothing, care for the sick, providing employment, and redeeming girls from the hands of their Moslem captors, but the need is still pressing and the opportunity is great to give help "unto one of the least of these."

The Christian Herald has been doing a most commendable work in raising funds for the relief of the Indian famine sufferers. We know of few men more actively alive to the needs of suffering and sinning mankind than Mr. Klopsch.

We acknowledge as received for Armenian fund: Junior C. E. Soc., Taylor, Texas, through Bernard Garry, 60c.; also, Y. P. S. C. E., Shickley, Nebraska, through O. H. Johnson, \$3.85.

Dr. Wm. Ashmore, the honored veteran missionary, of Swatow, China, writes to the Editor-in-Chief under date of March 8, 1897:

Your remark about *Missions being in danger of a collapse* has made a great stir, but a stir that was very much needed. Two of our district secretaries have written about it, and denominational papers have been delivering themselves. They think you are a little somber in your shading, yet every one of these concludes that it is *best to whip up a little*.

Now, I am, myself, quite hopeful, for I am where I see the hand of God among the heathens; I am brimful of buoyancy on that account. Some of the facts of the situation might range themselves a bit differently in my field of inference. Things as I see them here make a bright picture. At the same time, if the question were put to me—*How about Dr. Pierson's fear of a collapse?* I should say too much danger—altogether too much danger. If it were not that we see Christ at the head of his missionary column of the East, I should be appalled. There are drawbacks—distressing drawbacks even to my bright picture.

I am heartily glad you have written as you have done. The peril at home is great, and the peril, in consequence, out here is great. The big conferences that are being held are not going to touch the difficulty. Our own Baptist conferences, to promote systematic giving, are not beginning to meet the case. They don't go back far enough, nor down deep enough. They do not give a good diagnosis of the complaint. They are prescribing for a disease without having informed themselves just what is the nature of the disease.

This they are all saying, the present state of things is due in a measure to the "apathy of the church," and the

"apathy of the pastors," and there they come to a dead halt. That is just where they ought to *begin*. What would we think of a doctor who, because a man has fever, makes a prescription without asking what kind of a fever? What caused the fever? Is it sun fever, or malarial fever, or bubonic fever." Yet our councils of doctors are telling us that there is "apathy" in the church; but never one of them, that I have seen, goes into the *study* of the apathy.

"Apathy"—*ἀπαθος*—without feeling; no feeling. Now what is the cause of that "no feeling"—Does it arise from ignorance on missions alone? Then one kind of treatment is required. Does it arise from the paralyzing effects of new theology—something bound to be a *curse* to missions, then another element must enter in. Does it arise from a general run-down spiritual condition—the want of real religion? then the treatment must be more radical. A mighty revival is needed.

We are in receipt of the following letter from Mr. Geo. R. Witte, whose earnest appeal for a mission to a neglected part of the Neglected Continent appeared in our May issue, and has already been productive of promising results. The letter reads in part as follows:

Will you permit me to report, with great joy, that my appeal on behalf of the Cherentes Indians has already borne some fruit?

Among the responses was one from a lady in New York, who offers an annual subscription of \$200 if the mission is undertaken, and several smaller sums have been promised by different friends, to whose sympathies the singular story of the Cherentes has appealed with strong force.

But what we deem of still more importance is that the article has brought us into touch with a Presbyterian minister in Philadelphia (the Rev. J. Beatty Howell), who has been a missionary in Brazil for nearly 24 years, and who only returned from there last fall. Mr. Howell has had this work among the Indians on his heart for many years, and strongly urged the establishment of a mission among them in several of his annual reports. One of these came to the eyes of a gentleman in England last year, and resulted in an offer by this gentleman to establish a mission at his expense in this very province of Goyaz. Last year the proposition could

not be carried out, but Mr. Howell has volunteered to find out if the offer is still open, and has urged upon me the advisability of joining Dr. Graham in the establishment of the mission as soon as the necessary funds can be obtained.

While this proposal involves an abandonment of my university studies, I can not but feel that the call is of God, and as one medical missionary will be sufficient for the present in the field, I have agreed to go with the Doctor as soon as the way opens.

In the meantime I am endeavoring to become familiarized with the peculiarities and requirements of the field, and I am profoundly impressed with the vastness and importance of the open door, which has thus singularly been set before us. The province of Goyaz in Brazil, where the Cherentes live, is in extent as large as the combined area of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, West Virginia, and Ohio, only Delaware being left out of this immense section of our country.

This whole vast territory does not now contain a single resident Protestant missionary.

We may well stagger at that stupendous fact, and I am reminded of the question that was put to Robert Morrison when he set out for China: "Do you expect to convert China?" He promptly answered: "No; but God will, and can."

Rev. Mr. Howell, who touched the colonized portion of the state in one of his recent trips, says that he found the people everywhere eager and ready for the Gospel, and that in a journey of over 2,500 miles he was never interfered with by either civil or ecclesiastical powers.

The Indian tribes contained in this one province number upwards of two hundred thousand, and they belong to the *Tapuya* or *Ges* nation, the best developed and most promising of the four great Indian nations by whom Brazil is peopled.

The *Tapuya* with the *Tupi* were formerly located much further south, in the region of Paraguay, and while there they have doubtless been, to some extent, influenced by the extension of the Jesuit missions of the seventeenth century. One good result of their labors has survived to our day in the *lingua geral*, a peculiar adaptation of Indian language, which is, to some extent, known to all of the 250 Indian tribes of Brazil, and which serves as a

common basis of intercourse among them.

As it would be well nigh impossible to translate the Bible into the language of each separate tribe, it will readily be seen that in this *lingua geral* we have a medium, already created and at hand, for the promulgation of the Gospel among these people, another instance where God in His own way has prepared a medium for the spreading of His kingdom, as He did by the Grecian and Roman conquests just before our Savior's appearance on earth.

Nor is the territory as inaccessible as I had previously assumed. Steamboats run from Para some hundreds of miles up the Tocantins river, and from the cataracts, where the steamers stop, the journey inland can be completed by a large kind of canoe. This trip is frequently made by government officials, merchants, and explorers.

Dr. Graham and I both feel greatly encouraged by the responses thus far received, and we hope and pray that still other friends may come forward to enable us to speedily set out on this great mission to the neglected people of this most neglected continent. We commend ourselves to your earnest prayers. Very sincerely yours,

GEO. R. WITTE,
142 Second Ave., New York City.

Attention has been called to the fact that in the January issue of the *REVIEW*, page 65, the words "and children" should have been omitted. The number of those baptized during 1896 by the Church Missionary Society was 16,000, of whom 7,000 were adults.

Another error is noted on page 56 of the same issue, where it is stated that 3,000,000 in Central Provinces, India, is untoucht.

The population of the Hoshaugabad District at the last census is about 350,000. In this district there are six mission stations, five of them are those of the Society of Friends, and at Harda the Foreign Christian Mission and the American Methodist Episcopal Church have successful work. The F. F. M. A. have been working in this district since 1874.

Subscribers who fail to receive their copies of the *REVIEW*, or in whose

bills mistakes are discovered, are requested to write immediately to the publishers.

Rev. J. C. Denning, of Narsinghpur, India, in the midst of the famine district, writes in regard to the famine sufferers:

This is the fourth year of short crops here. Many hundreds of fields have not been sown at all this year. The prices of foods have doubled and trebled work has almost ceased, so the people can get nothing to do, except as the government gives relief.

In July we began a poorhouse here, getting funds by subscriptions. The Deputy Commissioner had it in charge. From 200 to 300 people were fed in that way till December 1st. Europeans (we have only 20, big and little, in this place) and natives subscribed. For a long time Mrs. Denning sent a bucket of *kunji* (gruel) twice a day from our own kitchen to the weak and sick in the poorhouse. In Godawara, another town in this district, a similar poorhouse with 550 inmates was started at the same time.

More than a year ago people began to bring their children to me, and ask me to take them, and feed them. But during the past few months this has increased greatly. Some want money for their children. Some say, "take my children and I'll go off and die." The first woman that wanted to sell a child to me, brought a nice girl of 12 and 2 boys younger. She wanted \$5.00 for the girls, and thought nobody would buy the boys. She gave me all three for nothing, signing stamped paper releasing all claims. Another woman brought three boys. She said she could not part with the dear baby; I took the other two. A Mohammedan brought his boy the other day to my wife. He said he was a farmer, but his fields had produced nothing, and they both were starving; he had heard that the padri would take children. He had an earnest talk with the boy, the purpose was this: "My son, you know I love you; but I can't feed you; I have nothing. The padri will take you, and feed and teach you. Will you go?" The boy consented, and is now with Rev. Mr. Bruere, in Poona. One day 10 mothers signed stamped papers, giving me their own dear little girls, never expecting to see them again. I have sent 203 children to orphanages in Poona, Bombay, and other places. Many hundreds of peo-

ple have died of hunger and of diseases (sores, diarrhoea, intestinal gangrene, etc.), induced by starvation. Many a child, many a man, many a grandmother I have seen dying by the roadside. Yesterday morning I went to the railway station at 5 o'clock, to assist Miss Richardson of Bombay, as she was taking away 20 children. Returning home before daybreak, I found a man dead by the roadside.

Since December 1st government is giving aid. About 1,100 are in the poorhouse here; and more than that number in two other poorhouses of the district; and they are increasing rapidly. Last Thursday 200 new ones were admitted in this house here. Thousands more are working on government relief works. People formerly well-to-do are now on charity. A native judge told me yesterday, that probably not one farmer in 10 is able to hold a plow. They are becoming so weak.

We have here in Narsinghpur a boys' orphanage begun 4 years ago, and now have 70 boys. They leave off heathenism when they come in, and learn Christian ways. Many of them are earnest Christians. We teach them the common branches, a great deal of the Bible, and a trade. We would like to take in 100 boys at once, if we could get the means. We have not an inch more room. But there is a Raja's palace just across the street from our school, and it is empty and for sale. It was built 9 or 10 years ago for a boy Raja; he is now of age and does not want to live in it. It is a handsome structure, solid brick, 90 ft. front; 100 ft. long, two stories high in front, has 26 rooms, and would accommodate 100 boys nicely. It is not European nor native in structure, and nobody wants it as a residence, but it would be splendid for a school. The Raja is anxious to sell it, and asked me to buy it for Rs. 8000. I am sure he would take Rs. 6000 (\$3,000) for it. We must have this building, and also money to support the 100 boys. I don't know where the money is to come from, but God has plenty of it in the pockets of some of His stewards. Now is the time to get the boys. We can get all we want of the choicest, brightest boys. I put in 8 boys yesterday, very fine, bright, little fellows. In ordinary times we can feed and clothe a boy for about Rs. 3 per month. Food is higher now and it costs nearly 4 Rs.

We must have that building. If you can buy it; or help in any way from Rs. 1 to any amount in its purchase, we should be very grateful indeed,

We need support for more boys. If you could support a number, and thus help to save some, body and soul, God would be glorified.

The report of the state of religion in the Classis of Arcot (R. C. in A.) is an encouraging and hope-inspiring document. According to the report, "the year just closed has been the most successful one in the history of the classis." This is the carefully enunciated opinion of missionaries, some of whom have been forty years upon the field. 125 families were added to our churches; 147 persons united with us on confession of faith, and 9 persons who had been suspended, were restored.

Two hundred and thirty-nine children of Christian parents were baptized; 110 adults were baptized, and 485 persons have renounced heathenism and have put themselves under Christian instruction, preparatory to baptism. We have 143 Sunday-schools with 4,809 children, of whom more than one-half are non-Christian.

The contribution of the native churches for the support of their own pastors is also much more than ever before. Their earnings are small, yet several churches are supporting their own pastors without outside help. Many families living on an income of from \$5 to \$7 a month, contribute one-tenth of their income or even more. This is all the more remarkable since it has taken place in a year when famine has threatened and there has been much suffering.

According to a summary prepared by the A. B. C. F. M., the contributions from Protestants the world over to foreign missions have increased \$1,100,000, but with a decrease in the United States of \$70,000. Communicants in Protestant missions have increased 64,000. Altogether it is estimated that there are 267 missionary societies, 4,525 stations, 14,037 outstations, 6,336 male missionaries, 5,675 female missionaries, 60,164 native laborers or missionaries, and 1,231,175 communicants. The total income is said to amount to \$15,649,243, a very small sum when compared with the figures representing the outlay on intoxicating drink.

The Church Missionary Society needs an income exceeding last year's by 50,000 pounds sterling, to escape debt. Much prayer is now being offered that this result may be realized. This noble society is doing the largest work of any now in the field, and is peculiarly apostolic in method and spirit. It commands universal respect and love on the part of all denominations.

The Nyassa Industrial Mission of British Central Africa, is an interdenominational society, established on a Biblical basis, aiming to found self-supporting and self-propagating missionary plantations or centers of industry, so that Christians at home shall not be called upon to support the work. The governing board is in England, Richard Cory, president, Benjamin I. Greenwood, treasurer, and Charles Rudge, secretary. The field of operations is the Shire Highlands of South Nyassaland, a country healthful and fertile, where the natives are friendly and teachable, but unevangelized. This is something on the plan of Mr. Heli Chatelain's plan for establishing a colony, and one which, we believe, with prudence and perseverance will prove most effectual in the evangelization of the Dark Continent.

The Livingstonia Mission (Free Church Scotland) is making astonishingly rapid progress at Bandawe, Nyassaland, the "hearers" classes numbered at close of last session, 500 men and 1,000 women (more than double); the number of communicants is 120, and of attendants at church, 1,000 and over.

The Peruvian mission has found it advisable to reorganize on a more efficient and definite basis. Dr. Grattan Guinness and the directors of Harley House, London, have become responsible for its management. Lima, Cuzco, and Puno will be the centers of operation from which the work of the evangelization of Peru will be carried on.

Book Reviews.

A HISTORY OF CHINA.*—No writer on Chinese subjects deserves a hearing more than the author of "The Middle Kingdom," which has been for many years the standard work on this country. The present revival of interest in the "Land of Sinim" has led to a demand for more information in regard to the people, their land, and their history, and the present volume will be gladly welcomed in consequence. Dr. Williams, who was for many years a resident of China, and a close student of the character and history of the Chinese, begins his treatise with some interesting information in regard to the earliest days of legend and myth, and passes on through the various cycles and dynasties, down to the great famine of 1878. Frederick Wells Williams, instructor in Oriental History in Yale University, furnishes an additional chapter on recent events, including the French conquests in Indo-China, the accession of the present Emperor, the recent riots and disasters, the war with Japan, and present day progress in science and civilization. No book is so full of reliable information in regard to the history and progress of the Celestial Empire, and none is more interesting and graphic in its descriptions of the events narrated.

The size and price of this volume will make it more accessible to many than is "The Middle Kingdom"; the closing chapter on recent events also adds to its completeness and interest.

LETTERS FROM ARMENIA.†—The horrors of Armenia and the fiendish character of the treacherous Turk are destined to make a lasting impression upon history and on literature. "The Year of Shame" has already created a markt sensation in England, and the letters of Mr. and Mrs. Harris, written from the very theatre where these tragedies were enacted, cannot fail to stir every heart with indignation against those who perpetrated and those who permitted such deeds, and must move men and women of every creed and clime to deepest sympathy for the sorrowing and suffering victims.

Mr. and Mrs. Harris are not missionaries, and will, therefore, be more read-

* A History of China, Historical Chapters from "The Middle Kingdom," by the late S. Wells Williams, LL.D., with a concluding chapter on recent events by Frederick Wells Williams. Charles Scribners' Sons, New York. \$3.00.

† Letters from Armenia, by J. Rendel Harris and Helen B. Harris. Fleming H. Revell Co. \$1.25.

ily listened to by some who are prejudiced against the noble men and women of that calling. The letters are from visitors in a strange country to friends at home, and do not indulge in extravagant and untrustworthy tales of horror and suffering, but simply recount what was seen or gathered from reliable witnesses. The Turk is treated with fairness, and the general moderate and impartial tone of the letters is noticeable, yet what is narrated is described with a sympathetic and graphic touch which thrills and moves as does no other account which we have seen.

We should be glad if every one indifferent or antagonistic to the cause of missions and of Armenia could read these letters—they could not long remain unconvinced of the worthiness of the workers and the work. Not only are the scenes of the massacres described, and the condition of the people, but the methods of relief and the character of the missionaries and their work. The illustrations and map give an added attraction, which is acceptable, but is not needed to make this volume painfully interesting.

Books Received.*

SHORT HISTORY OF CHRISTIAN MISSIONS.—By George Smith, LL.D. 5th edition, revised. Hand-books for Bible classes, by Dr. Dods and Dr. Whyte. T. and T. Clark, Edinburgh.

MISSIONS OF THE SOCIETY OF THE M. E. CHURCH.—By J. M. Reid, D.D., revised and extended by J. T. Gracey, D.D. Maps and illustrations. 3 volumes. Eaton & Mains, New York.

TWENTY-SIX YEARS OF MISSION WORK IN CHINA.—By Grace Scott, illustrated. Hodder & Stoughton, London.

EEN JAAR AP REIS IN DIENST DER ZENDING.—By F. Lion Cochet. J. A. Wormser, Amsterdam.

CHARLES FORCE DEEMS.—An autobiography and memoir prepared by his sons, Rev. Edward M. Deems and Francis M. Deems, M.D. Fleming H. Revell Co. \$1.50.

RELIGIOUS LIFE IN GERMANY as seen in the State and the Church. By Edward F. Williams, DD. Fleming H. Revell Co. \$1.50.

THOUGHTS FROM THE MOUNT OF BLESSING. By Mrs. E. G. White. Pacific Press Publishing Co., Oakland, Cal. 75c.

*These books have not yet received acknowledgement in these pages. We reserve them for a more extended notice in future.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER,
MASS.

JAPAN.

—Mr. Valentine Chirrol, in his "Far Eastern Question," quoted in the Annual Report of the C. M. S. for 1895-6, remarks, in speaking of the short passage from Japan over to China: "It is like passing from night into day, from an atmosphere laden with the oppressive odor of decay into one charged with the ozone of exuberant vitality. On the western shores of the Yellow Sea, the traveler has left behind him a countless agglomeration of human beings which no homogeneity of race, language, or religion has availed to weld together into a nation, a cumbersome and corrupt bureaucracy, which barely contrives to keep the ponderous machinery of government moving in the well-worn ruts of time-honored abuses, and a central authority, loose and shiftless at the best, and now distracted to the verge of utter helplessness and imbecility. On its eastern shores he lands amongst a people whose national vigor has been strung to the utmost highest point of tension by a strenuously centralized administration, which itself responds in complete sympathy of intellect and heart to the touch of enlightened and resolute rulers. Alone amongst all Asiatic nations, Japan seems to have realized in its fullest sense the modern conception of patriotism, such as we understand it in the West. In China the eyes of even the best among the living generation are hypnotized by constant contemplation of the dead past; in Japan, all eyes are straining towards the future. On the one hand, the chaos of misrule, corruption, and ig-

norance; on the other, a rigid discipline based on an individual sense of duty and an innate love of order. In China an almost universal tread downwards into the common slough of despond; in Japan a combined effort to level upwards. In both countries the lower classes are patient and industrious; but, whilst in China what remains to them of the fruits of their industry, after they have been squeezed by their rulers, is too often squandered in opium-smoking and in an insensate passion for gambling, thrift is the rule in Japan. In both countries they are easily governed, but in China there is the dull unreasoning resignation of the overworked beast of burden, in Japan the ready acquiescence of a bright and light-hearted people, instinct with the joyousness of life."

Again: "Japan is a nation of hero-worshippers, indiscriminating, perhaps, at times in the objects of its worship, but always accessible to the highest forms of emotion. The enthusiasm of the army for the first time called out for active service, was only equalled by the enthusiasm of the people for the army. The warlike achievements of a campaign conducted on the most approved principles of modern science represented in the eyes of the Japanese, but the natural evolution of those feudal virtues which fired the imagination of their ancestors, and had even formed the favorite themes of their poets. There was not a hamlet in the most secluded country-side, which did not thrill to every episode of the war, and deck itself out in all the bravery of bunting and triumphal arches to welcome back its own small contingent of battle-stained warriors. Even the bearers and coolies, the humblest of non-combatant camp-followers, had their share in the joyful homecoming. In China I had seen the

wretched soldiers, dismissed with a mere pittance from the colors, begging and bullying their way home to their distant provinces. In Japan, I saw the whole population of a small village in the hills of Hakona turn out to struggle for the gratuitous honor of taking in a batch of invalided soldiers, who had been sent up from the hospitals of Tokyo, to recruit their strength in the more bracing air of the mountains. The one explosion of savage revenge provoked at Port Arthur by the atrocities which the Chinese had committed upon their prisoners, should be remembered mainly as the solitary exception to the rule of rigid discipline maintained throughout the rest of the campaign, and against it may well be set off the friendly relations universally established between the conquerors and the peasantry of the Chinese districts which they occupied, and the security enjoyed throughout Japan by the Chinamen who elected to remain on there during the war."

The Times remarks, as quoted in the same report: "The Japanese have not allowed the cares of war and diplomacy to interfere with the national exhibition, which it is their practice to hold every four years. As the date for the exhibition came round this spring, it was duly opened, notwithstanding the other engrossing subjects which have occupied the minds of the nation and of its rulers. It says much for the many-sided energy, which seems to be one of the most striking characteristics of this remarkable people, that the display of arts and industries, which followed so hard upon the exertions and the anxieties of the war period, was brilliantly successful. The interesting account of what was to be seen last summer in the buildings at Kyoto, which we publish to-day, bears witness to the astonishing progress already accomplished by Japan in the most varied branches of industry. . . . It has been observed that at one period in the Italian Renaissance every product of human activity, from the walls of a fort-

ress to the note in the margin of a manuscript, bore the impress of the sense of beauty stirring in all men's minds. We seem to be witnessing a similar phenomenon in Japan. The same sense of fitness which quicks the eye and the hand of the Japanese designer, as he creates his wonderful fabrics in porcelain or silk, appears to direct the worker in ruder materials to adapt exactly the right means to his end. He, too, is an artist, with an artist's sense of beauty and an artist's pride in his work. 'Art and industry,' observes our correspondent, 'go hand-in-hand in Japan; they are inseparable.' There is little or no bad workmanship, and the Japanese has a natural abhorrence of the 'cheap and nasty'—perhaps in part because prices are so low that he can command the cheap and good."

The Japanese, who are not troubled with much ponderousness either of body or mind, have the capacity, apparently beyond any other nation of the world, of projecting themselves into any form of activity or of character which they may think desirable to assume. They had determined to wage their war with China according to all the principles of western science and of Christian humanity. They carried out both purposes marvelously, aided by the absolute discipline and obedience to command, which is the very nature of the Japanese. Is this humanity now inrooted henceforth and persistent in the national character, or is it the fruit of a special effort, likely to disappear when that effort is relaxed? Some point to the atrocities at Port Arthur as proof that the terrible provocation given there by the Chinese provoked a momentary self-forgetfulness in the Japanese, and that their horrible retaliation exhibits more nearly their underlying selves. But how will that agree with the unquestionably milder tone of Japanese administration generally, as compared with the Chinese? The same unfriendly critics point to the accumulating reports of unnamable and

continuing atrocities in Formosa. The Japanese, they say, are Mongolians, and where they are not on their best behavior, they are quite as cruel as the Mongolian Turks. Let us hope that the terrible reports from Formosa will soon be disproved, although, if they should be established, they would only show that the Japanese have not yet risen above the level of English humanity in Ireland under Elizabeth, or of Spanish humanity in the Netherlands under Alva. As Christians we ought to be at least so far in advance of them.

ISLAM.

The Rev. Edward Sell, quoted in the *C. M. Intelligencer*, remarks, that according to true Mohammedan law the Turkish Sultan can not be the calif. It must, legitimately, always be an Arab, of Mohammed's own tribe, the Koreish. The practise, which has of late become more usual in India, of offering prayers in the mosques, might, it appears, be legally forbidden. Outside of the calif's own temporal jurisdiction, such prayers should be offered for the ruler of the land, that is, in India for the empress. Mohammedanism, indeed, hardly contemplates that any considerable body of Moslem shall live under the government of a non-Moslem ruler. Mr. Sell goes on to say:

"In thus casting doubt on the legality of the claim made by Turkish sultans to the Khalifate of Islam, I do not deny that the law of Islam requires that there should be a Khalif. Unfortunately for Islam, there is nothing in its history parallel to the conflict of Pope and Emperor, of Church and State. 'The action and reaction of these powerful and partially independent forces, their resistance to each other, and their ministry to each other, have been of incalculable value to the higher activity and life of Christendom.' In Islam the Khalif is both Pope and Emperor. Ibn Khaldun states that the difference between the Khalif and

any other ruler is that the former rules according to divine, the latter according to human law. The prophet in transmitting his sacred authority to the Khalifs, his successors, conveyed to them absolute powers. Khalifs can be assassinated, murdered, banisht, but so long as they reign, anything like constitutional liberty is impossible. It is a fatal mistake in European politics and an evil for Turkey to recognize the Sultan as the Khalif of Islam, for if he be such, Turkey can never take any step forward to newness of political life."

F. F. Adessey, in the *Intelligencer*, speaking of the great Mohammedan university at Al Azhar, at Cairo, says:

"Theology and science are almost one at Al Azhar. The Koran is the standard both of religion and of grammar, and it is quite as much a sin to break one of the rules of grammar as to tell a lie. Thus to the student of Al Azhar his language becomes part of his religion, and he would almost as soon think of changing his native tongue as of changing his faith. It is one of the commonest reproaches used against a Christian in this country that he does not know Arabic, not having studied at Al Azhar. In a sense it is true, as none are so bound to the letter of the Koran as the Sheikhs of Al Azhar, even their everyday language being in consequence different from that of ordinary men—a kind of stilted book talk. The axiom with which the student at Al Azhar begins his work, and which dominates his whole university course, is that the Koran is infallible. He is not allowed to question the truth of its statements in theology or science, and whatever will not agree with it must be rejected. As it was written to meet the special local circumstances of the inhabitants of Arabia in the seventh century, the result upon the student may be imagined. Instead of his university course enlarging his ideas, it tends to cramp and cripple them, until he becomes a narrow-minded

bigot like his teachers, the uncompromising opponent of all enlightenment and progress. And let no one think that the study of the Koran tends to produce a favorable inclination towards Christianity. On the contrary, the student at Al Azhar learns to believe that the Christian Gospels have been corrupted, that Christ was never crucified, and that Christianity is the great hindrance to the progress of the true religion—Islam.

"The influence of such a university on the Moslem world is terrible to contemplate. The spiritual teachers of Islam are, for the most part, men to whom the Spirit is nothing, the letter everything, and wherever they go, they must hinder the progress of Christianity and true civilization."

THE JEWS.

Archdeacon Sinclair, quoted from "R. R. R.," in *Jewish Missionary Intelligence*, admirably says: "With regard to the Jews, what we need is more love, affection, brotherliness, kindness. We must make the transition easier for the Hebrew. He must no longer live in isolated and unassimilated masses in the midst of an unsympathetic Gentile population, but become one of us in nation, heart, and association. Thirty-one years is but a short time for the Hebrew to have forgotten the disabilities and suspicion from which, during long centuries, he suffered. We must not treat each individual Hebrew as if he personally and of his own deliberate device had rejected Him whom we believe to be the Messiah. Nineteen centuries of un-Christlike treatment and of national concentration have made it almost impossible for him to share our faith.

"He has been thrown back upon himself, and he has not thought of Christianity as even a possibility. By far the larger number of Hebrews in our country know absolutely nothing about Christians, except that they pass their lives amongst large populations who bear the name of Christian, but

who are no recommendation to any faith whatever. We must try to persuade the Hebrews that it is worth their while to inquire about this strong inalienable belief of ours that the Messiah did come nineteen hundred years ago. How is it that, whereas there are in the population of the world eight millions of Hebrews, there are no less than three hundred and ninety-three millions of those who agree with the Hebrews in accepting the Holy Scriptures of the Old Testament as the Word of God, but also believe that the Messiah was that marvelous person born of a Hebrew mother, Jesus of Nazareth? Ought they not, as patriotic Hebrews, to look with an earnestness which they direct to no other subject, into the history of that character, so unique in His influence, who has added no less than three hundred and ninety-three millions of believers to the adherents of the Old Testament Scriptures, and whom those three hundred and ninety-three millions believe to have been Him of whom the Law and the Prophets continually spoke?

"Thirdly, we ought as Christians to take much more trouble than we have taken hitherto in supplying them with short, clear, and succinct statements in their own language of the reasons for our own belief. These ought to be accessible to every one of the ninety-two thousand in this country, and part of their familiar literature, and our religion teaches us every item and precept of theirs; and as they are living in the midst of us who have so much and of such incalculable importance in common with themselves, it is not too much to ask that also in their turn they should try to understand our principles, our beliefs, our reason, and our hope."

MISCELLANEOUS.

—Since 1872, the C. M. S. missionaries, from 225, have risen to 671; native Christians from 100,000 to 217,000; communicants from 20,000 to 58,000.

—"Our lay-schools lay claim to religious neutrality. This too often transforms itself into irreligious hostility." *Le Missoinnaire*, (Dec. 1896.) This is not true of the Swiss Republic alone.

—Of all German Societies, says the *Caiser Missionsblatt*, the Rhenish has in the last ten years made the greatest advance, 68 to 111 missionaries; from 54 to 74 stations, 68 to 156 out-stations; 29,974 to 60,144 Christians.

—"M. Coillard has been visiting the Waldensian valleys, and has given an interesting account of his visit in the *Journal des Missions Evangeliques*. 'In 1881, at the time of my first visit to the valleys,' he writes, 'there was but little interest there in missions.' The late M. Meille, the severest pastor of Priour, said to me: 'Ah, if only a missionary current could be created!' Well, God has created this current. He has warmed hearts, awakened consciences, opened the purses of poor and rich. Fathers and mothers have not hesitated to bring their Isaacs to the altar. Since that time these churches, which are certainly not rich, have sent nine of their sons and daughters to the mission-field, seven of whom have gone to the Zambesi. I find young men and young girls burning with impatience to enroll themselves amongst us; and I see fathers and mothers rejoicing, and feeling themselves honored that God is claiming their offspring.'"—*The Chronicle*.

—The great historian, Edward A. Freeman, says of the Turks, that they have never governed well, and that they have never governed ill, that they have simply never governed at all. They remain to this day what they were five hundred years ago, a vast camp of brigands entrenched on the soil of Europe. To talk of patriotism as applied to them is to make a scandalous misuse of words.

Dr. Cyrus Hamlin has had a long life, but we will venture to say that the most humiliating task that has ever come to him was the necessity of

breaking on the wheel that human butterfly, F. Hopkinson Smith. He has done it thoroughly, however. We understand also that Mr. Richard Harding Davis has added a few finishing strokes. There is no question of the gentlemanliness, nay, of the kingliness of the Turks. The very sound of their language reveals that. But the time is gone by in Christendom when kingliness entitled a man to massacre some fifty or sixty thousand human beings, and then be extolled for it by adoring sycophants.

English Notes.

BY JAMES DOUGLAS.

The meetings held at Exeter Hall on April 29th and 30th were attended as well as ever, and the Baptist Missionary Society gratefully owns that God has shown more manifest tokens of His divine approval of the work done for Him.

There is now no debt at all in the society, and the income has increased to the amount of £5,000 that of the previous year, the total amount raised during the year being £76,000, out of which £11,000 was devoted especially to the special relief of the famine sufferers in India.

Although prosperity marks this year from a financial point of view, all the missionaries taking part in the meetings point out the still almost unoccupied tracts of country as yet totally dark, and urge the pressing need for yet more service as well as more money. The work is necessarily limited because the workers are few; those who are laboring see and feel how small is the portion which they can do, and realize the truth of the Master's word, "The harvest truly is great, but the laborers are few;" and pray with sincerity and earnestness that He may see fit to send more "laborers into the harvest."

China Inland Mission.—One of the main items of interest in "China's Millions" now to hand, is a graphic ac-

count of itinerant work, during the past five years, on the Si-gan plain; and the results as shown in the number of mission stations dotted over an area of some 12,000 English square miles. This large tract of country contains twenty principal towns. Si-gan the capital, with its half a million inhabitants, and a great number of smaller towns, villages, and hamlets. "The earliest journeys," says Mr. Bland, one of the pioneer workers, "were necessarily taken with a view to spy out of the land;" and, as his narrative shows, to pave the way for occupations by meeting prejudice with patience and overcoming evil with good. Through accessions to the pioneer force by the arrival of the first contingent of Scandinavian friends and others, the work presents now a bright contrast to the early days of five years ago. Closer contact with the people, and more frequent visits have gradually disarmed suspicions; and, by the blessing of the Lord, fourteen towns are now open for residence, each a mission station, and evangelistic center. Without being sensational, the account shows the gain accruing from faith as evidenced in patient and persevering well-doing.

It is reported in the current number of "China's Millions" that quite recently forty-one converts have outwardly shown their faith in the Master by Baptism. Many others are waiting to make this avowal of their religion, and surely this will result in China being evangelized by her own people, for none can so fully enter into the difficulties and hindrances which come in the way to prevent the Chinese people coming to the faith of Jesus Christ, as can the Chinese people themselves.

Mrs. Scott has just written a most interesting book on "Twenty-six Years of Missionary Work in China," which shows with remarkable clearness the pleasure and the pain, the blessings and the troubles of work among the Chinese. Mrs. Scott concludes her book by saying: "The dark places of the earth are still habitations of cruelty;

and yet the missionary's life is one of surpassing joy; for who has ever tasted a delight more intense than that of seeing souls born into the kingdom? And, perhaps, no country has given larger results for the amount of labor bestowed than China."

Central Africa.—The Board of this Society recently welcomed the Rev. D. P. Jones, of Central Africa, and Dr. Eliot Curwen, of Peking, who have returned home on account of failure of health. Mr. Jones stated that the past year had been a very unhealthy one in Central Africa; but as regards the work of their mission they had every reason for encouragement and deep gratitude. The congregations numbered between 700 and 800 every Sunday, and there were from 150 to 200 children in the schools.

Dr. Curwen (who was accompanied by Mrs. Curwen), spoke cheerfully of the outlook in China, having found a knowledge of the Gospel among all grades of society. The Chinese themselves, he described as agnostics, and as having no hope of reformation from within themselves.

Amoy Congregational Union.—In connection with the Forward Movement of this Union, the work of native missionary enterprise is now extended as far as Ting Chow Fu, which lies on the mainland due west of Amoy, and is only reached by a long road journey of more than 200 miles over a mountainous country. The dialect here is utterly unlike the Amoy dialects. A river runs through the city, but it is hardly navigable in its upper reaches, for which reason, together with the lingual difficulty, the city and district have been left very much alone. The Rev. Frank P. Joseland, who, in company with Mr. Johnson, of the Scottish National Bible Society, has prospected the region, instances a number of hopeful points about the work there; and, among others, the friendliness and open-heartedness of the people, and their superior education, so many being able to read,

so that the hearers soon learn the hymns, as also to read the Bible intelligently. Another point is that work among the women is facilitated by their large feet, and the ease with which they can get about and come to the services. Mr. Joseland solicits prayer in behalf of the native pastor and his band of preachers and colporteurs, and that the young churches may grow in numbers and in godliness, as also that the promise of the Forward Movement to send a doctor and a missionary to superintend the work may soon be fulfilled.

—*Baptist Missionary Society.*—Writing from Shansi, North China, the Rev. Herbert Dixon says: "I am just returned from a visit to Hsin Cheo, and I have had the joy of baptizing the first two converts there, who have stood firmly during eighteen months' probation, and have shown much growth in grace. At Tai Chou we have waited four years, and have now baptized six, but those six are real, earnest Christians." Mr. Dixon gives a brief account of several men whose hearts God seems to have touched, and who are in attendance at the service—one, that of a flour merchant, who is strongly opposed by his father, and who, in addition to this, finds the ridicule and cursing he meets amongst business men very hard to bear. Another case is that of a man of considerable wealth, who tries in his way to make the villagers understand the Gospel, and who is a regular attendant on Sundays. It is believed, if the truth should take hold of him, that he will come out boldly.

—*Yakusa, Upper Kongo River.*—Albert E. Wherrett has early fallen at his station, which he reached in October last. Educated at Bristol College, his great ambition was to serve God in Africa; but with no more than three months of active service, for which he had given six years of special preparation, he has been called to his reward. The Rev. David Carter, one of his intimate companions, writes: "There are hundreds of hearts that will be saddened by the

news of his death, and not least among these will be the very many who have been led to the Savior through our friend's instrumentality."

THE KINGDOM.

—Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

—The treasurer of the Relief Fund in Turkey has received \$50 from Foo-chow, mostly from the Epworth Leaguers of the Methodist mission and the Christian Endeavorers of the American Board, and the Church Missionary Society. In sending it they say: "We are far separated, but we want the Christians of Turkey to know that many earnest prayers go up to the throne of grace from China on their behalf."

—The *Outlook* calls attention to the unselfish life of a royal oculist, Duke Charles Theodore of Bavaria, a brother of the Empress of Austria. But his wife also, the Duchess Maria Josepha, and her daughter, Marie Gabrielle, devote the greater part of their time to the care of the three eye hospitals of the Duke, one of which is at Munich, one at Meran, and the third at Tegernsee. In most of his operations the Duke is assisted by his wife and daughter, the latter being thoroughly skilled and trained nurses. They enter perfectly into the spirit of the Duke's philanthropic work, and are adored by the patients. Their costume, when nursing, is a simple black dress with collar, cuffs, and big apron of blue and white striped linen. Rising early, every morning at seven o'clock, the three may be found at the bedside of a patient. The Duke has already more than 3,000 successful cataract operations to his credit. Even anarchists and dynamiters could scarcely object to an aristocracy of that stamp.

—A much larger proportion of native Christians give a tenth of their income into the Lord's treasury than we, and make far greater sacrifices to do so. It may be true that those who compose the Christian community of Asia or Africa have not the temptations to spend money that assail us at every turn. Their homes are simple, their dress is scanty, and the illustrated monthlies, the fascinating books, the candy shops, and the flower stands are not constantly bewitching the dimes and quarters out of their pocketbooks. We are the victims of an insatiable, luxurious civilization. At every wedding I attend, I am amazed to see the new and ingenious devices to bring the recipient of bridal gifts into bondage to things. Our lovely homes are often so overcrowded with senseless bric-a-brac that one sighs for the severe simplicity of a Japanese interior. Not only the native Christians but those who worship false gods, put us to shame in the matter of giving. Rather more than a year ago I stood in the new Buddhist Temple at Kyoto, and saw the two hundred and fifty highly polished monoliths of Keyaki wood, which no ordinary fiber of rope was strong enough to move. Then the Japanese women offered their most precious personal possession, their glossy and abundant black hair, to be coiled into strands which could bear the strain of these massive pillars, which were to adorn the temple of their god Buddha. So numerous were offerings of long tresses that at last the priests had to give out the word that no more would be accepted.—*Mrs. Joseph Cook in Life and Light.*

—One of the English magazines contains a letter from Archbishop Wake to missionaries Ziegenbalg and Gründler, in India, dated from "Our residence of Lambeth, January 1st, 1719," one hundred and seventy-eight years ago, which shows he was ahead of his age in appreciation of the work of missionaries. He wrote: "Let others

gain titles and honors for which they have neither gone through trouble or danger, but lived perhaps in idleness, or in the common profession amongst Christians, but you will gain both a lasting fame in time, and a great reward in eternity, for you have labored in the vineyard which you yourselves planted in faith. You have made known the Name of Christ amidst innumerable dangers and difficulties, you have assembled a congregation where His Name was before unknown, and you have faithfully remained by it to support it. I consider that your lot is far higher than all Church dignities. Let others be prelates, patriarchs, and popes; let them be adorned with purple and scarlet, let them desire bowings and genuflections; you have won a greater honor than all these, and when that day comes when the great Shepherd shall reward His sheep, each one according to his work, a far more magnificent recompense will be given to you, for you shall be taken into the holy company of the prophets, evangelists, and apostles, and shall with them, shine like suns amongst the stars for ever."

—Look here, upon this picture, and on this, taken from the *Indian Witness*, one of the very best papers coming from mission lands. How strange that the encouragement comes from within the pale of heathendom. While the chief ground for solicitude centers in the Christian churches of Great Britain and America: "It is a striking and remarkable fact that, at a time of unprecedented prosperity and the largest promise in foreign mission fields, several of the more important missionary societies should be seriously embarrassed by lack of adequate funds in prosecuting the work they have undertaken. Speaking for India, we may confidently assert that not a missionary in the empire but believes that the position of Christian missions is stronger and more encouraging in every respect to-day than it has ever been

since Carey flung his banner to the breeze a century or so ago. If it may not be strictly true of all parts of the land that the people are positively eager and hungry for the knowledge of God, it is absolutely true that in almost every place there is a most gratifying readiness to hear of Christ and to be instructed regarding the religion revealed in the Christian Scriptures. There is unlimited access to the youth of both sexes, Christian literature is everywhere in fair demand, the moral superiority of Christianity is being more and more widely acknowledged, and thoughtful minds are remarkably open to truth. It is a situation to thrill the heart of Christian heralds with profound gratitude and joy. But here is the stern, deplorable fact; the resources available to enable the missionary force to take advantage of these divinely-created opportunities are wholly inadequate, with little immediate hope of a change for the better. This is particularly true of American societies. The financial stringency of the past couple of years has told seriously on the missionary exchequer. Considerable reductions and extensive retrenchment have had to be made on the right hand, and on the left. All know what a retrogressive step means in India, how hard it is to regain lost ground. We wish we could feel certain that the home churches realized the gravity of the situation. Most careful perusal of the religious papers of the home lands fails to assure us that missionary authorities are at all alive to the importance of thoroughly and speedily arousing the Christian hosts to take prompt and vigorous action to avert serious loss, if not disaster. Our missionary boards and secretaries and bishops have a tremendous responsibility upon them. Failure now means a burden of crippled energies and arrested development for a generation to come.

—As a result of the labor bestowed in Formosa by 2 missionary families,

at the end of 25 years are found 97 churches with 4,899 members, 90 native evangelists, and native contributions amounting to \$5,000 annually.

—An article in an American missionary periodical calls attention to the inconsistency of which some theorists at home are guilty in insisting on technical evangelism alone, pure and simple, for the foreign work. In the home land the Church approves and sets in motion enormous aids to her evangelists, along what may be termed secular lines. Her evangelistic giants, like Spurgeon and Moody, give large attention to orphanages, training schools, and other benevolent institutions. The Church is hard at work day and night supplementing the direct preaching of the Gospel by the establishment of hospitals, asylums, refuges, homes, reformatories, colleges, publishing houses, etc., etc. These are all regarded as indispensable to the best type of Christian civilization. Indeed, without them a true Christian civilization can not be thought of. Not without reason is it asked: Why should any, in their zeal for technical evangelism, or exclusive evangelistic work, deny the foreign mission field those powerful aids which the most favorably-circumstanced Christian communities of the West consider essential to the development of the best type of Christianity?—*Indian Witness*.

—Brooklyn has a curiosity in a policeman and evangelist combined. For nine years he has filled both these positions, working twelve hours daily on the force, and as many of the other twelve as his strength will allow he gives to preaching, Bible reading, caring for the sick and poor and helping the unfortunate. The police authorities give him the fullest commendation as an exceptionally faithful, conscientious, and efficient officer.

—The good work that is being done among Bohemians in the United States is an outgrowth of the work of the American Board in Austria; and now comes an interesting fact showing the

interrelation of these two branches of work. The Bohemian Mission Church in Cleveland, having a membership of 170, almost all of them poor people, has just made a contribution to the American Board of \$77.45, while another Bohemian church, in Silver Lake, Minn., numbering 87 members, almost all of them farmers in very moderate circumstances, has forwarded over \$50 for the relief of the sufferers in Armenia. These Bohemian Christians are reflecting great credit both upon the mission in Austria, from which they sprang, and upon their spirited leaders in this country. — *Missionary Herald*.

—Rev. J. F. Chaffee, of Minnesota, at the recent meeting of the Methodist missionary committee, gave a very striking illustration on the subject of missionary giving: "The average member of our church gives less than one cent a week for the spread of the Gospel in the world. What amazing parsimony! My brethren, if you will pardon the homeliness of my illustration, take a hen. If you should take a hen and consecrate her to this service so that her time and attention might be turned this way, she could give larger results in the way of money than does the average member of our church. For, do you not see, it is a bad time for eggs when they are not worth a cent apiece, and no man would keep a hen that would not lay more than one egg each week. Even on that calculation, which is without doubt against the hen's part in what she could do and the commercial value of her product, 2,700,000 hens would give annually a reliable income of \$1,350,000. That would pay all the money we shall appropriate at this meeting, and the debt besides, in a single year. Oh, I wish we had the hens! I should like to listen to their cackle. There would be something in it, at least an egg, which would market better than some people's shouting with nothing to back it up."

—Rev. Colin Valentine went to India as a medical missionary in 1861, and was six weeks making the journey in a bullock cart from Calcutta to Beawar in Rajputana. He says: "The inhabitants of that part of India were a simple aboriginal people, without any systematized form of religion or worship, until these were introduced among them by a British officer, who built temples for the Hindus, and stocked them with idols, also mosques for the Mohammedans—all this at the expense of the East India Company!"

—Rev. John H. Barrows, while recently in Palestine, wrote thus in the *Interior*: "I was distressed to find, from wide inquiry, that the Ben Orliel Mission among the Jews is entirely unworthy of confidence and support. Like so much else in Jerusalem it deserves to be stigmatized as a fraud. Good people in America should no longer be deceived by representations which those who are on the ground know to be untrue. Christian men of conscientious carefulness, who right here in Jerusalem have for years watched this thing, deeply regret that well-meaning Christians far away should be hoodwinked and cheated into giving money for a work that is not done, for a mission which the Christian workers of Jerusalem repudiate."

—"Relics of the garments of the Holy Virgin will be exposed in the Chapel of the Seminary during the whole of this month." Even so doth a Quebec paper inform us. We dwellers in "the States" are duly grateful for this, as also for all valuable intelligence; and we confess to such dense ignorance as not to have been aware that any portions of the wardrobe of the ancient woman referred to were still visible and tangible.

UNITED STATES.

—It is an interesting fact that the new Chinese minister at Washington is a Christian man, a member of the Church of England. His suite nearly

all speak English, and one of them, who it is expected will be Consul-General, belongs to a well-known Christian family in Hongkong. A letter in *The Christian Advocate* says that Minister Wu Ling Fan was educated in London, and called to the English bar in 1877. Viceroy Li Hung Chang became impressed with his ability and selected him as his legal adviser. He was afterward made director of Chinese railroads, and was connected with the negotiations for peace with Japan. While in San Francisco, on his way to Washington, he attended a reception given by all the Christian Chinese in the city, gave a fine address in English and one in Chinese, and especially reminded his hearers of the fact that they owed much to the missionaries for their interest in them at the time when there was no Chinese diplomatic representation in this country.—*Independent*.

—In the 73 years of its existence the American Sunday-school Union has founded 100,000 schools, from which 6,000 churches have sprung. Last year it started 1,600 Sunday-schools, and during that time 108 churches developed from schools which previously had been opened.

—The American Bible Society is in sore straits for funds, and says: "The shrinkage in the gifts of the living, and the falling off of legacies at the same time, make it imperative to inform the friends of the Society, and all indeed who count upon its co-operation in the evangelization of the world, that the appropriations announced for the current year, already exceeding \$100,000, can not be paid, nor can the Society's work in foreign lands continue, unless, either directly or through the societies enrolled as auxiliary, contributions are made to its treasury on a scale greatly in advance of the last two years. The expenditure for benevolent work during the year closing on the 31st of March exceeded the receipts by \$77,291. The expenditures for two

years have been \$156,051 more than the receipts.

—The annual report of the New England Watch and Ward Society, just made, says: We know no reason for changing the statement we made in our report a year ago, viz.: "In our opinion there is neither a faro bank, a roulette game, a lottery office, nor a pool-room in Boston." This is a condition which exists in no other great city, a condition which we were told fifteen years ago by the police could never be secured, and to attempt which would be only to do harm.

—In many localities the saloons could not exist a day against the active protest of the Roman Catholic authorities. Would that all of them would take the firm stand of the Roman Catholic archbishop of Boston and his 170 priests, who have just petitioned the State legislature to pass a law forbidding the sale of liquor in any public park or pleasure-ground of Massachusetts.

—Eight denominations are doing Christian work in Utah, with these figures representing a portion of the results: 42 mission schools, with 80 teachers and 3,635 pupils; 115 Sabbath-schools, with 7,653 scholars; 84 ministers, 98 churches, and 5,101 members.

—The sixteen Southern States are today paying as much for the public schools as the British Parliament votes every year for the public school system of the British Islands—between \$20,000,000 and \$30,000,000. Since the war the South has expended \$250,000,000 of its own money for education, and \$75,000,000 of it for the education of the colored people.

—The Presbyterian Church, South, expended last year about \$150,000, and has no debt. Its mission work is in Mexico, Brazil, Africa (Upper Kongo), China, Korea, and Japan. The missionaries number 150, of whom 58 are ordained, with 36 native preachers, and 98 other native helpers. To the churches 508 were added, making a total of 3,156

members. The 25 schools have 726 pupils. In the hospitals and dispensaries 38,219 were ministered to.

—Lewis Crozer, who lately died near Chester, Pa., in his life-time gave large sums to benevolent objects. Crozer Seminary was often remembered in his benefactions. By his last will he gave \$250,000 for the establishment in Chester of a free library, and \$500,000 for a Homœopathic Hospital, with a Home for Incurables attached.

—The probating of the will of Judge Benjamin R. Sheldon, who died at Rockford, Ill., lately, reveals the fact that among his bequests is \$100,000 to Williams College, while the Hampton (Va.) Institute also receives \$100,000. He was for eighteen years on the Supreme Bench of Illinois, and served for more than forty years on the bench in that State.

EUROPE.

—Great Britain.—The Church of England reports the number of its communicants as 1,840,351, with 13,688 ministers. The total voluntary contributions for every purpose last year was \$28,725,240, which is \$500,000 less than for the year previous. The following are the figures given for the Nonconformist denominations in England and Wales: Wesleyans, 529,786; Congregationalists, 406,716; Baptists, 316,569; Primitive Methodists, 196,628; Welsh Calvinistic Methodists, 147,297; United Methodist Free churches, 79,657; Presbyterians, 69,632; Methodist New Connection, 33,932; Bible Christians, 27,506.

—The London City Mission is said to be the only organization in that metropolis which for sixty years has carried on evangelistic work by the union of Churchmen and Nonconformists. The committee consists of an equal number of members of the Established Church and of Nonconformists, all laymen. It has an income of about \$300,000 a year, derived chiefly from subscriptions, donations, and legacies. Once a year all the missionaries—not far from

500—meet for the Lord's Supper, alternately in a Nonconformist and Church of England place of worship. One of the principles of the mission is that all the agents should be *bona-fide* working-men. The mission cooperates with churches of all denominations and aims to have converts brought, so far as possible, into connection with some church, the choice of the particular church being always left to them. Missions to special classes are an important feature. There are 127 special missionaries working among bakers, cabmen, omnibus and tramcar men, canal boatmen, Chelsea pensioners, coachmen and grooms, dockmen, cattle drovers, factory employés, firemen, gasmen; Welsh, French, Germans, Italians, Spaniards, Asiatics, Africans, Jews; foreign sailors in the docks; navvies, railroad men, post-office employés, the police, landlords and customers in public houses, servants in hotels and clubs, soldiers, theater employés, gypsies, scavengers; and the inmates of hospitals, workhouses, infirmaries, and common lodging-houses.—*Independent*.

—A munificent London Churchman, who prefers to remain anonymous, has just made a gift to the Church Missionary Society in the form of stock valued at \$150,000. The interest of the fund is to be available for the general purposes of the society.

—The Aged Pilgrims' Society has for its object the regular and permanent help of Christian aged poor. Its operations extend to all parts of the United Kingdom! Since the establishment of the society 6,420 persons have been assisted, and £265,000 distributed. The expenditure was £13,000 last year.

—The British Syrian Mission received last year an income of £5,200, with 15 women missionaries, 4 of whom gave their services without payment. There were 100 native teachers and Bible women trained in their institution at Beirut. Miss Butcherd at Damascus gave over £500 a year to the mission, besides her time and work.

—The Wesleyan Missionary Society reports for last year: Chapels and preaching places, 2,322; missionaries and assistants, 370; catechists, teachers, and other agents, 2,859; local preachers and Sunday-school workers, 5,841; church members, 44,573; on trial, 9,695; children attending Sunday and day schools, 88,542. The total income for the year was £127,858, which fell short of the expenditure by £834.

—In January, 1890, there were 125 missionaries holding British degrees or diplomas, but since that date the number has increased to 239.

The Continent.—The Moravian Church issues a call for funds, wherewith to procure a new mission ship to take the place of *The Harmony No. 4*, or the tenth vessel used for the Labrador Mission since 1770. At least \$35,000 are required, and more if steam is used.

—The Western Alliance of Young Men's Christian Associations in Germany, numbering 400 centers and 25,000 members, celebrates next year the fiftieth anniversary of its foundation. It has purchased at Elberfeld a valuable site, and is erecting thereon a handsome Alliance building, in which, among other things, the journals and various publications of the Alliance will be printed.

—In the German Empire during the period from 1890 to 1894, 18,804 persons severed their connection with the Protestant State Church, while 23,607 came from other churches. Of these converts 2,088 were from Judaism; 17,002 from Roman Catholicism; and 4,517 from other churches. During this time the Protestant State Church lost to Judaism 61 persons; to Roman Catholicism, 2,794; and to other communions, 15,944. The gain of the Protestant Church from Judaism is notable—2,027 members to offset a loss to Judaism of 61 members. In Prussia 14,045 Roman Catholics became Protes-

tants, while the transfer of Protestants to the Roman Catholic Church was only 1,467 members.

ASIA.

—**India.** Few persons whose vision is bounded by "the four seas" know how cosmopolitan Indian races are becoming under the colonizing influence of the British. Sikh soldiers from the Punjab are a permanent element in the police of Hong Kong and other Chinese coast cities, as well as in the Straits Settlements of Singapore, in Mombas, Uganda, and other East or Central African towns. Indian emigrants in Natal and other parts of South Africa are said to number 100,000. In Mauritius there is a large population of Indian coolies, the Lahore Tract and Bible Society has sent large cases of Christian books to that island, and also to Demerara in the West Indies. At Baku on the Caspian Sea there were, at any rate till recently, Hindu traders to be found, and in all the nearer parts of Central Asia they abound. All these are quite independent of the many Lascars, or Mohammedan sailors, chiefly from Western India, who man the ubiquitous ships of the P. & O. and other great steamship companies.—*Church Intelligencer*.

—The average annual income of the Indian population, taking rich and poor together, does not exceed 27 rupees per head, that is, about 2 cents a day. This was the official estimate of Lord Cromer when finance minister of India. The failure of a single harvest causes death from hunger, not only by thousands and tens of thousands, but by hundreds of thousands and millions. This utter helplessness arises from the fact that the ryots possess no reserve store, either of money or food. They not only possess nothing, but the great mass of them possess much less than nothing, being devoid of credit and hopelessly in debt to the money lenders. In the earlier days in India almost every ryot [husbandman], how-

ever poor, had an underground store of millet put away, enough to keep his family for a year or two. If these little stores now existed, people would not die from the loss of one harvest. But they are now impossible, being swept away by the bailiffs in execution of the decrees of the civil courts which Great Britain has set up in the rural districts.—*London Chronicle*.

—There are 1,000 native Indian preachers, Hindu, Parsee and Mohammedan, in India.

—Whose eyes will not flash fire?" So asks a Cawnpore Mohammedan magazine, indignant at the "mission witchcraft"—the special mission being the S. P. G. Cawnpore work. "There are mission schools," says the alarmed Mohammedan writer, "in no less than five of the city wards, in which Mohammedan girls receive Christian teaching. All the teachers work with real interest and zeal, and so successful have their efforts been that no less than 350 Mohammedan thresholds have been crosst by their unhallowed feet, in which 441 women are taught such work as is suited to zenana life, and secretly instructed in the Christian religion. What true Mohammedan can hear of these things and retain composure? Whose eyes will not flash fire? These dear, innocent girls have given up their books of religion, and, handed over to mission workers, are being shown the road to hell. For shame! for shame!" —*Presbyterian, London*.

—Dr. Murdoch, of Madras, the great worker in India for good literature, is pushing claims for physiology in the university education of India. He rightly thinks that it is more important for the Indian student to see the danger of living with an open sewer running under his floor, the cruelty of marrying his children at an immature age, and the impolicy of exhausting the soil of his fields by disregarding the principles of chemistry, than that he should discriminate in respect to the dramatic qualities of the Mysteries or the Morali-

ties, or tell how Shakspeare knew Gecek mythology.

—The battle-ground was around the water standpipe in one neighborhood of Kolhapur City, and the quarrel concerned the right to a general use of the water. Progress seems to have won the day, for now Christians freely fill their jars from the same standpipe as their high-caste neighbors.—*Woman's Work for Woman*.

—It seems to me well within the facts to estimate Dr. Barrows's services as the most important single recent event in the interest of Christian missions in India. First, he could authoritatively correct, as no other living person could do, the misapprehension that the Parliament of Religions meant a lowering of the Christian standard and Christian purpose in America. Secondly, he had a unique and unprecedented opportunity for securing a thoughtful hearing to the Christian message. Third, he presented that message in a masterly way; in a historical way, in a spirit of sympathy with whatever truth may be.—*Rev. Robt. A. Hume*.

—Swami Vivekananda passes. Nothing succeeds like success. There is no telling what he may attain to in due time. His Indian admirers are making the most of him, and doing what they can to advance him to honor. The simple graduate (in the second class) of the General Assembly's Institute, of this city, who used to act in religious dramas at the house of the late Babu Keshab Chundra Sen, is now in a fair way to be apotheosized. At Ramnad he was presented with an address which commenced as follows: "To His Most Holiness, Sri Paramahansa Yathi Rajah, Dikvija Kolahala, Sarvamatha Samprathiparma, Parama Yogeeswara, Srimat Bhagavan Sree Rama Krishna Paramahamso Karakamala Sanjatha, Rajadhiraja Sevitha, Sree Vivekananda Swami; May it please Your Holiness." The address, pitcht in a high Oriental key, of course, congratulates him on "having convinced the cultured au-

diances in Europe and America that Hinduism fulfils all the requirements of the ideal of a universal religion, and adapts itself to the temperament and needs of men and women of all races and creeds!" Famine may be abroad in the land, but India will not suffer from a famine of Swamis, while such magnificent opportunities offer to ambitious, ready-tongued gentlemen of the Babu Norendra Nath Dutt ilk, to become veritable religious heroes on such meager capital, with such marvelous ease, and at such a trifling cost to everybody.—*Indian Witness*.

China.—He is a prefect in Kansu, the province west from Shensi, in which there has been rebellion and great distress. Last year he—the prefect of Sinning—loaned the China Inland Missionaries in the city some grain, then to be bought only at famine prices. The missionaries were leaving the city for some months last summer, and they went to the yamen to repay the loan. They could not get corn to buy, the scarcity not having abated; so they offered the prefect the price of the quantity he had lent them. He refused to take the money, telling them to wait until the new grain comes in, which will be much cheaper, and then to repay the loan in kind; a saving to the missionaries of three to four taels. He asked if they had straw and bran and peas for their beasts; they said they had. "Well," he said, "anything you want, just tell me, and I will get it for you." "Is not this kindness from an official?" the missionary asks. "I am sure we have need to be thankful! He always recognizes us on the street. We were able to return a little of his kindness by giving him eye medicine."

—Any reader of the imperial edicts regularly issued at Peking, will be much impressed with the evidence that idolatry is thoroughly ingrained into the Chinese national life, as well as the social. Here is a sample of this. "Jen-Tao-jung, acting director general of the

Yellow river in Honan, reports that all is quiet at present on the river in his jurisdiction, and that the year now closing has been free from any great casualties caused through the overflowing of the embankments and dykes in Honan, and declares his thankfulness for the protection of the gods. We are also thankful for the mercies shown by the river gods, and now desire to show it by sending ten sticks of great Tibetan incense to Jen Tao-jung with the command that he shall take them and personally lay them at the altars of the river god and offer them on our behalf to that divinity."

—M. Imbault Huart, the French consul at Canton, says: "The first of the non-official Chinese newspapers appeared at Shanghai thirty years ago, and was succeeded by two papers started at Tien-Tsin and Canton by Europeans, who, however, only lent their names to the lettered mandarins, who were their real proprietors and conductors. Chinese papers are now read in the most distant parts of the empire, and the *Shanghai News*, which has for the last 7 years published an illustrated weekly supplement, has a circulation of 12,000.

—This city of Si-gan, in the north-western Chinese province of Shensi—the city outside which stands the famous tablet commemorating the Nestorian missions of the 7th and 8th centuries—there is again, after so long an interval, a Christian church. The Si-gan Church is now so far developed that, like our own mission churches, it has a monthly magazine. In the first number, just issued, there is an essay on Heaven, written by a Chinese Christian. He quotes Rev. xxi. 18, and then proceeds to speak of the New Jerusalem in a realistic fashion, which is interesting. "All the cities in the world are made either of earth, brick, stone, or wood. Whoever heard of a city made of silver or of gold? Or who would tile a pagoda or a temple with golden tiles? If a person saw (such a thing)

he would think, what an enormous outlay before such a thing could be done! But in this city, not only are the houses roofed with gold, even the whole city is made of choice gold; and the very streets are paved with it."

—The increasing demands on the Presbyterian mission press at Shanghai are one index of an awakening interest among the Chinese in western literature of a high order. Here is a single instance: One man from the anti-foreign and exclusive province of Hunan visited Shanghai during the past year, and subscribed for 120 copies of the *Review of the Times* in Chinese. The issues from this great press establishment are given in the report just received as 500,000 copies, and over 46,000,000 of pages for the year under review. Nearly 80 different Bible societies and missionary organizations look to this press for assistance in furthering their far-reaching operations. Such are the constantly growing demands upon it as to the quality and quantity of its work, that it is under the necessity of frequently adding the latest and best of press appliances from Europe, and of increasing its working force.—*Church at Home and Abroad.*

—It will be 50 years on the 15th of the coming April, since 2 men sailed from Boston as our pioneer Methodist missionaries to China. The jubilee celebration of that event will be observed with enthusiasm in that country, and many there and more at home will recall and study with gratitude the growth of our Chinese mission work, now almost half a century in existence. Even our children know the story of the trials, the long and tedious discouragements, the waiting for fruit, that were required of our heroic pioneer representatives in that field. It was 10 years before a single conversion occurred; now we have in that country the Foochow and the North China annual conferences, the Hinghua mission conference, the Central China and the West China missions, including

about 16,500 members and probationers, with scores of native preachers and workers, and with a great plant located in strategic centers, and including schools, hospitals, chapels, and the foundations for a university.—*Central Christian Advocate.*

—A missionary writes: "When we lunched, A Kün ate with us; one of the women said to her, "It has not been a month since you were afraid to eat their food." A Kün has made more progress than just to lose a little heathen superstition; she kneels with us at family worship, and when we repeat the Lord's Prayer she joins us, as she has committed that to memory. It is about as hard for the heathen to bow to the true God, as for the unconverted of the home-land. Our cook first sat during prayer; by and by he stood up; next he sat flat on the floor; at length he came to his knees. He has been with us five months. He helps sing and joins in repeating the Lord's Prayer, and we frequently hear him reading the Bible in his room. The Chinese always read aloud.

AFRICA.

—To our African geographical dictionary we gratefully welcome the introduction of so convenient a term as that of "Nigeria," in substitution for the unwieldy designation hitherto descriptive of the Royal Niger Company's possessions in the Dark Continent. The agglomeration of pagan and Mohammedan states brought, by the exertions of the Company, within the confines of British rule has increasingly, of late, vindicated its claim to consideration as a territory in lack of a suitable title. To one of these states, the interesting, but comparatively little-known kingdom variously designated as Bousa, Barbar, or Borgu, lying west of the Nigerian plateau, we would draw attention as one which has successfully withstood those encroachments of the Mohammedan power to which their neighbors have succumbed. —*Church Missionary Intelligencer.*

—Our mission in West Central Africa has received communications from Mr. Coillard, of the French Evangelical mission on the Zambesi, saying that on account of the rinderpest in South Africa there seems to be no way for the French society to answer the urgent call for supplies for the missionaries on the Zambesi, except by sending in goods by way of Benguela and Bihé. The present proposal is to send in something like 50 loads of goods, and Mr. Coillard asks the aid of our missionaries at Bailundu and Bihé in expediting the caravan into the interior. This is a long route to the Zambesi, but at present it is believed to be the most feasible.—*Missionary Herald*.

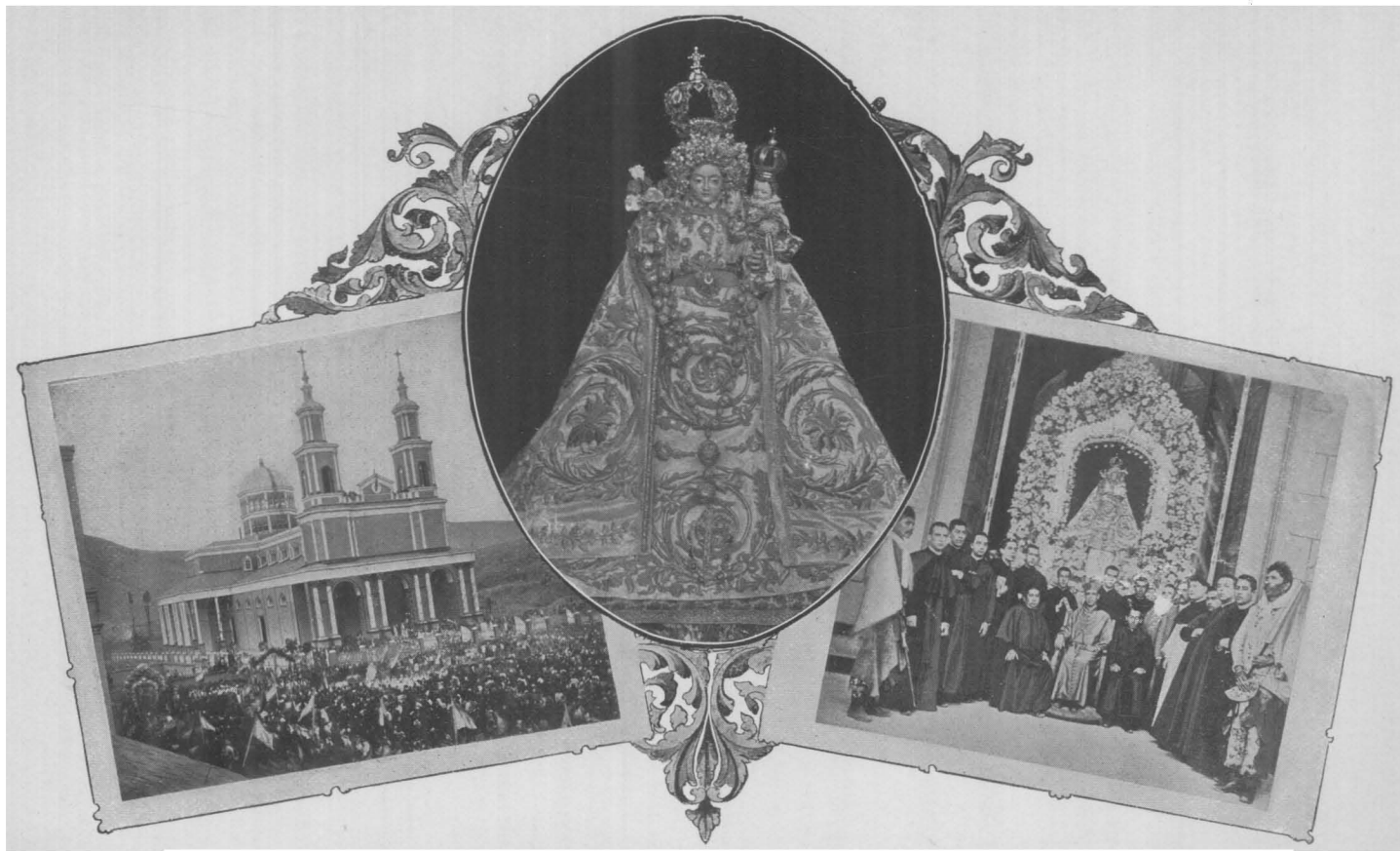
—It is a sad thing the Bishop of Zululand should have to describe racial prejudice at Eshowe, as he does; "We have built a small church here at Eshowe, which has cost us about £1,000. Black and white will not worship together (perhaps I should say white will not worship with black people) in this country, and so we shall be compelled to build a small native church as well—of course, the whole thing is utterly and entirely wrong. I hope that by degrees the difficulty may be overcome, but I am afraid it will be a very long time before it is. We can not, however, be satisfied until it is. Of course, the language is a difficulty at present. The existing wall of prejudice is too strong to knock down. The only thing to do, I think, is to try and undermine it by the teaching of our Lord. Personally I can not see what else can possibly remove the prejudice."

—The South African General Mission was formed in 1894 by a combination of the Cape General Mission and the Southeast Africa Evangelistic Mission. Rev. Andrew Murray, of Wellington, is the president, with an executive committee in South Africa and a council in London. It works on undenominational lines among the Europeans,

and Jews in South Africa. It has work not only in Cape Colony but in the Transkei, Pondoland, Basutoland, Swaziland, as well as at Johannesburg and other points. The organ of the mission is *The South African Pioneer*.

—Great importance is properly attached to the decision of the Transvaal Volksraad to repeal the Transvaal immigration law. A meeting was held to discuss the answer to be made to the dispatches of the British Secretary of State for the Colonies, Mr. Joseph Chamberlain, who demanded a repeal of the law. The law was repealed; but it is explained this step was taken, not because it was a breach of the London convention, but because it was distasteful to neighboring states. The Transvaal attorney tendered his resignation in disapproval of the repeal. This action of the Transvaal Government, it is said here, clearly indicates a backdown upon the part of President Kruger and the Volksraad, and renders the chances of war remote. It is the most important concession yet made by the Transvaal, and removes the chief cause of friction not only between the Transvaal and Great Britain, but between Cape Colony and the Transvaal.

—At last slavery has been abolished in Zanzibar. On April 6th the Sultan issued a decree which abolishes the legal status—incredible as it sounds, we have actually been enforcing plantation slavery in the islands ever since we took possession of them—but provides that rights over concubines shall remain as before, unless freedom is claimed on the ground of cruelty, the women being treated as wives. Compensation is to be awarded for slaves legally held, and if Zanzibar is unable to meet the expenditure, help is to be given by England. The clauses as to compensation are said to have made the Arabs receive the decree without discontent, and there is reported to be no probability of resistance.



THE VIRGIN OF ANDACOLLA AND HER WORSHIPERS.

(2) THE PILGRIMS IN THE CATHEDRAL PLAZA.

(1) THE IMAGE OF THE VIRGIN.

(3) THE PRIESTS AND CACIQUE AT THE CEREMONIES.

THE MISSIONARY REVIEW OF THE WORLD.*

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SPIRITUAL MOVEMENTS OF THE HALF-CENTURY.— ORGANIZATIONS OF CHRISTIAN YOUNG PEOPLE.

BY THE EDITOR-IN-CHIEF.

No human progress is either rapid or regular, potent, or permanent for good, which does not, in some way, educate and elevate *the youth of the race*. The salt that heals the waters must be cast in the springs where the rills rise and whence the rivers flow.

Childhood has been well compared to a mirror, catching and reflecting the images of whatever surrounds it—a reflector as sensitive to impression and injury as the metallic mirrors of the ancients. It would be as irrational carelessly to spray water, or, worse still, a corrosive acid on a polished steel surface, and expect to efface the rust which no scouring will remove, as to expose childhood to needless contact with evil, and expect to find no lasting injury left upon the delicate susceptible nature. Youth is the time for making deep and wholesome impressions, as well as for guarding character from injury! What a golden age of opportunity for teaching—for engrafting lessons from that best of books, that unique *child's* book—the Bible! The German proverb quaintly says that “what *Johnnie* does not learn, *John* never learns.” The mind of youth “receives like wax, but retains like marble.”

It is a grand thing, therefore, early to turn the youth of a country to the highest and noblest ideals, to inspire what Schopenhauer would call *the will to live*, and what Nietzsche would call *the will to be a power*. To will to live unto God, and to be a power for God and good, that is the mainspring of a great, grand, heroic soul. We can excuse an excess of zeal and jealousy for God, but we can not excuse vicious excesses, or even apathy toward goodness. Better a violent torrent than a stagnant pool, for the torrent, once controlled, is made a force for good, but a pool is always and only a poisonous breeder of malaria. David Brainerd was expelled from college for telling a tutor that he had no more grace than the chair he sat in, but Brainerd became one of the saintliest missionary heroes of his country.

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change *d* or *ed* final to *t* when so pronounced, except when the *e* affects a preceding sound.—PUBLISHERS.

It is obvious that, without some work of God, especially among the young, we should not have had the existing state of intelligence and earnestness in any departments of service to God. A recent writer* says: "With reluctance and sorrow it must be confessed that the majority of Oxford and Cambridge undergraduates are without, or profess to be without, any religious beliefs at all. There are, of course, many exceptions. Exceptions, however, they remain; certainly the greater number are Gallios so far as the Church is concerned." Do these two facts—that our modern university life is so largely tinctured with German rationalism, and that so many skeptics and agnostics are issuing from university halls—stand related as cause and effect? If so, then the influence of German thought on our educational life is deplorable. But, bless God, there are educators that have been men of faith, and they have raised up children of faith, a faith larger, more intelligent, and more manly than that which was before it. The Scudders, Dwights, Hodges, Uphams, Waylands, Judsons, Osgoods, Stevensons, Spurgeons, Cairns, Flints, Wattses, Storrs, Christlies, Candlishes, Bernards, Liddons, have not been headmasters of schools of sickly skepticism. "We correctly test the soundness of a system of thought by its unforced tendencies in the minds of studious young men, for a teacher is better known by the beliefs and lives of his pupils than by the manner of man that he himself seems to be. A tree is known by its fruits."

Family life also, before the public-school and college touch the young man or woman, must look well to the child-life and its development. It has been well said that the feeling with which one administers punishment will generally excite in the child a corresponding experience. If you bring anger, anger will be excited; if you bring affection and sorrow, you will find the child responding in sorrowful feelings; if you bring moral feelings, the child's conscience will answer back again.

Here in the household the first impressions for good or evil are received. The absence of discipline is criminal, for it implies an unformed character; but the spirit in which discipline is admonished may go far to prevent true benefit from resulting.

And woe be to the *church* that has no warm bosom for the young! The statistics of conversion have frequently been gathered, and these are the approximate results as taken from one careful report. Out of a thousand Christian people, the following is the classification as to the age at which they were converted:

20 years and under.....	695	Over 40 and up to 50	19
Over 20 and up to 30	208	Over 50 and up to 60	6
Over 30 and up to 40	69	Over 60 and up to 70	2
Over 70 and up to 75..... 1			

These figures show that only 305 of the 1,000 were converted after

* *The Nineteenth Century*, October, 1895, "The Religion of Undergraduates."

the age of 20; only 97 after the age of 30; only 28 after the age of 40; only 9 after the age of 50, and only 3 after the age of 60.

The earliest age at which conversion occurred was four years, as was the case with a noted minister well known over all the world. The most advanced age at which conversion took place, according to this writer's knowledge, was 75, and the longest time spent in the Christian life was found to be 80 years.

The average age at conversion is $19\frac{1}{2}$ in this thousand list. What an argument against procrastination and in favor of remembering the Creator in the days of youth.

In view of such facts and considerations, it is quite inconceivable that God could be controlling the stupendous movements of modern history, and yet no arousing and arising of the young men and women of Christian lands be included in his plan.

What do we find? A development and organization of the forces of youth never before known or imagined in history. It seems as tho God, foreseeing the last great Armageddon at hand, had brought forward his reserves—the immense battallion of young men and women—never before massed on the battlefield of the ages! And this amazing development has mostly been the product of the last fifty years.

Some of the facts, however familiar, demanded a rehearsal as a part of this striking history.

Let us begin with the *Young Men's Christian Association*.

This we may pass briefly in review, as its history is so well known, and is so fresh in mind from the recent Jubilee celebration in 1894. Sir George Williams, its founder and father, still lives, and tells the simple story of its humble beginning. A little more than fifty years ago, he, a young man of about twenty-one, spoke to another young man about his soul; this conversation led to other like approaches; then to a meeting for mutual edification, Bible study, and united prayer; then to an organization of young men for these purposes in what is now the great mercantile house of Hitchcock, Williams & Co., in London; then to other similar organizations in other mercantile houses, and then to a meeting of their representatives, and the formation of a Y. M. C. A. for the city of London. A thought so manifestly of God could not be hid or confined within narrow bounds. It proved contagious—it spread across the sea, it became the seed thought of such associations over all the English-speaking world; it reacht out to the continent of Europe; it sent out its branches round the globe, until now the aggregate membership of the Y. M. C. A. is numbered by millions, and there is not a prominent land or nation, Christian or heathen, which has not a representative organization of young men belonging to the world-wide fellowship. Its conventions have past city, state, and national limits, and have become international and cosmopolitan.

Here is an astounding modern development. Never before have young men been thus brought to the front, united in Bible study and Christian work, magnifying the essentials of Christian faith and fraternizing in forgetfulness of lesser divergencies, aiming specifically at the reclamation of young men.

To this organization may be directly traced the origin of the Young Women's Christian Association, the United States Christian Commission, so active in the late war for American unity, and especially that college association work which has already given us the Student Volunteer Missionary Union, and started the new crusade in missions. All this and more within the half century! Well may we exclaim, What hath God wrought!

This Student Volunteer movement, which began at Mt. Hermon, Mass., in 1886, now but ten or eleven years old, has enrolled probably nearly 10,000 young men and women in its ranks from the beginning until now, and has sent nearly one-tenth of its recruits to the field. At this date the membership in Great Britain reaches about 1,400, and between 300 and 400 are already engaged in mission work. A memorial from this body of students is now before the missionary secretaries and the ministers of Christ in Britain, praying them to unite in supplication to God that the lack of gifts may not be suffered to hinder their going forth to the field! Surely this is a new development, when the young men and women, who offer for missionary service, entreat the church not to embarrass their work for the lost race of man by withholding money from the treasuries of God.

What shall be said of the *Young People's Society of Christian Endeavor*? Rapid as has been the spread of the Y. M. C. A., the Y. P. S. C. E. outruns it. We have held our breath as we have seen this latest boom of the great organizations of youth outstrip all competitors in the race and encircle the world.

Let Rev. F. E. Clark, D.D., the President of the United Society, tell his own story of the origin of this movement, now not yet seventeen years old. We give Dr. Clark's words, with a little condensation:

In the winter of 1880-81 a revival spirit visited the Williston Church, of Portland, Maine, and many young people gave their hearts to God. The pastor and older church members, naturally anxious concerning these young disciples, felt that great wisdom and care was necessary to keep them true to the Savior during the first critical years of their discipleship. The problem weighed heavily upon their minds, for they felt that neither the Sunday-school, nor the church prayer-meeting, nor the young people's prayer-meeting, tho all well-sustained admirable in their way, were sufficient to hold and mold the Christian character of these young converts. There was a gap between conversion and church membership to be filled, and all these young souls were to be *trained and set at work*. How should these things be done? These were the pressing problems. After much prayer and thought, the pastor invited the recent converts and young church members to his house, February 2, 1881, and, after an hour of social intercourse, presented a constitution, previously drawn up, of the "Williston Young

People's Society of Christian Endeavor." This is essentially the same as that adopted by the great majority of Societies of Christian Endeavor at the present day.

Some three years later, at the request of one of the national conventions, with the aid of Rev. S. W. Adriansen, the writer revised the constitution and framed the by-laws, adding various committees as they now appear in the "Model Constitution." But the *essential* features of the work were in the first constitution: the definition of the object, the two classes of members, the "prayer-meeting pledge" (the most important part of the constitution), the consecration or experience meeting, the roll-call, the provision for dropping members, and the three main committees, are provisions which are all found in the first constitution.

Thus the Society of Christian Endeavor, born of a revival, was the outcome of a real, felt necessity of training and guiding aright the young Christians who might otherwise stray away. It was a mere experiment, in the first place, and little credit is due to the originator, except for an effort to train his own young people in the Christian life, an effort always made by every true pastor. To his delight, and somewhat also to his surprise, nearly all the young people who assembled at his house, on the 2d of February, signed the constitution containing the stringent prayer-meeting clause, and *they lived up to it*. The young people's meeting took a fresh start; the spiritual life of the members was intensified; their activities were very greatly enlarged; and, so far as they were concerned, the problem of leading them to confess Christ with their lips, of setting them at work and keeping them at work, seemed to be solved. When that pastor also found that in many other churches the same efforts accomplished the same results, he began to feel that the hand of the Lord was in it.

The first knowledge of this experiment given to the world was contained in an article published in the *Congregationalist*, of Boston, in August, 1881, entitled "How One Church Cares for its Young People." This article, and others which followed it, at once brought letters from pastors and Christian workers in all parts of the country. First they came singly, then in pairs, and then in scores, almost every day, and they have kept coming, in constantly increasing numbers, ever since. One of the first pastors to introduce this system of Christian nurture among his young people was Rev. C. A. Dickinson, then pastor of the Second Parish Church of Portland, and no small share of the success of the movement has been due ever since to his wisdom and counsel. The first society in Massachusetts was established in Newburyport, Mass., by Rev. C. P. Mills, in the same year that the movement originated. He has also ever since been one of the staunch friends of the cause; while another gentleman, who soon threw himself into the movement with characteristic energy, was Rev. James L. Hill, then of Lynn. The first President of the United Society, Mr. W. J. Van Patten, of Burlington, Vt., was one of the first to recognize the potency of the movement. The first man who signed the constitution, at his pastor's house, on that winter evening in 1881, was Mr. W. H. Pennell, teacher in the Williston Sunday-school of a large class of young men. He took this step, perhaps, as much to help his boys as for any other reason. The national convention honored his early devotion to the work by choosing him for three successive years its President.

So far as careful search reveals, the distinctive features of the Christian Endeavor movement, the strict prayer-meeting pledge, the consecration meeting, the roll-call, the variety of committee work, and the duties of these committees, are characteristic of this organization alone.

Thus, at first, the Society of Christian Endeavor grew apparently as it were by chance. Wherever one of the winged seeds of information was wafted, it

usually 'struck' and took root, and a little Christian Endeavor plant was the result; or, as some one wittily express it, 'The Society was contagious, like the measles; if one church had it, the church next to it was pretty sure to catch it also.'

For some years little was done in a systematic or organized way to establish societies. One of the first developments of the new work was naturally in the line of annual conventions. Those interested were not content to work out the problem for themselves, they must come together and tell each other what great things the Lord had done for them. The first of these conferences was held June 2d, 1882, in the Williston Church, Portland, Maine. But six societies were recorded then. In these were 481 members, the Williston Society leading off with 168.

The Second Annual Conference was held in Portland, June 7, 1883. A large growth over the preceding year was noted, the statistics were obtained from only fifty-three societies with 2,630 members. Of these fifty-three societies the report says five were organized in 1881, twenty-one in 1882, and twenty-seven in the first five months of 1883, showing what an impetus to the work was given by the little convention of the year before. Seventeen of these societies were found in Maine, eleven in Massachusetts, forty-one in all New England; while of the other twelve, five were in New York, and the rest scattered throughout the West, a very large one being found in Oakland, Cal. After this convention the society grew rapidly and steadily, but did not call another national convention until October 22, 1884, when it convened in Lowell. This was a two days' session, and a large, enthusiastic meeting.

By the time the national convention of 1885 met, July 9th and 10th, at Ocean Park, Maine, the society had grown to embrace 253 smaller societies, with 14,892 members in all parts of the country. They had begun to be reported in foreign lands also, even in Foochow, Honolulu, and other mission fields. From this convention the work received a marvellous impulse, and everywhere the churches began to establish societies. In 1887, at the Saratoga convention, Dr. Clark was chosen President of the United Society, and editor of Christian Endeavor literature; he, in the following autumn, resigning the pastorate of Phillips Church, Boston, to accept the position.

Unions existed, by the year 1888, in nearly all the States of the Union, and local unions in hundreds of places; and under the blessing of God, the one society of 1881 has grown to the myriads of the present time, with their hundreds of thousands of members in America, and many added thousands in Great Britain and all missionary lands.

In his letter of acceptance the president of the United Society formulated certain principles which he presented to the societies as conditions on which he accepted their call. These principles, adopted by many influential State conventions and local unions, may fairly be considered the platform on which the society stands, and are therefore here embodied:

PLATFORM OF PRINCIPLES.

"1st. The Society of Christian Endeavor is not, and is not to be, an organization independent of the church. It is the CHURCH at work for and with the young, and the young people at work for and with the CHURCH. In all that we do and say let us bear this in mind, and seek for the fullest cooperation of pastors and church officers and members in carrying on our work. The Society of Christian Endeavor can always afford to wait rather than force itself upon an unwilling church.

"2nd. Since the societies exist in every evangelical denomination, the basis

of the union of the societies is one of common loyalty to Christ, common methods of service for Him, and mutual Christian affection, rather than a doctrinal and ecclesiastical basis. In such a union all evangelical Christians can unite without repudiating or being disloyal to any denominational custom or tenet.

"3d. The purely RELIGIOUS features of the organization shall always be PARAMOUNT. The Society of Christian Endeavor centers about the prayer-meeting. The strict 'prayer-meeting pledge,' honestly interpreted, as experience has proved, is essential to the CONTINUED success of a Society of Christian Endeavor.

"4th. The Society of Christian Endeavor sympathizes with temperance and all true moral reforms, with wise philanthropic measures, and especially with missions at home and abroad; yet it is not to be used as a convenience by any organization to further other ends than its own.

"5th. The finances of the Society shall be managed economically, in accordance with the past policy of the Board of Trustees, and the raising of funds to support a large number of paid agents or Christian Endeavor missionaries, either in connection with the United Society or the State Unions, is not contemplated. In winning our way, we can best depend in the future, as in the past, upon the abundant dissemination of our literature, and on the voluntary and freely given labors of our friends, rather than upon the paid services of local agents.

"The expenses of the central office will be largely for the publication of literature and for the expenses of our General Secretary in the field. In raising very large sums, and employing many agents for whose work the United Society will be responsible, and yet which it can not to any great extent control, we shall run the risk of losing the sympathy of the churches. There is little danger that the society will not grow with sufficient rapidity, if every member does his best to make known our principles. Let it be our chief concern that our growth shall be as strong and substantial as it is rapid. In all State and local work the society can best rely upon the zeal and generosity of its friends, hundreds of whom, both laymen and ministers, are willing freely to lend their aid to our cause.

"6th. The State and local unions and the individual societies and members will heartily uphold the United Society, its officers and trustees, with their sympathies and prayers (and their material support so far as necessary), and hampering and destructive criticism of well-meant efforts are not deemed accordant with Christian Endeavor principles."

As it is important that this historic review should bring the story of this remarkable movement down to present date, we may add a few brief items that serve to complete the record.

In 1884, the first *Junior Endeavor Society* was formed. In 1888, Dr. Clark made a journey to England, and planted the Christian Endeavor Society in Britain. "Christian Endeavor Day," the society's anniversary, first became a fixture during this year. In 1892, the convention was held in New York City, and attended by 35,000, with a large representation from foreign lands, Hindus, Chinese, and native Africans being among the speakers. Within a few weeks after this convention, Dr. Clark, with his wife and son, set out on a round-the-world journey, both to start new branches and to study the conditions to which the Endeavor Society must adapt itself, and its capacity and adaptability to them. This journey covered nearly 40,000 miles. Over 350 addresses were made by Dr. and Mrs. Clark before aggregate audiences of 100,000. Twelve nations were visited, and, through

interpreters, addresses were made in upwards of twenty different tongues. This journey was conspicuous, especially for its incidental connection with the foreign mission interest, which it naturally served to create or quicken. It emphasized fellowship among the nations, and the brotherhood of the race in sin, need, and redemption, and ever since then the Christian Endeavor Society has been linkt with the world-field in sympathy, prayer, and giving. At Boston, in 1895, 56,000 delegates registered, and about 650,000 attended the 825 different meetings of the convention. Thirteen different countries or peoples of the world, from England to Japan, and Alaska to Africa, were represented. A *World's* Christian Endeavor Union was formed at this time, and a "prayer chain" that reaches round the globe.

On March 6, 1897, the following is the official enrolment; it is worth preserving and comparing with the records of sixteen years ago:

The total number of societies is 48,305, of which 7,172 are in foreign lands, and a total membership of 2,800,000.

Surely God has some great mission for this vast host of united young men and women. If we might venture to suggest to this great army of Christian Endeavorers seven grand things to be kept in the very foreground as secrets of success, we should unhesitating say:

1. *First of all, Set the Lord always before you.* All life of holiness or power absolutely depends on the supremacy of God in the character and conduct—a real elevation of Him to the first place. Matt. vi. 33. All else is idolatry.

2. *Beware of pride of numbers.* Power is not dependent on multitude or even organization. God often works mightily by the few, who do not forget individual duty and responsibility, and depend on the Holy Spirit.

3. *Guard the habit of closet prayer.* Matt. vi. 6. Nothing else so determines the true character as the vision of God in the secret place (Numbers vii. 89) and in His Word.

4. *Regard yourselves as stewards of God,* in trust with time, talents, money, and opportunity. Use all for him. Aim at a Scriptural standard of giving. 2 Cor. viii. 9.

5. *Abide in your calling with God.* Every honest and honorable work is a divine calling, a sphere of Christian Endeavor. Take God as your partner. 1 Cor. vii. 20,

6. *Lose your own will in the will of God.* Ps. xl. 8. This is the soul of all true Christian Endeavor. Be content to be simply His instruments.

7. *Serve your own generation* by the will of God. Acts xiii. 36. Wherever you are be a missionary, and set before you to do your utmost to bring the Gospel into contact with every human soul.

THE PIGMIES OR DWARFS OF AFRICA.

BY REV. JOHN GILLESPIE, D.D.

One of the most important discoveries made by Henry M. Stanley during his last perilous expedition in "Darkest Africa" was that of the Wambutti, a tribe of Dwarfs living between the upper Aruwimi and the Nepoko. After describing in detail the first full-grown member of the tribe seen, he writes:

That little body of his represented the oldest types of primeval man, descended from the outcasts of the earliest ages, the Ishmael of the primitive race, forever shunning the haunts of the workers, deprived of the joy and delight of the home hearth, eternally exiled by their vice to live the life of human beasts in morass and fen, and jungle wild. Think of it! Twenty-six hundred years ago his ancestors captured the five young Nassamonian explorers, and made merry with them at their villages, on the banks of the Niger. Even as long as forty centuries ago they were known as Pygmies, and the famous battle between them and the storks was rendered into song.

It was no less a poet than Homer who immortalized the so-called battle in song. He compares the advance of the Trojans in battle array to "a cloud of birds making their loud cries heard." "So," he continues, "raises itself to heaven the outcry of storks when they flee from winter and the continual rains. They utter shrill cries, they fly over the ocean, they bear carnage and death to the men called Pigmies; and from high in the air they give them dreadful combat." Aristotle speaks of the storks as passing from the plains of Scythia to the marsh of Upper Egypt, toward the source of the Nile, and adds: "This is the district which the Pygmies inhabit, whose existence is not a fable." He makes no reference, however, to the mortal combats between them and the storks, of which Homer sings. Pliny is less careful in his statements, and leaves one in doubt as to what is fable and what is fact. But stripping these early writings of what may be fairly counted fancy, there remains a large residuum of truth, which accords with the discoveries of more recent times in important particulars—such as the fact of the existence of these Dwarfs, their distinctive characteristics, their location, and their habits. In examining this subject, the questions which press for an answer are such as these: Who are the Dwarfs? whence came they? and what place shall we assign them among the races of mankind? To answer these questions adequately would require a wide range of inquiry into ethnology, history, and geography. A much more modest task is the one proposed in this paper.

In looking up the subject, by far the most comprehensive and apparently reliable authority I have consulted is, "The Pigmies," by the late distinguished French scientist, A. de Quatrefages. It is translated by Frederick Starr, and is the second volume in the *Anthropo-*

logical Series issued by Appleton. This author asserts confidently that the Pigmies were at one time much more prosperous than now, and occupied a geographical area more vast and much more extended than they do to-day, but that they were gradually driven back and supplanted by stronger races. Wherever they are met with, they seem to be retreating and dying out. This view is confirmed by the late Rev. A. C. Good, Ph. D., of the Presbyterian Mission in West Africa. In exploring the country behind the coast belt, east of Batanga, in 1893, with a view to opening a new mission station, he unexpectedly came on a village of Dwarfs. He found them exceedingly timid and difficult of access, attached as a kind of serfs to some stronger tribe, such as the Bulu, or Mabeya. It had not always been thus, however. Dr. Good says:

It is not only claimed by the Dwarfs, but freely admitted by the other tribes of this region, that the sea was first discovered by the Dwarfs, while the people now on the coast were still far back in the forest, and did not, as yet, know that there was such a thing as the sea. The first paths in this whole region were opened by them, and, if I am not mistaken, many of the names of localities were first given by them.

Prof. de Quatrefages says that the ancients had information, more or less exact, of *five populations of little stature*, from whom they have made their pygmies. Two of them are located in Asia, and three in Africa. The author, during the first years of his professorship of Anthropology in the Museum of Natural History in Paris, proposed to unite all black populations of small stature in Asia, Malaysia, and Melanesia into a *Negrito branch*. Later his colleague, Prof. Henry, showed that, contrary to the common opinion, there were in West Africa negroes distinguished from the classical type by the shortness of their skulls. He showed that Africa, like Asia, possess a black subtype, of which one of the most striking characteristics was a remarkably reduced stature, that the little negroes, African and Asiatic, so widely separated geographically, resembled each other in several other features, either anatomical or external, that these two groups are in reality two corresponding terms geographically and anthropologically. He proposed that these Dwarf African tribes should be named *Negrillos*. By scientific investigation, such as the measurement of skulls, comparison of color, careful attention to instinct and manners, these Anthropologists have established the fact of the existence of a number of groups of Negrillos widely separated in the Dark Continent. This gives color to the belief that these little people were once more numerous, that they formed populations denser and more continuous; and that they have been crowded back, separated, and divided by superior races. The inference is that these Negrillos occupied a large part of Africa prior to the advent of the negroes properly so called. Thus, the Negrillos of Africa have had experience similar to that of the

Negritos in the East, who have been oppressed, dispersed, and almost annihilated by stronger races.

This resemblance between these two races of black people of small stature, separated by immense distances, seems to point to a common origin. Some contend that the negroes, originating in Africa, penetrated into Asia and Melanesia by a slow infiltration across the sea. Others reverse the process, and hold that the little black race developed in the southern part of India, spread east and west, and peopled Melanesia and Africa. Prof. Seeley holds that the negro race formerly occupied a belt of land stretching from Africa to Melanesia, which is now submerged, while de Quatrefages contends that the three fundamental, physical, and linguistic types of mankind arose in the central highland of Asia. The black type appeared in the south of Asia between the highland and the sea. Prest between the yellow peoples on the north, and the whites on the west, they escaped by sea, some east, some west. They were the first to people the eastern archipelagoes and the islands of the Bay of Bengal. They arrived in Africa by crossing the Strait of Bab-el-Mandeb and the Gulf of Aden. "Everywhere the Negritos and the Negrillos preceded the Papuans and the true Negroes."

Whatever view may be adopted as to the origin of the dwarfs, it seems probable that they were a primitive African race, widely distributed over the Dark Continent, and surviving to-day as the Wambutti discovered by Stanley in Central Africa, the Akka, of which both Stanley and Emin Pasha speak, and the Batwa under the shadow of the Mountains of the Moon, and the Hottentots and Bushmen of the southwest, referred to quite fully by Robert Moffat, and his distinguished son-in-law, David Livingstone. It is somewhat puzzling, however, to a layman in Anthropology to find the several branches of this once wide-spread pigmy race so apparently differentiated from each other in characteristic features. Some are described by a writer in the *Popular Science Monthly* as having eyes very small and out of the right line, cheek-bones very far apart and high, nose flat to the face and disproportionately wide, hair crisp and woolly, and growing in separate patches and thickest on the top of the head. Dr. Moffat describes Hottentots, whom he holds to be identical with the Bushmen in race, as "not swarthy nor black, but rather of a sallow color. They are generally smaller in stature than their neighbors of the interior, their visage and form very distinct, and in general the top of the head broad and flat, their faces tapering to the chin, with high cheek-bones, flat nose, and large lips." Stanley, in describing four women and a boy who were captured at a Dwarf village, says, "I saw in them two distinct types. One evidently belonged to that same race described as the Akka, with small cunning monkey eyes, close and deeply set. The four others possess large, round eyes, full and

prominent, round foreheads, small hands and feet, with slight prognathic jaws, figures well formed, tho diminutive, and of a brickly complexion." Emin Pasha describes an Akka who had been brought to him, as about twenty-five years old, three feet six inches high, the whole body covered with thick stiff hair, almost like felt. All the Akka he had examined were so covered. Dr. Good, in speaking of those he met with near the Equator, just back of the coast belt, says that they were of a distinctly lighter tint than the Mabeya tribe to which they were attached, and that he saw nothing of the yellowish or reddish growth of hair, of which some travelers have spoken. Their jaws were much too large, their foreheads low and retreating, and their eyes very large.

Mr. Oscar Roberts and the Rev. F. D. P. Hickman, of the Presbyterian Mission, confirm this statement by what they saw of the Dwarfs among the Mabeya and Ngumba tribes, east of Batanga in the interior. Those among the latter had jaws and mouths larger than the Ngumba and head of different shape; while those among the former had their skin lighter, nose flatter, and eyes larger than the Mabeya. One man measured five feet and three inches, and a woman four feet and five inches.

Whatever may be said as to the origin, or the original condition of these little people, it is certain that they are now not only a depressed class, but in most instances a much oppressed class wherever found. Even the Wambutti, whom Stanley pronounces by far the finest specimens of the Dwarfs, are children of the forest, subsisting on game, and performing numerous menial services for the tribes near which they plant their village camps. There are times, however, when they must be reckoned with by the more powerful tribes, and constitute by no means despicable allies or antagonists, when armed with their poisoned arrows. Stanley calls them the "parasites of the Central African forest," who glue themselves to the clearings of the larger tribes, and steal to their heart's content. Dr. Koelle, author of "Polyglotta Africana," describes a tribe, called the Betsan, in interior West Africa, of whom he had learnt, whose habits are substantially those of other Dwarf tribes. They do not cultivate the soil, but subsist by hunting, live in low dark huts, and are constantly migrating.

This answers to the mode of life of those discovered by the Presbyterian Missionaries near the West Coast. They live in sheds constructed rather skillfully of poles, posts, and leaves, and are migratory in their habits, living on game chiefly, but also on vegetables and fruits procured from their more powerful neighbors by bartering the meat caught in the chase. They are for the time the slaves of the tribe to which they have attached themselves. When asked by Dr. Good, why they did not come to the coast, the answer was that the Mabeya would not permit them; and when Mr. Roberts tried to get a

few boys to accompany him to the coast for education, they replied that they would first have to secure permission from the Mabeya chief.

But, altho far down in the scale of being, these little people are still men, and tho the image of the Creator is sadly marred, and in instances almost obliterated, it can be readily traced. There is enough in the ruins of the temple to tell of a former glory, and to foretell a possible restoration under the regenerating power of the Gospel. Referring to a little man and woman who had by pantomime intelligently answered numerous questions, Mr. Stanley adds: "Tho their souls were secreted under abnormally thick folds of animalism, and their finer feelings inert and torpid through disuse, they were there for all that." The traveler Moûmmeri says of the Akka who accompanied him on his expedition: "They are men and know how to fight." The West Coast Missionaries have found them able to converse intelligently within certain limits, when relieved from fear of the white man, and the few Dwarf boys now in the Mission School among the Mabeya manifest fairly good ability. The Dwarfs seem at times to have a language of their own, but usually they speak that of the tribe to which they are attached.

Debased as they are, they have decided musical instincts. Mr. Roberts describes a performance he witnessed, where five rudely constructed instruments were used. A stick, probably an inch and a half in diameter lying on the ground, was a substitute for a piano. On this two women played, using a stick in each hand. For a drum they had a log hollowed out, with a deer skin tightly stretcht over the top, a woman beating it. A metal instrument, answering the purpose of cymbals apparently, was composed of two hollow pieces, the shape of an elongated cow bell. A man struck this with a stick, and the women not otherwise employed clapped their hands and sang. What Livingstone wrote with reference to some of the degraded tribes of Central Africa is equally true of these deprest classes:

However degraded these peoples may be, there is no need of telling them of the existence of God or of a future life. These two truths are universally admitted in Africa. All the phenomena which the natives can not explain by an ordinary cause are attributed to the divinity. If we speak to them of a dead man, they reply, "He is gone to God."

Dr. R. H. Nassau, of the Presbyterian Mission on the West Coast, after thirty years of close observation, says, he has yet to be askt by the most degraded people, "Who is God?" He writes: "Under the slightly varying form of 'Anyambe,' 'Angambe,' 'Njambi,' 'Nyambi,' 'Anyam,' 'Nyam,' or in other parts as 'Ukuku,' 'Suku,' etc., they know of a being superior to themselves, of whom they themselves inform me, that he is their 'Maker' and 'Father.'"

Mr. Roberts, referring to his effort to impress on two Dwarfs the

fact of God's love, writes: "They knew that God is, but in all probability had never heard of his love before." In an able article in the *Popular Science Monthly* of September, 1890, Mr. A. Werner quotes Dr. Krapf, the distinguished German Missionary, as referring to a Dwarf tribe who believe in a Supreme Being they name *Zer*, and to whom they address prayers in moments of sadness and terror.

Yea, if thou dost really exist, why dost thou let us be slain? We ask thee not for food or clothing, for we only live on snakes, ants, mice. Thou hast made us, why dost thou let us be trodden down?

How pathetic! A downtrodden, oppressed people, obeying the impulse of their darkened hearts, feeling after God to protect them from oppression. Referring to his visit to the Dwarf village, Dr. Good writes: "I tried to learn something of their religious ideas, but could not find that they differed from those of the Mabeya." The religious ideas of the Mabeya include a pronounced recognition of a Supreme Being.

Mr. Hahn, who had lived nine years among the Khoi-Khoi, a low tribe of Bushmen and Hottentots, or a cross between, in South Africa, is quoted very fully by de Quatrefages on the religious beliefs of those people. He produces and translates a chant used by the Khoi-Khoi at their public festivals, in which God is addressed as Tsui-goa—"Thou father of the fathers," "Thou our father." Still more surprising is their domestic worship, as thus set forth: "In the morning, at the first streaks of dawn, they leave their huts and go to kneel down behind some bush. There, with face towards the East, they address their prayers to Tsui-goa, the Father of the fathers."

Dr. Moffat, in his "Southern Africa," refers, with profound regret, to the failure of the mission of the London Missionary Society among the Bushmen—the Dwarfs of the south. The failure was in large part because of the interference of more powerful tribes. In this reference he quotes from the Rev. A. Faure as follows:

Some of the Bushmen whom Mr. Smith baptized had acquired very rational ideas of the principles of the Christian religion, and appeared to feel its constraining influence on their habitual conduct. They were zealous in trying to convey the same inestimable blessings to their unhappy countrymen, who live without God and without hope in the world. It was delightful to hear the children sing the praises of Jehovah, and to witness the progress they had made in spelling and reading. These facts, which have come under my observation, prove that the conversion of this race of immortal beings is not impossible.

Looking to the future, Dr. Moffat says: "We must continue to look for success in attracting the scattered fragments to the missionary settlement and forming outstations among them, a method which has already received the divine blessing."

It is certainly a remarkable coincidence that the Presbyterian Board of Foreign Missions, more than fifty years later, has, after careful consideration and prolonged correspondence with the Mission,

resolved to pursue this very method in trying to reach the Dwarfs within its field. The history of the undertaking is briefly this: When Henry M. Stanley emerged from "Darkest Africa," and wrote the thrilling narrative of his expedition, the heart of Miss Margaret MacLean, a consecrated Christian woman of Glasgow, Scotland, was deeply touched by his reference to the Dwarfs. She wrote to a number of the English Foreign Missionary Societies without being able to interest them, and finally to Mr. Stanley, himself, inquiring if it would be possible to establish a mission among these little people. His answer was discouraging, because of the immense labor and expense such a mission would involve, requiring no less than a large, well-equipped expedition to proceed up the Kongo, and thence through the dense forest of the interior. A few years later she fell in with a copy of "The Church at Home and Abroad," which contained the late Dr. Good's letter, describing his visit to a village of Dwarfs. This led to a correspondence with the Presbyterian Board of Foreign Missions. Miss MacLean generously offered to provide the necessary funds for the establishing and maintaining of a mission for twenty years among these Dwarfs, provided the Board would undertake it. As a preliminary step it was agreed to instruct the missionaries in the Kameruns district to make further examination of the whole subject and report, with such recommendations as might be agreed upon. The result was an arrangement with Miss MacLean by which the Board undertakes, in connection with its work among the larger tribes, to do what it can for the Dwarfs attach to these tribes, preaching to them the Gospel, establishing schools among them wherever possible, training them to industrious habits, and endeavoring to put the more promising youth into the schools established among the stronger tribes. Already ample funds have been placed in the hands of the Board for this purpose, and the work has been begun. Let there be much prayer for the blessing of the Holy Spirit upon it!

THE MIRACLE-WORKING VIRGIN OF ANDACOLLA.

BY THE REV. EDSON A. LOWE, SANTIAGO, CHILE.

Not long ago I had an opportunity of seeing a pilgrimage to the Virgin of Andacolla, and was impressed anew with the dense moral darkness of South American Romanism. With a few English companions I boarded the train at the seaport-town of Coquimbo, Chili, but found the cars so crowded that I was glad to find a place on the outside of the locomotive. After an hour's ride we left the train, and traveled on horseback for a distance of twenty miles. We pass amid a crowd of weary pilgrims all along the way, travel-stained and bur-

dened. Finally, after climbing over some wild mountain ranges, we came upon the little village of Andacolla, whose few hundred inhabitants suddenly found themselves the hosts of numberless pilgrims. The arrangements for their entertainment were remarkable. The price for a bedroom for two nights, without food, ranged anywhere from \$30 to \$100. Finding a friendly Norwegian, we closed with him for \$30 for a room with two single beds. The people who could not pay for accommodations had the privilege of sleeping outdoors, free of charge.

It was an odd sight to see the large public square, or plaza, turned into one large bedroom, in which thousands slept upon their blankets. The good order was remarkable. No one was intoxicated; every face seemed to have an expectant, serious, even sad expression. There were various classes of pilgrims; some had come out of curiosity, some to fulfill a vow, or to present a thank-offering to the virgin, and others to offer a special prayer (usually prepared in rhyme and offered while dancing before the image), and to pay in advance for the blessing they expected to receive. The most striking class were those who had come in fancy dress in a company of their fellow-townsmen from the neighboring villages, each of which had its distinctive costume, the men and boys so dressed numbering about 2,000. These companies come to dance before the virgin, and are all under the management of one chief, called "The Cacique."

Desiring to learn all about the strange festival, we sent for the cacique, who promptly responded to our rather presumptuous request, and came to our room for a brief interview. In the course of our conversation he told us that this image of the virgin was found in a ravine near here more than four hundred years ago, by a man named Collo, of whom he himself was a descendant. Collo was working in the mine, when suddenly he heard a voice saying, "Anda, Collo." [Spanish for: Go, Collo.] He went out, thinking that he was going to find a treasure or a gold mine, but instead he discovered this image. The people did not begin to worship her immediately, because they wasted much time trying to get her down from the mountain. They took her one day's journey toward the seaport, but the next morning she was found back in the spot where she was first discovered. When asked how the virgin got there, the cacique simply replied: "Who knows?"

They tried again to take her away to Serena, but could not get her over the hill, because she became so heavy that they could not lift her. After that they concluded that she did not wish to be removed, and so kept her there. When asked if it was true that the virgin worked miracles and cured sick people, the man said: "Yes; but that all depends on the faith of the person who is sick." He said also that the office of cacique is hereditary, and that he had held it ever since

his father died, thirty-eight years ago. Having no son, he would name his successor when the time came.

Candor compels us to say that our visitor imprest all of us rather favorably. He seemed to have no desire to make any impression or to create any sensation. He had a spirit of frankness and sincerity, and left the impression that no tradition should grow in his telling narration of the story. He freely said: "Many of the things that people say about this virgin can not be believed; they are idle tales."

The next morning we visited the plaza and the church, which had just been completed. In a little side-room was a committee of priests ready to receive the monetary offerings, and the table at times became so full of precious metal that they had to put the money away into a large fireproof safe. The offerings are estimated at from \$10,000 to \$20,000—all contributed by people whose wages do not average more than 40 cents a day. We saw one, a poor man, going through the streets on his knees. He had on clothes which were all tattered and torn, and seven ragged children were walking wearily beside him. He was taking an offering of \$50 to the virgin, probably all his hard-earned savings of the year, or rather *thievings* from the rightful possessions of his family. In the interior of the church numbers of people might be seen going backward on their knees. In the chancel was to be seen the wonderful virgin—in reality a French doll, about a foot and a half high, with another small doll in her arms. Her long dress, extending far below her feet, is of rich white satin, heavily embroidered with gold, and all over her are heavy solid silver ornaments. About two years ago some apostate robbed her of the solid gold crown, set with precious stones, and other costly ornaments, and altho these things were recovered, they have never again been exposed to the danger of robbery. In the gateway of the church we accosted a priest who was painfully polite, and said, among other things:

"There are supernatural things occurring here all the time, but it is almost impossible to get at them, because the people are incapable of giving any connected account of their experiences. There was a miraculous cure yesterday, and a few years ago there was a most remarkable case of a woman, who had been living with a man to whom she had not been married, and who promised the virgin that, with her help, she would reform. She then told the man that she would not live any longer with him unless they were married. He became enraged, and shot and mortally wounded her; but she prayed to the virgin and was instantly healed. She brought her clothes stained with blood, and they are preserved as a memorial of the miracle."

In the afternoon of Christmas day the plaza began to fill, and climbing into the belfry of an old church we had an excellent view of the ceremonies. Various companies of dancers could be distinguished, three classes being called "Chinos," "Dancers," and "Tur-

ban-ers." The difference between them seemed to be in their costume and manner of dancing or leaping. The Chinos are the most ancient order, and always consist of miners, and are by far the most numerous. They dress in much the same style as the cacique. The cap, shirt, belt and pantaloons are of a crushed-strawberry color, embroidered with bright colored worsted. These chinos did not dance, properly speaking, but jumpt or leapt. They would leap all at the same time, five or six feet, and drop their bodies to the ground, holding themselves in perfect control, and then, after two seconds or so in a motionless attitude, would give another leap, all springing up at once. The dancers proper were drest in rather a more fancy costume than the chinos, and had more music in their ranks. The turban-ers, comparatively few in number, but drest in most elaborate costume, usually came from some of the larger towns. They wore lace turbans, usually white, and had quite an elaborate band of musicians, and some dancers. The dancers and turban-ers had the following instruments, tin whistles, triangles, drums, accordions, and an occasional guitar or banjo. These danced in certain places, a half hour at a time, all Christmas day, especially before the priest's palace, the old church, the three entrances to the new church, and, of course, before the virgin, when she was in the door-way of the church, on Christmas day. Each company had a captain, who held a small flag with which to indicate their orders. About fifty companies, all marching to the sound of bands, leaping like frogs or scuffling before the sacred places, made, as can be imagined, considerable din and confusion. The virgin was brought out of the church and made a tour around the plaza, if she was well treated by the pilgrims—that is, if she received a sufficient sum of money. She first appeared at six o'clock, before the thronging multitudes which filled the square and all the surrounding thoroughfares. The hills overlooking the city were also crowded with people who had waited from three o'clock in the afternoon until six, awaiting to see the wonderful sight of the annual procession of the miraculous virgin, for this is the only day in all the year when she leaves the church. The cacique showed his wonderful power at this moment; he walkt through the crowd and cleared a way where none seemed possible. The deep shadows from the mountains made the lighted candles carried in the hands of thousands shine out with striking effect. Several minor saints were brought out, and also an image of Christ, but the chief enthusiasm centered in the image of the virgin, this supernatural image! The leaping of the chinos and the dancing of the other companies now became frantic, and the excitement grew intense. The bishop who comes to this little mountain-town each year to be present at the processional, crossed from the palace to the church, and every one fell on his knees before him as he past. Numbers of young women drest

in white, were throwing flowers before the virgin. The procession moved very, very slowly, with dragging solemnity, while the frantic thousands were leaping and dancing. Now and then a man was overcome by the heat or excitement, and was carried from the path of the procession, and one little boy we found dead from having danced too long in the hot sun.

We have not space to speak of the sad, strange superstitious expression on the faces of all, nor of the general bacchanalian feast that followed the night after the feast to the virgin. If any one who still doubts the wisdom of missions to Roman Catholic countries could have been in the belfry that afternoon, he would no longer question the policy, for he could not have distinguished between those ceremonies, and those of any oriental pagan country, where missions are assuredly sadly needed.

THE FOCUS OF HEATHENISM IN INDIA.

BY H. GRATTAN GUINNESS, D.D.

Phantasmagoria, such as it seems; a strange incredible dream, yet it is a reality. Benares! this is India, this is heathenism. In the golden light of the morning sun flows the broad Ganges, past the crowded flights of steps, extending inch after inch along the bank, covered with worshiping thousands, men, women, children, in white or colored costumes, or no costumes, undressing, dressing, washing, chatting, praying, pouring the sacred water on their bodies, plunging their bodies into the sacred stream, washing their hands in it, their feet, their legs, their arms, their chests, their faces, their clothes; their wet garments clinging to their bodies, the water streaming off their limbs, their prayers babbling from their lips, washing away, as they imagine, both the filth of the flesh and the sin of the soul, in the self-same sacred stream, holy Ganges, the ever-flowing river of salvation.

The ill-savored drainage of the city pours into the sacred stream; it issues from wide openings on the banks, black and fetid, and mingles with the waters of the river; a corpse floats by, swollen and bloated, face down, or face up, in the mighty flood; the vultures sit on neighboring walls of shrines and temples, or wheel on lazy wing above the wave, or light upon the floating or stranded dead. Side by side on the shore burn the funeral pyres, great piles of wood blazing and smoking around newly brought corpses, the feet of the dead protruding from the crackling flames, crowds gazing without concern at the daily spectacle. Hundreds of Brahmans sit or stand in ceremonial worship on wooden rafts, built out from the stone steps, on which the

people of the city, or the pilgrims from distant places, are performing their religious ablutions. Suniassis, Yogis, or Fakirs, naked, smeared with mud, giving a hideous ashen color to their faces and bodies, with dishevelled locks, gaunt limbs, stiff attitudes, and demoniac aspect, sit on raised platforms, and gaze at you, or stare into emptiness, or worship the stream, or grasp the offerings flung to them by admiring crowds. Above them on the river banks rise the walls, the sculptures, the terraces, the towers, the pinnacles of countless temples, some dark with age, others glowing with color, or glittering with gilded roof and spire against the clear blue sky; while beyond the shrines which line the river bank, stretch the roofs of houses closely packed together in maze-like masses, whose narrow winding streets are filled with swarming thousands, struggling in the crossings, crowding round the shrines, jammed in gateways, or courts, or temples, pouring water on the idols, scattering flowers on them, muttering prayers, chattering or shouting in half a score of tongues, beggars adding to the Babel by imploring bakshish from every passer by, while rich and poor cast food or money at the feet of proud and lazy priests, squatting half naked beside these senseless and abominable idols, idols in many cases too indecent for description, foul objects, on which the priests publicly pour the consecrated libation, or the devotee hangs the garland, or flings the flower, as to a god.

O India, thy darkness is not the darkness of mere ignorance, but the darkness of lies, fantastic lies, foul lies, leprous lies, diabolical lies; thy shame is public, it is thy song and thy boast; thy gods are grovelling, bestial, with swollen bellies, black faces, elephants' snouts, and protruding tongues, they glower on their worshippers from filthy shrines; their name is legion, their legends infamous and monstrous; thy deities are demons, and thy Pantheon a Pandemonium; thy millions made in the image of God prostrate themselves before beasts and devils, as tho they were divine, and this is thy daily habit and thy delight, this has been thy way for ages, never hast thou known the revelation; truth has never been truth to thee, from time immemorial things have been inverted, falsehood has been to thee truth, and truth falsehood. Who shall deliver thee from thy delusions? Who shall break thy adamant chain? Who shall bring thee forth from thy dark prison-house, from thy horrid chamber of imagery, from the groveling pit of thy perdition, into the sunlight of reality, the fair open day of truth and righteousness? O, pitiable spectacle! Look at those women, grave, earnest, elderly women, walking in procession round and round that dusty old tree by the roadside, which they are taught to hold sacred, reverently sprinkling it with water from the neighboring Ganges, each carrying a pot of water in her left hand, and a brazen spoon in her right, round and round they go, with weary feet, sprinkling and still sprinkling as sacred the gnarled trunk

and knotted roots of an unsightly tree! And this in the name of religion! Sitting under his umbrella by the wayside, the Pundit reads to the passer-by out of some old Sanskrit book, words which the common people can not comprehend; the language in which he reads has long ceased to be spoken, it is a dead tongue; and this is all they have by way of moral or spiritual instruction. No voice that we could hear was lifted up to protest against idolatry, or to point to the way of righteousness or salvation; and this while Christendom crowds her cities with places of worship, and has pulpits with preachers, scatters her religious books and tract samong her favored children by millions, fights over petty parish rights, and local privileges, oblivious of the great world needs, and of the state of the outlying millions of the race.

Say not there are missionaries in India. There are, but what are the missionaries there to the needs? Who shall waken the Christian church to her duty? Look, O ye favored ones on the people of India; they are real men and women, with bodies and spirits, with hearts and consciences, with sins and sorrows like your own. But unlike you *they are living and dying thus as we describe*, without the knowledge of God, and without the knowledge of salvation. Who will come in a Christ-like spirit to help them? Who will bring them the message of the Gospel which Christ commanded His disciples to proclaim to every creature of mankind?

SHOULD ITALY BE EVANGELIZED?

REV. PROFESSOR RODIO. TRANSLATED BY REV. J. R. MCDUGALL,
FLORENCE, ITALY.

No Christian would ask such a question in regard to missions among pagans, who are evidently sitting in darkness, and are in ignorance of the way of salvation. But some may doubt the necessity of sending missionaries to Roman Catholic peoples, and wish to have the important inquiry settled, Are Roman Catholics to be considered Christians? The German pastor of the Lutheran Church, of Naples, has maintained, in a valuable book, in which he runs a parallel between the beliefs and rites of Paganism and Roman Catholicism, that the Italian people are still far from Christianity. If Pastor Trede is right, then the duty of evangelizing Italy would be proven. But in lively antagonism to Trede, there has arisen Signor Mariani, Professor of Ecclesiastical History in the University of Naples, who, with strong arguments, has greatly weakened, if not entirely overthrown, the too extreme views of his opponent.

We believe with Trede, that to all intents and purposes Roman Catholicism retains scarcely a trace of Christianity in individual belief

and practice; but we assert the fact of this state of things only of the rural districts, where the ancient divinities, under other names, still retain their altars, and the musty superstitions of Paganism flourish. But for the dwellers in towns it is different. A fact, which often passes unnoticed, but is of great importance, is the existence of a religious feeling, largely emancipated from the Roman Catholic doctrine, in the hearts of many who belong to the educated classes of the land. These persons have unconsciously spiritualized the religious thought of Roman Catholicism, and, without being aware of it, have adopted the Protestant sentiment.

One instance of this, and a classical one it is, is that of Alexander Marzoni, who, purposing to write a book on Roman Catholic morals, but drawing his inspiration from the Gospels rather than from the decrees of popes or the canons of councils, produced, in fact, a work on Evangelical Morality, as was remarked to him by Lismondi, the great author of the "History of Italian Republics."

Another instance I take from my own experience. Fifteen years ago I had occasion to converse with a distinguished advocate on matters pertaining to religion, and particularly on the difference between Roman Catholicism and Protestantism. When we came to speak of transubstantiation, after a great deal of discussion, I said to him, "How can you, who are so intelligent, believe in eating the material body of the Lord, with His hair, teeth, nails, etc.?" Greatly surprised at such a question, he immediately replied, "I never have believed, when joining in communion, in eating the flesh of the Lord Jesus." "What then?" I asked. He replied, "I have always believed in receiving the Lord into my heart, and not into my stomach!" "But that," I replied, "is not Roman Catholic doctrine, but precisely the teaching of Evangelical Christianity."

Cases such as these are constantly occurring, and an outsider might conclude that an evangelistic work might be needed in the country, but not in the towns. Yet here is what calls for mission work among Italian burghers. Men of heart and intelligence, to whom we have alluded, who unconsciously have spiritualism in their hearts through Roman Catholic doctrine, are found, as the years roll on, ever declining in their spiritual perceptions. The consciousness of the contradiction existing between the external profession of the faith and the inner persuasion of the heart is hurtful, and Roman Catholicism, ever hostile to civilization, progress, and spirituality, does not fail to bring the contradiction to the light of day. Many are the men who have tried in Italy to reconcile the doctrine of the Church, if not with the exigencies of the religious conscience, at least with those of the political. Their names are Andisio, Curci, Tosti, Bonomelli, etc., but all of them have been forced to yield and retreat. It is not, then, surprising to know that Ruggero Bonghi, earnestly proposing by his

"Life of Jesus" to popularize the truths of the Gospel, should have been put in the *Index Expurgatorius*.

Meanwhile this profound difference between the needs of the conscience and the proposed doctrine of the Church has wrought evil consequences in Italy, similar to what Lavaleye foresaw in Belgium. Corruption has grown enormously, unlawful appropriations are the order of the day, deeds of blood are on the increase, and over this moral chaos there hangs threateningly the worst misfortune that can befall a people, the invasion of incredulity, and in consequence, the loss of that unspeakable treasure, the religion of Jesus Christ. In these last conditions of the Italian people, in whose country districts superstition reigns, and in whose cities indifference and atheism are spreading far and wide, as a result of the conflict of conscience with the profest faith of the nation—in this last spectacle of an entire people wandering from the knowledge of the truth, have not the disciples of Christ of every church and language an urgent motive for replying in the affirmative to those who like ourselves cry, "Come over to help us?"

WORK AMONG ITALIAN NAVVIES.

Tenda, a small military station, in the mountains of the Maritime Alps, is picturesquely situated on the slope of a rocky height in the valley of the Roya. Quite a village composed of small low houses, called *baracche* (barracks), has recently arisen near here, because of the numbers of Italian navvies employed in the construction of a new railway tunnel which is to connect Limone and Ventimiglia, so as to bring Turin and North Italy within easier reach of the Riviera. Three years ago about 1,000 navvies were employed in this work, so that, with the store-keepers, women and children, it grew to be quite a large community. Since then, owing to great difficulty in working the tunnel, and later to the very small pay, the number of navvies has been very much reduced. Here, three years ago, God opened the way for the Gospel to be preached among these poor people living a hard and often dangerous life, with no care for their spiritual interests outside of an occasional mass by a visiting priest.

Men from all parts of Italy and from other lands were gathered here, many of them having left their family and friends in far-away homes, to seek work by which they might earn their daily bread. Not only did men come who had been brought up to heavy work, but the unemployed from a multitude of other trades took up this *laboro di miseria*, as many called it, and to them, of course, the life seems doubly hard. In *baracche*, many are often crowded together in one room, for which high rent is paid; in the dark mountain they work for many wearisome hours, where at times it is so wet that the men stand

up to their knees in water, or so dry, that the fine dust from the rocks, combined with the smoke arising from the frequent dynamite blasts, interferes with their breathing, and frequently brings on a bad disease. Add to this the constant peril of falling stones, earth, etc., and one can easily imagine how hard is the lot of those who are thus toiling to increase the facilities for commerce and pleasure in the interest of all countries.

No pastor or evangelist was near by at first, but one living six hours away came over on hearing of the need, and with the permission of the Tenda Syndic, an open-air meeting was arranged for. The chief store-keeper offered his bowling ground as a suitable place in the center of the village; a notice was put in his window, and invitations were written on cards with carefully selected Gospel texts, and these were given out. It was quite a new thing for them. "Every one that could, locked their doors and came," it was said afterwards. Hymn-sheets were distributed, and one stout woman, holding one up, quite near to the pastor, called out: "Here is Act 1." At the close she begged the pastor's pardon, saying that she had not at all understood what we were going to do. She was one of the first to invite us into her house, and her son, home for the holiday, from a priest's training-school, helped us by copying out hymns for the meetings. The day after the meeting a man came down to Tenda, asking to see the pastor who had preached the night before, as he had come in the name of others to ask him to return and speak to them again soon. The pastor had already left, but the message was sent him, and, of course, cheered and encouraged him, and during the months following he returned at repeated intervals.

The good reception given us, and the quiet behavior of these miners, must have surprised many at Tenda, who lookt upon these workmen as such a rough set. "Do not go," said one of the officers of the company quartered there, to a German lady who was going to the meeting, "they will be sure to stone you."

Singing is a great attraction to the Italians, who are naturally fond of music, and special meetings for teaching them the hymns were held two or three times a week. Many men showed their interest by asking for the hours to be changed, so that their work might not prevent them attending. Nearly all who came bought the small hymn books, which were sold at 2d each, and they told us that many of them would gather together in a room at Vievola and sing not only the hymns they had learned, but others also, putting the words to some known tune. One man said to me: "Down in the dark tunnel my companion and I amuse ourselves by trying to remember the words of some hymns, and repeating them to each other." "Safe in the Arms of Jesus," which had been translated, is a great favorite with all.

Many tracts were given and books loaned, and a good number of

Bibles and Testaments were sold. Several societies kindly gave grants of books and tracts, and Mrs. Spurgeon sent many copies of her husband's sermons, which have been translated. A Swiss woman, whose husband was an Italian, and who was a barber (a common occupation for women, it seems, in her part of the country), asked us for extra books to put on her table, as the men were often glad to sit and read in her barber-shop. Most of them after all their hard work have nothing but their crowded rooms to go to, or the *osterie* (public houses) which are very numerous. Who then can blame them severely if at times they do drink and quarrel? What a blessing it would be if a reading-room and hall could be opened where the men would be free to go at any time.

Some of our singing friends drew up a petition, which was signed by 120 people, asking the pastor to send them some one to live among them, that he might teach them and their children the way of truth. This petition was presented at the Synod of the Waldensian church, and an evangelist was sent up towards the end of October, who took up his abode in Tenda, where meetings had also been held, and where religion was at a very low ebb. The one remaining priest was not respected and there was a strong anticlerical feeling. A French gentleman had interested himself in Tenda and used to send up evangelists or pastors from time to time to hold evangelical meetings. He hoped to build a hall so that a permanent mission could be established, but died before this object was accomplished. He always found a strong supporter up there in the schoolmaster, who, poor man, has had much to contend with, different people doing their utmost to make him lose his position. He has written a pamphlet on the persecutions experienced in these parts by Protestants in times gone by. Far up on the slopes of the rocky mountain above Tenda is the *Balma die Protestanti* (Cave of the Protestants), a large cavern to which Christians in those early days came to worship God. It is a steep climb up to it, especially the last part of the road. Once or twice in these latter years, parties of Christians have found their way up there. Bearing in mind those who had gone before, they have held a short service there to worship Him who has done such great things for that land, and has granted to them the liberty of conscience, which was denied to their fathers. The evangelist was much cheered on beginning his work at Tenda by the friendship of the people and the good attendance of men at the meetings; years later, by the efforts of a German lady, sufficient money was collected to buy a house, the lower part of which was formed into a hall, and above were rooms for the evangelist. This was opened in February, 1895, when sixteen or seventeen persons were admitted as members of the little church, five or six being from the mining village, Vrievola. At the latter place a room had been hired, where meetings were held twice a week; these were immediately followed by a school for the children.

The work of the tunnel was stopt for a time, and the navvies disbanded. The work having been begun again, however, the number of navvies has been gradually increasing. A regular pastor has replaced the evangelist, and last summer, open-air meetings were held regularly, and here many heard the pure Gospel for the first time. A poor man, who had been nearly crushed to death by a very heavy wagon passing over him, told us that he had attended several of the meetings, and now counted the time till he should be well enough to go again. He eagerly took a Testament and afterwards said, "Those are good, true words."

It was a pleasure to talk to one of the members, a poor day-laborer at Tenda, he seemed a man of such strong and simple faith. He told us that the first time he had attended an evangelistic meeting he had said to himself: "This is my religion; the one I have sought so long;" and when he had received the Gospel message, he said it was as tho a weight of lead had been taken off his heart. "Before I was so anxious and full of care; now I have peace." He was the first to have his baby baptized in the little church. The priest came, telling him how wrong he had been, and his father-in-law came in great anger on hearing of it, but the man was firm and decided: "If you offered me all Tenda, from the rock downwards," he told them, "I would not change, I value eternal life more."

A room was rented at Vievola, in which to hold services and a Sunday-school; we had the pleasure of being present at the first meeting, when the room was crowded. It was hoped they would have continued all the season; but since we have heard that, owing to the Waldensian committee not seeing its way to meet the expense involved, the room has been given up.

A *maestro-evangelista* who had the advantage of spending several months in one of Dr. Grattan Guinness' training colleges, is now working at Tenda. He has his government diploma, and carried on a day-school in the higher standards, a thing which was much needed up there, but, of course, it has been bitterly opposed by the priests. Still a small beginning has been made, and the number attending the school, instead of diminishing, had increased when last we heard.

THE EVANGELIZATION OF THE FRENCH CANADIANS.

The need of missionary work amongst the French population of Canada may be questioned by some who are unacquainted with the existing conditions, but it is urgently advocated by those who live in their midst. According to the last census, the population of French origin in the Dominion of Canada, is as follows: British

* Most of the facts of this article are taken from the Reports of the Board of French Evangelization as quoted in *The (Canadian) Presbyterian Record*.

Columbia, 1,181; Manitoba, 11,102; N. W. Territories, 1,543; Ontario, 101,123; Quebec, 1,186,346; New Brunswick, 61,767; Nova Scotia, 30,181; P. E. Island, 11,847. Total, 1,415,090 or 29.4 per cent. of the total population. Several of the counties of Quebec are Roman Catholic almost to a unit. For example, the census of 1891 gives Montmorency 9 Protestants in a total population of 12,309; Bellechasse, 4, in 18,369; Kamouraska, 3 in 20,454; L'Islet, 2 in 13,823. The total number of Protestants in the province at the same date was 198,974, in a population of 1,488,535.

The actual evangelizing agencies at work among the Romanists are: Grande Ligne Mission (Bap.), missions in 15 fields, with 33 workers and an annual expenditure of \$23,839.65; Methodist, missions in 7 fields, with 13 workers and an annual expenditure of \$11,578.54; Sabrevois Mission (Episcopalian), missions in 5 fields, with 13 workers and an annual expenditure of \$12,342.32; Presbyterian missions in 37 fields, with 66 workers and an annual expenditure of \$35,011.20.

There is a radical element in the Church of Rome in the Province of Quebec, determined in its efforts for reform, but with little, if any, sympathy with evangelical truth; it is anti-clerical and destructive, and may become anti-religious. Another element, whose sympathy is on the whole with the cause of truth and liberty, cherishes the hope that in some way all needed reforms may yet be effected from within their Church; it sympathizes with the radical element in its struggle for the emancipation of the people from ecclesiastical despotism. Many are losing faith in the dogmas of their church, who have been educated in the belief that the Church of Rome is the true representative of the religion of Jesus Christ, and consequently prejudiced against every other form of it, yet with little or no knowledge of Scripture, and no religious conviction born of individual responsibility. Unless in some way the principles of the Gospel are brought to bear on the hearts and consciences of the people, history must repeat itself, and these, our fellowmen, sink into religious indifference and infidelity. The work of demolition is going on. Our work is to build up and restore by presenting the Gospel in the spirit of its Author.

The French press is represented by ten daily and fifty-one weekly papers, having each an average subscription list of somewhere about 4,500 and 3,500, respectively; five humorous and illustrated papers, and six recueils and reviews, devoted to literature or religion, issued weekly or monthly. With scarcely an exception these publications, some from conviction, the majority from self-interest, court ecclesiastical authority. Independence is sacrificed for favors and, if asserted, is stricken or slain outright by the all-powerful arm of the Church. Recent events show how difficult a thing it is for even the stoutest to hold up against the mandates of bishops, who are determined to

let no voice go forth to the people but that of the Church. Quebec has, also, not yet reached the era of a free press, but the fact that the people are becoming more of a reading people is full of encouragement for the future.

The following is an interesting example of a Romish prayer:

I confess to Almighty God, to blessed Mary ever Virgin, blessed Michael, the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul and all the saints, and you, Father, to pray to the Lord our God for me.

Everybody seems to be duly honored here, except the Lord Jesus Christ and the Holy Spirit. Even Judaism can not furnish a parallel to this violation of the teachings of all Scripture on the subject of prayer.

Rev. Principal McVicar, D.D., thus writes on the subject of FRENCH EVANGELIZATION:

This means very much the same as Irish, Scottish, English, Chinese, or Hindu evangelization. It consists chiefly in giving the pure Gospel to those who are without it. In the sight of God they are as much entitled to enjoy the blessings of salvation as we are, and the work of placing the provision of grace within their reach needs no apology or defense. To do this is not to be guilty of proselytism or sectarian bigotry, but to be loyal and obedient to the Savior's command. With us this is a day of good tidings, but if we hold our peace, some mischief will come upon us.

This work is necessary because the people for whose good it is undertaken profess many unscriptural and anti-scriptural beliefs; and the more ignorant and unwise men are, the more need they have of being helped. Here are some of their errors:

Like the men of Athens to whom Paul preached (Acts 17-22) they are in all things too religious, and do not limit their worship to "God that made the world and all things therein." They adore the Virgin Mary and the "Host," which is simply a wafer made of flour, but which they believe to be changed by the manipulation and power of a priest into the very body, soul, and divinity of Jesus Christ. In churches and on the streets they fall upon their knees in profound adoration of this deified wafer.

Our Savior instituted only two Sacraments, Baptism and the Lord's Supper, but this people make use of five more, viz., Confession, Penance, Holy Orders, Matrimony, and Extreme Unction. Baptism with them means regeneration; but according to Christ and his apostles we are regenerated by the Holy Spirit alone, and not by any outward ordinance. They regard the Sacraments as the only channels of grace and absolutely necessary to salvation, and inasmuch as they are in the hands of the priest who may grant or withhold them at his pleasure, it follows that he has complete control of the eternal destiny of the souls of men. It is no wonder that all who devoutly accept this dogma are in servile subjection to the priest in things temporal and spiritual. If they are otherwise, it is because they are more or less sceptical.

Scripture teaches that there is but "One Mediator between God and men,

the Man Christ Jesus," (1 Tim. 11: 5), but this people appeal to many mediators, to saints and angels, and especially the Virgin Mary, who is represented as even more compassionate and accessible to sinners than Jesus. Divine attributes and honors are freely ascribed to her, and the month of May is consecrated to her service.

Scripture teaches that the blood of Christ, shed once for all, cleanseth from all sin (1 John 1 : 7-9), and therefore it is extremely derogatory to the efficacy of His propitiatory and expiatory death to attempt to supplement it in any way. But Romanists believe in purgatory, a place of unutterable torments and of purification, into which souls pass at death and where they are cleansed from the defilement of sins committed after baptism. This process of cleansing is effected through the prayers of priests, the intercession of Mary and the saints, and, above all, the offering of the sacrifice of the mass.

The Romish Church boasts that she has never changed in doctrine or spirit. We may concede the latter part of this claim, but the former, as to doctrine, is set aside by the recent authoritative declaration of the dogmas of the Immaculate Conception of the Virgin and the Infallibility of the Pope. According to these, Mary was born without sin; and the Pope when he speaks *ex cathedra*, i. e., officially, can not err.

It is held that Peter had supremacy over the rest of the apostles in spite of the fact that Paul "resisted him to the face, because he stood condemned" (Gal. 2 : 11; R. V.); and, that, like all his successors in the Poppedom, and all cardinals, bishops, and priests, he was an unmarried man, altho we are expressly told in three Gospels that Jesus healed his wife's mother of a fever.

The Pope is the Vicar of Christ, his representative upon earth, and is therefore clothed with supreme divine authority, so that to him as the visible head of the Universal Church, sovereigns, princes, and governors, as well as people of all nations, owe submission. It is not illogical or surprising, therefore, that he and his ecclesiastical subordinates—bishops and priests—presume to meddle with civil government, and to enforce their views and commands by the spiritual penalties they can inflict. In accordance with this high claim, in the Province of Quebec, Romish bishops are invested with legal power, not only to levy tithes upon their people, but also to tax them to any amount they deem requisite for the erection and repairing of churches and dwellings for their priests. These taxes are collected by process of law like any civil assessment or ordinary debt, and are a first lien upon the property of parishioners. This accounts for the comparative poverty of the bulk of them, and the magnificence of numerous churches, convents, colleges, and palaces of bishops and priests.

Do we need to add, as reasons for French evangelization, that idolatry and the manifold superstitions which accompany it, enslave and degrade. The true spirit of patriotism and Christianity bids us give this people who are possess of many admirable natural qualities, the best gift we possess—the Gospel of the kingdom. Enlightened by the Gospel they are capable of contributing their quota—a most valuable one—to the intellectual, the moral, and spiritual outfit of the Dominion; for it is a gross mistake, an offense against good taste and good citizenship, to depreciate them and their language. But left in darkness under the yoke of a medieval ecclesiasticism, which very many of them feel to be bitterly oppressive, they can only exert an influence detrimental to the unity, the progress, and freedom of the nation. And who are to blame? Not those born in darkness, but those who refuse or neglect to give them the light. If we decline to repel and remove anti-scriptural errors, they will certainly encroach

upon our borders and enter our homes and our churches. This is the testimony of all history, and is consonant with our own observation. To those who honestly desire to hold fast and hold forth the word of life we have thus recited more than sufficient reasons for the vigorous prosecution of French evangelization.

The work is carried on by colporteurs, teachers, evangelists, and pastors under the direction of a board annually appointed by the Canadian General Assembly. Colporteurs go among the people from house to house, in the spirit of love distributing the Word of God and Biblical literature. Bibles and New Testaments are loaned or sold when possible. They deliver no other message than that of Christ and his apostles. They gather children and men and women into mission schools, where they receive the elements of a Christian education, the Bible and Shorter Catechism being the principal text-books. When by innumerable visits, meetings, conferences, and prayers in the humble homes of the people and in little school-rooms, success has been achieved and the Spirit of God has opened the eyes of parents and children, they are gathered into churches under the care of missionary pastors. This unostentatious and apostolic work of faith and labor of love is conducted in many rough out-of-the-way places, where the self-denial, courage, and patience of the workers are far more severely tested than if they ministered to wealthy congregations; and to the honor of devoted colporteurs be it said, some of them have cheerfully persisted in this most useful form of service for thirty and forty years.

Figures very imperfectly represent spiritual influences and results. It is probable that during the last fifty years between twenty and thirty thousand converts have left our country owing to local persecutions and other causes.

The Presbyterians of Canada have at present, mission fields occupied, 37; preaching stations, 93; families of converts, 928; church members, 1,179; added during the past year, 153; Sunday school scholars, 1,020; mission day-schools, 21, with scholars on the roll, Protestant, 299; Roman Catholic, 308; at Point-aux-Trembles, Protestants, 77; Roman Catholics, 78; total number of pupils in all mission schools, 762. Amount contributed by converts, for salaries, \$2,939.70; for other purposes, \$2,918; school fees, at Point-aux-Trembles, about \$1,400; other schools, \$400; total contributions, \$7,707.70.

The desire for the unadulterated Gospel and for sound Christian education has for many years been widely diffused by all our agencies, and a spirit of freedom and manly independence has been gradually fostered, which of late has unmistakably manifested itself throughout the province in dealing with public matters. This is the outcome of missionary effort, and should stir up all true Christians and patriots to more earnest prayer and greater liberality for the extension of our mission. The present and the near future are far more promising than any period during the last half century. There is an intellectual and a spiritual awakening among the French people, which opens the way to greatly increased evangelistic activity, and which can not be neglected without the most serious peril to our Church and country.

The following extracts are translated from private letters written by the young woman officer in charge of the mission carried on by the Salvation Army amongst the French in Montreal. They are address to a contributor to its funds. The difficulties of the work are great,

as the officers themselves have to collect the means with which to carry it forward. But the greatest difficulty is to interest the English-speaking Protestant people in this work of rescuing the Catholic population from the errors and superstition in which they have been brought up. The same difficulty is experienced by all workers amongst Roman Catholics, and while the need and character of the work varies according to the country in which it is carried on, the call for such work nevertheless exists in North as well as in South America :

The French corps (Salvation Army) now occupies quarters above our hall, which is a vacant shop, fitted up for meetings, on one of the leading thoroughfares in the French quarter of Montreal. . . . About two-thirds of the rental is contributed by headquarters and the remainder I have to collect as well as the rent of the rooms in which we live. If I could find twelve families who would give \$20 each during the year, this would meet the whole balance of the rental.

Our situation is such a good one. Catholics always come in large numbers, especially on Sunday evenings. We are so glad to give them the opportunity to come out from their errors, in which they are so deeply plunged, and we work with courage, counting always on the victory. . . . But an audience of two hundred people will only put fifty cents in the collection. And yet we have no other resource except this and what our friends supply in monthly contributions. . . . We walk by faith, not seeking our own interest but the advancement of our Master's cause, and we are much happier in so doing.

If you could only look in for a few minutes at our hall on a Sunday evening, your heart would be moved to see so many Catholics face to face with the pure Gospel, with no interruption from anyone. The faces of the most thoughtless change after a few minutes, and they seem to take the truth home to themselves. All is so new to them. The Lord came to open the eyes of the blind, and He still does so in the most unmistakable way.

THE CHRISTIAN ENDEAVOR IN INDIA.

BY REV. FRANCIS E. CLARK, D.D.

It is always a source of gratification when a new method of Evangelization and Christian training shows its adaptation to many lands and proves its right to be considered a universal movement. Such a claim, I think, can be maintained for the Christian Endeavor movement, which, of late, has been demonstrating that it has the same grasp, and grip, and "staying power" in Asia and Africa as in America, and Europe, and Australia.

Within a few months the "United Society of India" has been formed on the same lines as the United Society of America; a provincial union has also been formed for South India, and other unions in the Central Provinces, in the Northwest Provinces, and in Bengal. In these unions the missionaries of all the societies of America and

England and Scotland lead the way, working together in the most fraternal harmony. The native Christians follow their lead, and bear their part of the labor.

Tho the work among the many English and Eurasian churches of India is important, yet the great work of Christian Endeavor, or any other evangelizing agency, must be to help lift the hundreds of millions of non-Christians from the degradation of their heathenism into the liberty and light of Christ. To accomplish this, the Christian Endeavor pledge and consecration have been translated into languages spoken by scores of millions of Hindus; their languages include Tuarathi, Hindi, Hindustani, Bengali, Canarese, Tamil, Teluga, Cyn-galice, and Burmese, while it will soon be put into Punjabi, Muliori, and the languages of Cashmere and Assam.

The most gratifying results have already followed the introduction of Christian Endeavor Societies among the native Christians in many places. In the Arcot mission of the Dutch Reformed Church of America, a holy missionary zeal seems to prevail in many of the societies, and the native Christian Endeavorers go out into the highways and hedges and attempt to compel their heathen comrades to come into the Gospel feast. One of these societies preaches the Gospel every week through its active members to fully a thousand heathens in a score of villages, which lie about the town of Madanapalle, in the Madras Presidency. Many others emulate this example, and have become genuine centers of evangelistic effort.

Perhaps the most markt and fruitful development of Christian Endeavor in India is among the rice-fields of East Bengal, where, within a short radius, there exist more than sixty active and efficient societies in as many different villages of Bengali Christians. These villages are very small, and consequently many of the societies are small, some of them having only three, or four, or half a dozen members; but they have gone far to solve many serious problems of mission work, and to show how a small band of earnest native Christians, under adverse circumstances, can maintain the holy fire of zeal and Christlike devotion among themselves, without the aid of a resident missionary, or even a native pastor.

These societies have their weekly meetings, as do the societies at home; their consecration meetings are full of energy and purpose, and they reach out their hands in many ways to bless those around them. One of the most enthusiastic and spiritual conventions I ever attended was in the little Bengali village of Chhabikhazpar, attended by over a thousand Bengali Christians, many of whom had walkt or paddled in their dingey a whole day or more to reach the meeting.

This most hopeful work is under the charge of Rev. William Carey, a great-grandson of the great missionary of the same name. In the

advancement of Christian Endeavor among the native Christians he shows the same zeal and intelligent devotion, as did his famous ancestor, and, through this society, he is teaching a multitude of native Christians to "expect great things from God, and to attempt great things for God."

THE PROTESTANT MISSION SOCIETIES OF GERMANY.

BY PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, O.

In Germany State and Church are united, and the number of State churches is more than forty. There is no such an institution as a National Protestant Church of Germany. Each one of the States, large and small, that enters into the composition of the Empire, has a separate State church of its own, and a number of the States have several. Thus, *e. g.*, Prussia has one form of ecclesiastical government for the nine old provinces, and separate consistories for the three new provinces acquired in 1866. As a result there is considerable diversity in trend and character of the various State churches, and a deplorable lack of union and unity, both against the common foe, Roman Catholicism, as also in the prosecution of Christian work and enterprises. This lack of unity and cooperation is seen too in the mission activity of Protestant Germany, which is by no means what it ought to be and would be, if there was one, and only one, Protestant State church in the whole country. Then, too, the State in its management of the affairs of the church pays no attention whatever to the outside interests of the congregation, such as inner and foreign mission work. Everything in this direction is the result of private enterprise, which is all the harder to secure in this case, as the German Christians are not accustomed to take the lead in matters pertaining to the affairs of the church, expecting this to be done by the officials appointed by the State. As a consequence German Protestantism does not, in proportion to its numerical strength, do its share of foreign mission work.

This fact, too, is recognized by the Germans themselves. In the latest edition of the *Theologisches Jahrbuch*, for 1897, the twenty-fourth issue of this excellent and complete church statistic of the Fatherland, the editor, Pastor J. Schneider, of Elberfeld, in commenting on the mission activity of the Germans, after mentioning the progress made in recent years, adds:

"However encouraging this progress has been, it is nevertheless true that comparatively the work of the evangelical church of Germany in the department of missions stands in no proportion to the population. Including German Switzerland, we represent more than

one-fifth of all Protestant Christianity, yet we furnish less than one-thirteenth of the total mission contributions of Protestantism, and furnish about the seventh part of the missionaries now in the field. Our men work cheaper than the English and the Americans, and our success, when the sums expended in the cause are taken into consideration, is greater than theirs. Then, too, there is found in Germany, not only among the Moravian brethren, who stand head and shoulder above all the others in this regard, but also elsewhere, a pronounced interest in the cause of missions, especially in the South and Western portions of the Empire, but the general percentage is materially decreased by the lack of interest that is almost universal throughout Northern and Eastern Germany."

A birdseye view of what is actually being done by the Germans in this regard can be secured from the following table, based on the latest reports of the various societies accessible.

NAMES OF MISSION SOCIETIES.	Missionaries.	Native Christians.	Income in marks.	Expenses in marks.
Moravian Brethren.....	174	93,645	495,789	1,610,420
Basel Society.....	170	30,200	871,224	1,127,285
Barmen or Rhenish.....	105	56,944	490,857	497,702
Berlin I.....	68	27,903	333,291	356,152
Hermannsburg.....	59	26,157	210,885	210,950
Leipzig.....	39	14,517	352,456	356,225
Berlin II.....	23	40,500	180,312	162,954
Bremen.....	16	1,490	143,053	144,586
Neukirchen.....	13	700	42,418	33,415
Breklum.....	10	274	104,178	100,726
Berlin III.....	10	79	55,580	61,501
Neudettelsau.....	8	100	35,111	35,111
Protestant Society.....	6	208	39,839	35,887
Jerusalem Society.....	3	300	33,000	35,000
China Mission Society.....	1	123	13,188	15,298
Oriental Woman's Society....			14,906	14,906
Total.....	705	293,142	3,438,087	4,818,118

According to the compilation of Professor Vahl, of Denmark, one of the most reliable missionary statisticians living, the latest full Protestant mission reports for the globe covered the year 1894. It gave the following totals: 5,933 male missionaries, 1904 wives of missionaries, 3,391 unmarried mission women, as also 3,815 ordained and 49,758 unordained native helpers of all kinds, who have taken charge of 1,060,822 communicant converts and about 742,344 children. The total income of all the societies Vahl computes at 56,000,000 marks. Of this total he credits to Germany 587 male missionaries, 265 wives of missionaries, 149 unmarried women missionaries, together with 79 ordained and 3,736 non-ordained native helpers, in charge of 104,292 communicant converts and 23,244 children, with a total income of 4,500,000 marks. These two reports substantially cover the

same year, altho made independently of each other. In this year, 1894, the German missionaries of all the societies, baptized 21,248 adults and children. The relative growth of this work can be seen from the following comparative list of totals:

YEAR.	Native Christians	Missionaries.	Expense.
1873	128,000	500	2,140,000
1883	194,000	517	2,707,000
1887	210,000	551	2,884,000
1888	215,000	549	3,042,800
1890	247,000	606	3,445,000
1891	257,000	637	.....
1892	267,000	647	3,688,700
1894	293,142	695	4,714,521

The chief among the German societies is that of the Moravian Brethren, the missionary church of the world, *par excellence*, which has its workers almost everywhere. The society was established in 1732. Its headquarters are at historic Herrnhut, and its organ is the *Missionsblatt aus der Brüdergemeinde*. Its chief fields of operation are Southwest Africa, Southeast Africa, South America, Western Africa, Alaska, Jamaica, Greenland, Labrador, British India. The record of the Moravians in this regard is generally well known to readers of mission literature.

The second society in importance among the Germans is that of Basel, where are also found the famous educational institutions of this association. The society was established in 1815. Its president is Pastor Minscher. Its organ is the *Evangelischer Heidenbote*. Not a few of the graduates of the Basel schools enter the services of the British societies. Its chief fields of operation are India, China, the Gold Coast of Africa, and the Cameroons. The Basel society is particularly popular among the South Germans, but its popularity has received a shock in recent years by the fact that one or more of the Basel teachers became infected with the contagion of higher criticism. This was particularly the case with Pastor Kinzler, whose statements in this regard were approved by Director Oehler, of the same institution. In fact, the Moravians had the same trouble with their schools and teachers, and the excitement on this account has not yet died out. The Basel missionary institute of St. Chrischona is an excellent school graduates of which are found in goodly number also in the German Lutheran Church of America, especially among the western synods.

The Berlin I. Society was established in 1826, and has now an able president in the person of Pastor von Gerlach. Its organ is the Berlin *Missionsberichte*, edited by the famous mission authority Morensky. This society publishes also a popular illustrated mission

journal entitled *Der Missionsfreund*, and it also manages a special mission book concern in the German capital. It is probably the best organized of all German mission societies, having no fewer than 314 branch societies in the various provinces of Prussia. It has in South Africa seven districts in which its men operate. Recently it has begun work also in German East Africa. China is evidently the *Schmerzenskind* of this society. Altho engaged there for 13 years, it reports only 818 baptisms in all this time.

The Barmer or Rhenish Society publishes three different journals, all of them of a popular character. It labors chiefly in Southwest Africa, New Guinea, and Sumatra, and is about to begin in China. The Bremen Society was organized in 1836, and has as its inspector the well-known mission writer, Pastor Zahn, publishing as its organ the *Missionsblatt*. What is officially known as Berlin II. is the famous *Gosner* Society of Berlin, which recently celebrated the fiftieth year of its existence. It labors chiefly in India. None of the societies have enlisted the interest and cooperation of university men to the same degree that this has been done by the Leipzig Society, of which the venerable and veteran Professor Luthardt has been a leading officer for a generation. This society is characterized by a positive Lutheran basis, in which respect it agrees fully with the Hermannsburg Society, which is the most pronounced of all in its confessionalism and conservatism. The Leipzig Society labors chiefly in India, while the Hermannsburgers go to Africa, India, and China, and until recently also to Australia. Both of them have mission institutes of their own, that at Hermannsburg being in an especially flourishing condition. Both of these societies are supported also by contributions from the Lutheran Church of the United States, who have selected those two because of their positive standpoint. Some of the contributions also go to the Neudettelsau Society for the same reason. Of the other and smaller societies special interest attaches itself to the Protestant Mission Society, which has been organized by the liberals of Germany in order to show the world that they, too, and not only the conservatives and positive Christians can engage in mission work. As yet little or nothing has been accomplished, altho an effort has been made to convince the Japanese of the blessings of a liberal Christianity. It is a noteworthy fact that all this mission work of Germany, as also all the enterprise exhibited by the friends of that blessed innovation, "Inner Missions," has emanated from positive and conservative Christian centers. Altho Germany is the headquarters of liberal theological thought, this liberalism has been particularly barren in the field of mission enterprise, both home or foreign.

In conclusion attention yet should be drawn to the fact that a movement, not unlike the Volunteer Student Movement in America and England, has been inaugurated in Germany, too, at the universi-

ties, and apparently with fair success. A national *Studentenbund für Mission* was organized at Halle, with the following as leading principles: 1. This Society is an association of prayer that solicits help for the cause of missions. 2. Every student can become a member who stands on the basis of the Scriptures and has faith in the realization of the mission command of the Lord. 3. The members try to realize this ideal by either becoming missionaries themselves, or seeking to gain others for this cause. 4. Those who feel that the Lord has called them for this work, promising to follow this call. This society is now represented at the majority of the German universities.

THE SCANDINAVIAN ALLIANCE MISSION OF AMERICA.*

BY REV. R. A. JERNBERG, CHICAGO, ILL.

Frederik Franson, the Scandinavian apostle to the Gentiles, was born near Nora in Nerike, Sweden, June 17, 1852. When 17 years of age he emigrated with his parents to America, having previously enjoyed the instruction of the best schools and teachers in his native town, and having been a student in the Latin school of Orebro. At the age of twenty, while working on his father's farm in Nebraska, he was converted, and three years later began his career as an evangelist. He traveled widely among his scattered countrymen in America for five or six years, his year of labor among the Scandinavians in Utah leading him to write a book against Mormonism, which has had a wide reading and great influence. In Chicago he united with the Chicago Avenue Church, commonly known as Mr. Moody's Church, of which he is still a member.

In 1881 Mr. Franson went to Sweden, where his eighteen months of labor were greatly blest. In 1883 he commenced work in Norway, beginning at Christiania, where a strong church of more than 400 members still attests his success. During this and part of the following year he visited almost every city in Norway along the entire coast. In the autumn he went to Denmark, and labored until the following year, when he was imprisoned for preaching and praying

* The Congregational and Independent Scandinavian churches in Chicago have recently been stirred by the visit of a man whose praise is in all these churches, both in this country and in Scandinavia, though he is but a humble, unpretentious lay preacher, whose only purpose in life seems to be that of doing his Master's will. Brother Franson started from America about four years ago, after having organized the Scandinavian Alliance Mission. He visited Norway and Sweden, recruiting volunteers for foreign missionary service. About three years after the first company had sailed, he himself started on a tour of inspection of the various missions that had been established, and it was fresh from this tour that this modern apostle to the Gentiles came to the Scandinavians in Chicago and the West. The number of American Christians who have heard his name is small, but a brief sketch of the man and his work may be of interest and value in estimating some of the religious movements among the foreign populations of our country, especially in their relation to those American churches nearest to them in faith and polity.

for the sick. His trial lasted seven weeks, and resulted in his banishment from Denmark, which has the distinction of being the only country in the world, except Tibet, where this Gospel messenger may not preach the tidings of the cross. In Sweden, also, Mr. Franson was arrested for the "emanation of a doctrine tending to schism in the church." He was fined and imprisoned repeatedly by the lower courts, but was set at liberty on appealing to the king.

After his banishment from Denmark, Mr. Franson visited Germany, where he attended some of Prof. Christlieb's lectures in the University of Bonn, and spent about a year in preaching. He also perfected himself in French, and preached in that language in Switzerland, France, and to the Waldensian churches in Piedmont.

After a tour to the Levant he returned to Norway and Sweden *via* Poland and Northern Germany, preaching the Word wherever he went. During this visit to the Scandinavian countries, Mr. Franson went to Finland, and afterwards again to Germany. His interest in missionary work for the heathen, and his special endeavors in their behalf, may be said to have begun with this visit to Germany, where a missionary expedition to China was organized by his friend and colaborer, Emanuel Olson, in 1890. Not long afterwards Mr. Franson sailed for America with the declared purpose of arousing an interest among his countrymen here in behalf of the millions of China.

In three months he had secured fifty volunteers for missionary service, whose support was pledged by various churches and individuals. Arrangements were made with Rev. J. Hudson Taylor for the reception and care of this first company at one of the stations of the China Inland Mission, with which the Scandinavian Alliance Mission has ever since been in closest sympathy. The first company of thirty-five, which sailed from San Francisco, January 22, 1891, was followed a little later by the remainder of the first fifty. The following year thirteen more went to China, ten to India, hoping in time to enter Tibet, twenty to Japan, and eight to South Africa. In 1893 and 1894 these were reinforced by five sent to China, two to Japan, two to South Africa, and thirteen were sent to establish a new mission among the Gallas in East Africa. In 1895 a new mission was begun in Mongolia which has two missionaries. Several of those here enumerated have since connected themselves with other societies, a few have returned or died, so that the total number now on the societies' roll is only eighty-six. But the working force is much greater, including the native helpers employed by the missionaries.

This force has been placed in the field and supported during the five years of the society's existence at an aggregate cost of \$110,000, an average of \$22,000 per year. While this sum is small enough to be divided between eighty or ninety laborers, it still is a cause of

great surprise, when we consider that it comes from the poor dissenting or free Scandinavian churches in America, the majority of them struggling hard to support themselves, many of them receiving home missionary aid, and all of them making heroic sacrifices to support their representatives on the foreign field.

While the success of this movement has certainly been remarkable, there were yet some conditions which favored it from the beginning, and which explain, at least in part, how it was possible for Mr. Franson to send out a party of fifty missionaries, whose whole support was pledged, only four months after he undertook the work.

There are in this country about 350 Scandinavian free churches, *i. e.*, either Independent, Congregational, or Swedish Mission Friends. Until the organization of this new missionary society the Independent and Congregational Churches had not assumed the responsibility of any foreign missionary work at all, neither had the Swedish Mission Friends, tho they had arranged with their brethren in Sweden to care for the mission among the Indians in Alaska, begun by them some years ago. Mr. Franson, therefore, found an open field, and it can not be denied that he has made it yield almost to the limit of its capacity. It is certain, moreover, that no other society could have united these Scandinavian Christians in work for the heathen world, as has the Scandinavian Alliance Mission. If these churches had simply been asked to contribute to the general fund for Congregational foreign missions, they would only have done so in a half-hearted, uninterested way, very different from the enthusiastic spirit which marks their giving to a society which in every respect they can call their own. Differences of creed, polity, and nationality are swept away before a force like this, and the incoming of Christ's kingdom is felt not only here, but to the ends of the earth in consequence.

The Christian people represented by the Scandinavian Alliance Mission are not generally in favor of "numbering Israel," and it has not therefore been easy to obtain statistics showing the results of the five years' work. From the statistics of other societies, however, we learn that in Japan the Scandinavian Alliance Mission at the close of 1895 had ten foreign missionaries, eight native helpers, eight main stations with twenty-one branch stations, and the membership of the churches numbered ninety-five adults.

Mr. Franson says that if the workers in the other missions of the society have been as successful as the missionaries in Japan, then it is safe to say, that about 1,000 adults have already been converted through their instrumentality, tho until now the work has been almost entirely one of preparation.

In China, the society has thirty stations of its own, and mans ten stations of the China Island Mission.

But the impression made by the missionaries on the field may per-

haps be gathered even better from a letter received last year from Rev. J. Hudson Taylor, dated Shanghai, Jan. 11, 1895. He says *inter alia*:

We have recently had an all too short visit from our earnest friend, Rev. F. Franson, and I gather from him that you are likely to be interested in hearing of my visit to the Scandinavian missionaries who are working in Central China in association with the China Inland Mission. In the course of this visit I met with most of the Scandinavian workers of Central China, and my intercourse with all these friends was most pleasant and profitable.

I had been in Si-gan eight years before, and found one of our missionaries living in an inn; after years of persistent effort our attempt to obtain a residence in the city failed, and had to be abandoned, but now "He who opens and no man shuts" had so thoroughly opened the doors that we met a band of twenty missionaries for conference and fellowship for more than a week without molestation or one unkind word.

The missionary brethren were living inside the west gate of the city in a comfortable house rented by our late brother P. E. Holmen (of the Scandinavian Alliance Mission). Here we were most hospitably entertained for eight or nine days, and were very thankful for all we saw. At some little distance outside the walls in the western suburb was the sisters' dwelling. I was impressed with the good progress both brothers and sisters had made in the knowledge of the language, and by the practical experience they had gained. They had evidently won confidence and respect among the people and had favor with the authorities.

I will not refer in detail to our visits to Ping-Yang, Hoh-Chan, and other places, where we met Scandinavian workers; for all whom we met, without exception, we give hearty praise to God and can not but feel that they are God-sent missionaries, who have already been used by Him, and are qualified for still more important service in the future. Those whose contributions have assisted in sending them out and in supporting them, have good cause to thank God for the privilege of sharing in so blessed a work.

WALDENSIAN MISSIONS IN ITALY.

BY REV. G. C. MAUGERI, SICILY.

Who does not know something of the marvelous history of that wonderful people, "the Israel of the Alps," living high up in the recesses of the Cottian mountains? The thrilling story of the noble Waldenses may be traced far back into the early Christian centuries. For a thousand years they alone remained faithful to the teachings of the pure Gospel of Christ; and they can show many evidences of the fierce persecutions which they endured at the hands of the Catholic Church and her emissaries for six hundred years.

In the dark ages, when the hateful tyranny of priest-power held sway over all Christendom, the Waldenses still held high the banner of the Gospel and were ready to die for truth's sake. Century after century they continued to protest against the innovations, apostasy, and abominations of the adulterous Church. They shone as a pure light in the midst of the darkness which surround them; their lamp was not under a bushel, but on a lamp-stand. Their most earnest, powerful, and promising men were sent two by two throughout Europe as missionaries of the cross, and many of them paid for their zeal with their lives. The German, French and Swiss reformers of the fifteenth century were astonished when they discovered this small body of Christians living in seclusion in the fastnesses of the Alps, and learned that for centuries they had held the faith which now was gaining new adherents.

After this heroic band of believers had undergone thirty-three persecutions, had suffered confiscations of property, imprisonment, privation, banishment, and death, they were at last emancipated by Carlo Alberto on the 17th of February, 1848. After this righteous act, worthy of a just king, the Waldenses exerted all their energy in strengthening their churches in the valleys, and in sending missionaries wherever there was an open door to organize new churches and open schools. These pioneers met with many difficulties, and were compelled to fight for their advance inch by inch. But many victories were won, and from the land of the dead many dry bones arose to life and usefulness; from Alpine ranges to Sicilian shores, and from sea to sea, they have now forty-nine organized churches, forty-four stations, and 5 circuits, with 5,419 church members, 684 catechumens, and 3,272 Sunday-school children. The work is carried on by forty-five pastors, seventeen evangelists, sixty-two teachers, and twelve colporteurs or Bible readers. A number of Young Men's Christian Associations have also been started all over Italy, besides various benevolent societies, orphanages, dispensaries, hospitals, soup-kitchens, day and evening schools, colleges, and one Theological Seminary.

After having thus briefly glanced at the history and present extent of the Waldensian work, we propose to answer some of the questions which have been asked by those who have been asked to contribute toward the extension and support of the work throughout Italy.

1. *Why do not the Italians support the Waldensian work?* Of course, the vast majority of Italians are Roman Catholics, and are thus antagonistic to all forms of Protestantism, which, in their minds, comprises all that is heretical, and therefore infamous.

As to the Italian Protestant Christians, they are, in the first place, very few in comparison with the magnitude of the work. How could five thousand members carry on, unaided, a work among over thirty millions of people? It would be as tho one or two large congregations were to undertake the evangelization of the whole of South America. These Protestants are also very poor, and are already doing more than should be expected of them. In every new field the first converts are, for the most part, from among the poorer classes. Strong working people, faithful members of our church in Sicily, could not afford more than two scanty meals of their brown bread a day. Some of them said, with tears in their eyes, that they had not attended church for some time, because they felt ashamed that they were unable to contribute a single cent for the Lord's work. God alone knows how much of the pastor's and missionary's scanty salary is spent to relieve the needy ones. No sooner does a man profess belief in the pure Gospel than he suffers grievous persecution, and is often deprived of all means of support. But, notwithstanding their poverty and heavy taxes, the five thousand church members last year, a very hard year, contributed 81,000 lire (\$16,000). This was only accomplished by true self-denial, such as has, perhaps, few parallels in the history of the church.

At the time of the sulphur ore crisis in Sicily, last year, many of our brethren, after they had sold all their household goods, could not obtain work for even five cents a day.

2. *Why do not the Waldenses support their own work?* In the first place, they are but a small community, mainly of the peasant class, numbering about 25,000 people. Up to the time of their emancipation they were, by law, restricted to compulsory poverty, being not

allowed to own an inch of land outside of their own little valley. They were also excluded from the practice of law, medicine, or any of the liberal arts, except among themselves. Their taxes were much heavier than those of the Roman Catholic subjects. Their pastors were not allowed, under pain of imprisonment, to sleep, even for a single night, in a papal parish.

But, in spite of the difficulties, these people are giving nobly. The eighteen churches of the Waldensian Valleys, with their 14,528 church members, 1,015 catechumens, and 22 pastors, are carrying on effective work in their own district, and, in addition, send generous contributions to the missionary board of the church. They have organized 86 Sunday-schools, with 376 Sunday-school teachers and 3,761 pupils; also 206 primary schools, with 4,750 pupils. To carry on the present mission work, our Board of Evangelization needs from sixty to seventy thousand dollars yearly. How could these few poor peasants be expected to contribute that amount, besides what they are giving toward the support of their own work at home? By faith they have planted the blessed banner of Christ throughout the land of the Pope, and believe that the Lord will not desert them, but that Italy shall, at last, be won for God.

3. *Why does not Europe care for Italy?* We must remember that Europe is not a Protestant continent. Papal Spain, Portugal, and Austria, sceptical France, or orthodox Russia and Greece can not be expected to assist in purifying Italy. Great Britain, Germany, Switzerland and Holland, are already keenly interested in the evangelization of Europe and are also sending missionaries to North America and to the uttermost parts of the earth.

If the Waldensian received as much aid from America as from Europe,* the working force could be doubled and Italy might soon be evangelized. But what has come from America has been thankfully received and has aided materially in the work. The American brethren of the Methodist Episcopal and North and South Baptist Churches are doing something for Italy under the direction of their own Boards. The Presbyterian and Reformed Churches say that the Waldenses can accomplish better work among the Italians than any foreigner could be expected to do, and yet these denominations, who leave work of reformation in the hands of their Waldensian brethren, fail to come to their support with sufficient funds to enable them to carry on effective work.

More than one has refused aid for the evangelization of Italy on the ground that Italians have already had the Gospel preached to them have rejected it while the heathen have never had an opportunity, and therefore deserve all our attention.

We affirm, and believe that the affirmation is unquestionably supported by history, that the Italians did not reject the Gospel, but that they were led into error, step by step, by the Church of Rome, who buried the truth, as it is in Christ, deep down beneath a mass of superstitions and false doctrines, until the misguided masses can no longer distinguish the true from the false. The Jesus whom they know is only a helpless babe in the arms of a gentle virgin, or, at most, is but a dead Christ on the cross.

Not long ago, a stranger was invited by the local scholastic author-

* Europe contributed last year \$63,112.68 for the Waldensian work in Italy, while America contributed \$7,533.12 for the same.

ities of a small town in Southern Italy to visit their schools. Before leaving the girl school, the visitor asked a bright girl, "Tell me, dear, whom do you love most, the Lord or the Madonna?" After some hesitation, she answered, "I love the Madonna the most." "Why?" "Because the Madonna sends me in Paradise, while the Lord drives me down to hell or purgatory!" * This is a good illustration of the thought concerning the virgin and Christ in the minds of the papists of Italy.

Will not our Christian brethren put more of the money intrusted to them into the much neglected work of the Master in sunny Italy, that they may, at His coming, return unto the Lord His own with interest? †

THE EVANGELICAL CHURCH OF ITALY.

BY REV. ALEXANDER ROBERTSON, D.D., VENICE.

The great need of Italy is the Gospel. Twenty or twenty-five millions of its thirty millions of inhabitants have long ago ceased to believe in the Papal Church, and their connection with it is merely a matter of birth and name. Not only have they ceased to believe in it as a Christian Church, but they have come to regard it as an institution hostile to Christ and to the Gospel. "*Egli porta troppo l'evangelo*" (He carries too much of the Gospel) was the judgment a theological canon in St. Mark's Church, Venice, pronounced upon a friend of mine who was in training to become a priest, and accordingly he was cast aside as an unfit instrument. And yet the Papal Church stands sorely in need of Italian priests. Her native priesthood is dying out. Enough priests can not be obtained to fill the churches, and so they have to import them in large numbers from other countries, and especially from Protestant England. But, say the Papal authorities, better an empty parish than a priest who knows the Gospel. Such an one is utterly disqualified for the priestly office, and, indeed, I have never known nor read of a priest becoming a Christian who did not suffer persecution at the hands of his Church.

But it is the Gospel, and only the Gospel, that brings real and lasting blessings to men and to nations. It is the reception of the glad tidings of a free and full salvation in Jesus Christ that recreates unto good works the children of men. The Papacy pretends to give salvation in sin, and wherever it goes it destroys all right thinking and obliterates all moral distinctions. The Pope claims and exercises the power of making right wrong and wrong right; hence the Government of Italy has had to make marriage a civil rite, as the priests would sanction any kind of marriages, if only they were paid enough. I was once asked by an Italian young lady if a thing could be right and wrong at the same time; for, she said, "My priest has offered to make wrong right for me." What Italy needs, is the Gospel of Jesus Christ, who saves not *in* sin but *from* it. The Italians to a

* From "Dise Popolo."

† Subscriptions may be forwarded to the Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York. Those who wish to send money directly to Italy, may do so by a check on any American bank, endorsed to Messrs. Nast-Kolb and Schumacher, Bankers, 9 Via Mercade, Rome; or, to Comm. Matteo Prochet, D.D., 107 Via Nazionale, Rome. \$125 will support 180 laborers and their families for one day; \$25 will support an evangelist or a teacher for a whole month; \$20 a colporteur for a month; \$15 a lady teacher for a month.

large extent realize this and want something to make them better, not worse. They have cast off the Papal lie, and now they want to know the truth. Hence the remarkable and annually increasing sale of Scriptures, both those produced by the British and Foreign Bible Society and those printed and published by native publishers, like the illustrated family Bible of Sonzogno, of Milan. Hence the number of religious books, like Bovio's "Christ at the Feast of Purim" and "St. Paul," which are having an extraordinary circulation. Hence, too, the recognition by Italians in general of Protestants as Christians, whilst Clericals are put in opposition to both, and hence, too, the readiness with which they attend Protestant services.

Every Church, then, that has for its object the evangelization of Italy ought to receive our cordial sympathy and support. It is a matter of thankfulness that there are many such. Some lament that this is the case, and wish that there were only one. There ought to be only one so far as aim and spirit are concerned, but we must remember that differences of belief and of government and operation are the necessary accompaniments of life. There can be no growth where there are no diversities. Outward unity, about which we hear so much at the present time, would be for the Church of Christ, I believe, a great calamity, ending in torpitude and death. The Papal Church is one, but it is a dead church—spiritually dead, utterly without faith and without life. As Professor Bovio, himself within its pale, has described it, "It is a rotten bough on the tree of Christianity." The fact, then, that there are several evangelical Churches in Italy is not to be regretted, so long as they are occupied, not in advancing their own party ends, but that of the evangelization of Italy. One of these, which keeps steadily in view the good of Italy, is the Evangelical Church of Italy. Its very name declares the evangelization of the country to be its aim and object; but its name tells more—it tells of self-denial and self-sacrifice for the general good. Self-denial, manifested in the giving up of names, entered into the making of the kingdom of Italy. Piedmont, Lombardy, Venetia, Tuscany—all merged themselves in the one United Kingdom of Italy, and so in 1889 this church gave up the special name it received at its birth and had borne for nearly twenty years, namely, "The Free Italian Church," for the more general one it now bears, in the hope that other churches would do the same, and so put an end to provincialism in evangelistic as well as in political matters.

On the 20th of September, 1870, a breach was made in the walls of Rome at the Porta Pia, and the temporal power of the Pope was taken away for ever. The year of young Italy's birth was also that of this Evangelical Church. They came into being together and were both the offspring of the refusal of the Italians longer to be enslaved materially, intellectually, and spiritually by the Papal power. Thus the Evangelical Church has perhaps more than any other been in full sympathy with Italy's rise and progress. It came into being unhampered with traditions, with no historic past to bind it to a conservative policy. It was not a foreign corporation introduced into the country; it was of Italy, and was free to run its course. If it obtained pastors and teachers, members and adherents, they had to be Italians. It could not call in help from without; it had to go down into the depths of Papal ignorance and superstition, vice and crime, and bring up into truth and purity those who were to be its

clergy and its laity. All its members were to be found within the pale of Popery.

In its mission it has succeeded. It has abundantly justified its existence and its name. It has at the present time twenty-nine leading congregations, forty-seven smaller groups of believers, and 132 other preaching stations, where evangelistic work is carried on. Ex-priests and monks as well as young civilians are offering themselves for training in its theological hall at Florence, and whole villages, like Roccapietra, are desirous of being formed into new congregations.

On the 20th of September, 1895, the Kingdom of Italy celebrated its semi-jubilee. It was then twenty-five years old, and could boast of having done not a little in the work of undoing the mischief wrought by the Papacy. Roads had been made, cities lighted, schools and colleges opened, life and property made safe, public confidence restored, commerce increased, dishonesty, fraud, brigandage, murder, and all similar fruits of the Papacy lessened, if not banished from the realm. The government could even point to the church of the Pope itself as having been purified by the strong arm of the law. On that same day the Evangelical Church of Italy celebrated its semi-jubilee.

Since then both Italy and the Evangelical Church have had trials to endure. The Papal party, backed by Englishmen, has put forth all its cunning and power to destroy the kingdom. Its efforts were doomed to failure, altho by bribery and corruption exercised amongst the lowest of the people, it has been able to do what Englishmen at home seem to do with their eyes open—put clericals into positions of trust and power in certain municipalities and in the government, where all local and imperial interests are made subservient to the advancement of the ends of the Papacy. Already, however, in Italy a reaction has set in, and the time is not far distant when every Papist will be swept from office and power as a disloyal subject.

In the same way a hostile force made war last winter upon the Evangelical Church of Italy. Some, of whom better things were to be expected, boasted that they would destroy it. Their efforts were also futile, and in God's providence their very hostility has been overruled for good. They have brought to the Evangelical Church the blessings that a struggle for life never fails to bring to those who have to face it. Its pastors and people, forced to stand shoulder to shoulder in the fight, have let drop secondary interests, and now more than ever "stand fast in one spirit, with one mind striving together for the faith of the Gospel." And to the example it manifested of patience and meekness under persecution may be attributed in part the accessions that have lately taken place to its ranks. Many, seeing that to it had been given "in the behalf of Christ, not only to believe on him, but also to suffer for His sake," joined themselves to its communion.

The Evangelical Church well deserves the sympathy and support of the Christian public. The young church is entering upon a new epoch of its life and history, and it is for those interested in the cause of Jesus Christ and in its advancement in Italy, so long cursed by the Papacy and now free and united, to so befriend and help it that its record at the close of another twenty-five years may be even more splendid than that just concluded.*

* The Rev. Dr. MacDougall's address is the Scottish Church, Florence, Italy.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

International Missionary Union.

FOURTEENTH ANNUAL MEETING.

The International Missionary Union convened for its fourteenth Annual Session, June 9-15, inclusive, at Clifton Springs, N. Y., being the eighth session held at this place, as the guest of the founder of the Sanitarium, Dr. Henry Foster. The largest attendance of its history was recorded, there being one hundred and fifty-five missionaries present. These were from the several countries as follows: Africa: Abyssinia, 1; Egypt, 2; West Central and South Africa, 9; total 12. Austria, 1; Bulgaria, 1; Italy, 1; Spain, 1. India: Assam, 1; Burma, 8; other parts of India, 29; total, 38; Egypt, 2; Syria, 3; Turkey, 12; Laos, 2; Siam, 2; China, 43; Japan, 27; Korea, 4; Malaysia, 2; North American Indians, 2; Mexico, 3; West Indies, 1; South America: Brazil and Chile, 3; Micronesia, 2; New Zealand, 1.

The several missionary organizations were represented numerically as follows: The American Board, 46; Methodist Episcopal, 28; Canada Methodists, 8; Methodist Protestant, 2; Free Methodist, 1; Presbyterians, 23; United Presbyterians, 2; Baptist: American Baptist Missionary Union, 13; Seventh Day Baptist, 1; Canada Baptist, 8; Reformed Church (Dutch), 9; Protestant Episcopal, 1, London Missionary Society, 1; Established Church, Scotland, 2; Woman's Union Missionary Society, 4; China Inland Mission, 3; Friends, 2; Phil.-African League, 1; Canada Colleges' Mission, 1; Independent, 2; total 155.

As for nine years past the names, years of service, and country of those in attendance on these meetings has been preserved in the reports of this magazine and in no other, we venture once more to add to the historical value of

this REVIEW, by giving this long list. It will be read with intense interest in every mission-field of the world, and those of our readers not finding it entertaining will bear in mind that not all readers are equally interested in any part of a great cyclopedic volume, such as this becomes in the course of each year. The figures show the years of service of the person whose name they precede, the country following the name, the field of labor.

1874-78, Mrs. Sarah C. Adams, (Japan); 1892-94, Miss Hester Alway, (India); 1865-97, Mrs. Mary J. Anderson, (China, N. Zealand); 1887-95, Rev. J. O. Ashenhurst, (Egypt); 1886-95, Mrs. J. O. Ashenhurst, (Egypt); 1892-, Miss Louise A. Babe, (Africa); 1858-80, Rev. S. L. Baldwin, D.D., (China); 1890-, Rev. W. S. Bannerman, (Africa); 1890-, Mrs. W. S. Bannerman, (Africa); 1867-, Rev. Lyman Bartlett, (Turkey); 1884-, Miss Cornelia S. Bartlett, (Turkey); 1883-89, Mrs. Harlan P. Beach, (China); 1879-81, Mrs. W. H. Belden, (Bulgaria); 1897-, Wm. C. Bell, (Africa); 1888-, Miss Florence E. Ben-Oliel, (Syria); 1891-96, Miss Agnes M. Bigelow, (Africa); 1867-85, Mrs. J. T. Booker, (India); 1887-, Rev. Wm. B. Boomer, (Chile); 1879-, Rev. Eugene S. Booth, (Japan); 1879-, Mrs. Eugene S. Booth, (Japan); 1887-96, H. J. Bostwick, (China); 1887-96, Mrs. H. J. Bostwick, (China); 1889-, Miss Emma F. Boughton, (China); 1897-, Mr. F. S. Brockman, (China); 1897-, Mrs. F. S. Brockman, (China); 1853-83, Mrs. A. Bushnell, (Africa); 1882-, Miss M. J. Cartmell, (Japan); 1878, Mrs. Benjamin Chappell, (Japan); 1887-, Rev. C. A. Clark, (Japan); 1893-, Mrs. W. J. Clark, (India); 1883-94, Rev. J. T. Cole, (Japan); 1890-, Mrs. W. H. Cossum, (China); 1877-, Rev. John Craig, (India); 1885-, Mrs. John Craig, (India); 1892-, Rev. Horace A. Crane, (India); 1892-, Mrs. Horace A. Crane, (India); 1886-, Miss E. T. Crosby, Micronesia; 1878-79, Rev. Chas. W. Cushing, (Italy); 1869-79, Rev. J. A. Davis, D.D., (China); 1869-70, Mrs. J. A. Davis, (China); 1889-, Rev. F. W. Davis, (China);

1887- , Rev. John E. Davis, (India); 1887- , Mrs. John E. Davis, (India); 1876-90, Mrs. A. D'Ouseley, (India, China); 1893-96, Miss Marie A. Dowling, (China); 1891- , Miss Effa Dunmore, (Mexico); 1886-96, Miss Susan Easton, (India); 1882- , Rev. James D. Eaton, (Mexico); 1882, Mrs. James D. Eaton, (Mexico); 1872- , Mrs. C. H. R. Elwell, (Burma); 1890- , Miss S. A. Esterbrooks, (W. Indies, S. Amer.); 1852, Rev. W. A. Farnsworth, D.D., (Turkey); 1852- , Mrs. W. A. Farnsworth, (Turkey); — , Miss Celia J. Farries, (India); 1887- , Miss M. Estelle Files, (Burma); 1891- , Edward A. Ford, (Africa); 1853-58, Mrs. O. M. Ford, M.D., (Africa); 1880- , Miss Elsie M. Garretson, (China); 1881- , Mrs. W. C. Gault, (Africa); 1861-68, Rev. J. T. Gracey, D.D., (India); 1861-68, Mrs. J. T. Gracey, (India); 1889- , Miss Fanny E. Griswold, (Japan); 1897- , Rev. Adam F. Groesbeck, (China); 1897- , Mrs. Adam F. Groesbeck, (China); 1872-93, Rev. T. L. Gulick, D.D., (Spain); 1887- , Rev. Sidney L. Gulick, (Japan); 1887-77, Rev. Cyrus Hamlin, D.D., (Turkey); 1890- , Dr. R. A. Hardie, (Korea); 1889- , Rev. W. V. Higgins, (India); 1889- , Mrs. W. V. Higgins, (India); 1890-96, Mrs. A. T. Hill, (Japan); 1881- , Mary A. Holbrook, M.D., (Japan); 1884-92, Rev. T. E. Inglis, (India); 1884-92, Mrs. T. E. Inglis, (India); 1890- , Rev. Robert Irwin, (Laos); 1887- , Rev. Herbert B. Johnson, (Japan); 1878- , Adeline D. H., Kelso, M.D., (Japan); 1892- , Rev. Chas. C. Kelso, (Malaysia); 1892- , Mrs. Chas. C. Kelso, (Malaysia); 1879-81, Rev. Albert A. Kidder, (India); 1889- , Rev. Chas. A. Killie, (China); 1889- , Mrs. Chas. A. Killie, (China); 1887- , Rev. Wm. H. Lacy, (China); 1870- , Miss Martha C. Lathrop, (India); 1873- , Miss Elizabeth Lawrence, (Burma); 1888-95, Miss Alice C. Little, (Micronesia); 1880-90, Mrs. C. S. Long, (Japan); 1867- , Rev. Hiram H. Lowry, (China); 1897- , Rev. Henry W. Luce, (China); 1897- , Mrs. Henry W. Luce, (China); 1877- , Mrs. J. M. McCauley, (Japan); 1870-97, Mrs. S. D. McMahon, (India); 1885-95, Rev. C. W. P. Merritt, M.D., (China); 1885-95, Mrs. C. W. P. Merritt, (China); 1892- , Mrs. S. F. Moore, (Korea); — , John R. Mott; 1887- , E. Murray, (China); 1887- , Mrs. E. Murray, (China); 1887- , Rev. Horatio B. Newell, (Japan); 1888- , Mrs. Horatio B. Newell, (Japan); 1872-89, Rev. A. Norton, (India); 1874-90, Mrs. A. Nor-

ton, (India); 1876- , Mrs. F. Ohlinger, (China, Korea); 1863- , Rev. M. P. Parmelee, M.D., (Turkey); 1871- , Mrs. Moses P. Parmelee, (Turkey); 1888- , Rev. Lyman P. Peet, (China); 1888- , Mrs. Lyman P. Peet, (China); 1878- , Mrs. James H. Pettee, (Japan); 1897- , Miss Nellie Pierce, (Korea); 1889- , Rev. C. W. Price, (China); 1889- , Mrs. C. W. Price, (China); 1878-80, Miss Mary Priest, (Japan); 1879- , Mrs. W. H. Roberts, (Burma); 1889- , Rev. James B. Rodgers, (Brazil); 1889- , Miss Martha Rogers, (India); 1865-81, Rev. H. A. Schaeffler, D.D., (Turkey, Austria); 1897- , Mrs. J. W. Schenck, (Japan); 1890- , Rev. Henry J. Scudder, (India); 1897- , Rev. Frank S. Scudder, (Japan); 1897- , Mrs. Frank S. Scudder, (Japan); 1897- , Miss Clara G. Seymour, (China); 1888- , Miss Sarah Simpson, (India); 1861-95, Mrs. Nathan Sites, (China); 1890-96, Miss Ruth Marie Sites, (China); 1886- , Mrs. Arthur W. Stanford, (Japan); 1884- , Miss Eva C. Stark, (Burma); 1881-90, Rev. M. L. Stimson, (China); 1881-90, Mrs. M. L. Stimson, (China); 1889-94, Miss Cora A. Stone, (Japan); 1879- , Rev. G. I. Stone, (India); 1883- , Ella F. Swinney, M.D., (China); 1888- , Miss Ella J. Taylor, (Burma); 1854-64, Rev. Robert Telford, (Siam, China); 1890-96, Miss Caroline M. Telford, (Japan); 1868-73, Rev. C. C. Thayer, M.D., (Turkey); 1868-73, Mrs. C. C. Thayer, (Turkey); 1869-72, Miss Mary A. Thompson, (China); 1888- , Rev. E. Tribolet, (Burma); 1888- , Mrs. E. Tribolet, (Burma); 1890- , Rev. E. H. Van Dyke, (Japan); 1890- , Mrs. E. H. Van Dyke, (Japan); 1871-88, Mrs. Leroy M. Vernon, (Italy); 1858- , Rev. Theophilus Waldmeier, (Abyssinia, Syria); 1858- , Mrs. Theophilus Waldmeier, (Syria); 1872- , Rev. Joseph E. Walker, (China); 1870- , Miss Grace R. Ward, (India); 1891- , Miss Laura White, (China); 1880-91, Mrs. Wellington White, (China); 1848-57, Rev. J. K. Wight, (China); 1856- , Rev. Jonathan Wilson, (Siam, Laos); 1885-88, Mrs. W. E. Witter, (Assam); 1838-86, Rev. Geo. W. Wood, D.D., (Turkey); 1871-86, Mrs. Geo. W. Wood, (Turkey); 1868-77, Rev. Egerton R. Young, (Hudson Bay Indians); 1868-77, Mrs. Egerton R. Young, (Hudson Bay Indians).

The officers of the Union for the next year, are *President*, J. T. Gracey, D.D.; *Vice President*, S. L. Baldwin, D.D.; *Secretary*, Mrs. C. C. Thayer; *Treasurer*, Rev. C. C. Thayer, M.D.; *Librarian*,

ian, Mrs. Rev. W. H. Belden, and a *Board of Control*, consisting of twenty other members besides the above officers.

WORLD'S FEDERATION OF CHRISTIAN STUDENTS.

MR. J. R. MOTT.

Mr. Mott occupied an hour narrating the work done in connection with a round-the-world tour among the colleges. He spoke of the importance of the student class in their influence on society: "As go the universities, so goes the nation." He recounted the history of the organization of students in the world. In America, the Young Men's Christian Association was organized twenty-six years ago. They have been cemented together by the Intercollegiate Christian Associations, which now number over five hundred. These associations have been the means of leading over thirty thousand young men to Christ. There has been a great increase in voluntary Bible classes in the colleges. Over four thousand have been led to enter the ministry. One of the indirect effects of this association was the organization of the Students' Volunteer Movement, which enrolls over four thousand, over eight hundred of whom have reached the foreign field. During the past three years more have gone abroad than in the preceding six years.

In commencing his tour of visitation of the colleges of the world, the first field visited by Mr. Mott was Great Britain. The British College Christian Association numbers one hundred auxiliaries, embracing all the leading colleges and universities in England, Scotland, Ireland, and Wales. More young men have become Christians in Edinburgh University during the past two years through the influence of the British College Christian movement, than in the whole experience of the professors of that institution, some of whom have been there twenty-five years. It has led to a great revival of missionary interest.

The German College Christian Alliance exercised a quickening interest in Bible reading, in temperance and purity, and now they have taken up the subject of missions. The vanguard of this movement numbers twenty-seven students. Next Mr. Mott visited Scandinavia, organizing the colleges of Denmark, Finland, Sweden, and Norway in a National Christian Students' Association. Mr. Mott proceeded to Robert College, Constantinople, thence to Egypt and Syria. During the visit to Scandinavia the suggestion was made of the organization of a "World's Federation of Christian Students."

In India Mr. Mott found the largest body of students, numbering one hundred thousand. "As go these students, so will go India." There were twenty-two Young Men's Christian Associations in different parts of India, but they were not united. It was proposed to assemble them in Students' Conferences, and six such conferences were held, attended by over fifteen thousand delegates, twelve thousand students, five hundred Christians, and one hundred missionaries. One hundred and thirty-five students came forth out of these conventions having a determination to preach the Gospel in their own land, and now five men are engaged in furthering this interest.

Proceeding to Australia, which Mr. Mott said has a homogeneous population and a good climate, they found only five societies; but, among the young men, many became interested in the movement for closer union amongst the students. Twenty-five branches of the college organization were formed. They found only one voluntary Bible-class in the institutions of learning, and very little missionary interest among the students, but it was not long before they were awakened into a great aggressive spirit.

Reaching China, they found the greatest combination of difficulties of any country. The Chinese are industrious, patient, and have many other virtues, but as a nation they have been

kept back chiefly by the student class, the old conservative literati of the land. But they found a fringe of Christian colleges skirting the coast of China, and they attempted the organization of a National Christian Students' Society, holding four conferences for that purpose, in which over three thousand delegates were present. From amongst these about one hundred young men came out from the clutches of Confucianism, and seventy young men gave up preferment and business opportunities to engage in Christian work. Students from eighteen colleges covenanted to keep the "watch hour."

Proceeding to Japan, they were impressed by the keenness of the intellect of the people, and with the fact that there they confronted the largest student class in the Orient. Here were thirty-five hundred teachers, among whom were very few Christians. They found, however, eight societies which, following their arrival, were augmented to twenty-eight, and a national movement was organized. The Japanese leaders have come out straight on the evangelical basis of Christian truth. The most remarkable feature of the student life here has been the confederation of the Christian colleges in this student movement.

The subject of the organization of a World's Federation of Christian Students was brought before each of these National organizations, and they were invited to send delegates to a convention to be held in Northfield, Mass., July, 1897, and have responded thereto.

CHINA.

In the several sessions of the week interesting and important statements were made concerning China.

Dr. H. H. Lowry, of North China, said:

"There is one feature of education in China that I wish to call attention to, as it is very important just at this present time. You are all aware of the new impetus that has come to China since

the war with Japan. The government was made to realize its own weakness by that war, and also to understand that Japan's strength came from her progress during the last twenty-five years along the line of Western education. Recently the foreign office in Peking has made a recommendation to the government to establish a university in each of the eighteen provinces, with smaller schools in the chief cities, where the Chinese can study English, chemistry, physics, and metaphysics. The important thought in connection with this movement is that the Christian churches awake to the importance of recommending Christian scholars as professors and teachers in these institutions, and thus aim to turn this modern educational movement in sympathy with Christianity. It also emphasizes the importance of renewed attention to our Christian schools of high grade that young men may be trained in them for positions in these government institutions."

Rev. Hunter Corbett, D.D., of Chefoo, China, was prevented being present, and Rev. Charles A. Killie gave an abstract of the paper sent by Dr. Corbett, from which we select the following passages:

"The war had a beneficial effect on China. It has awakened as never before a desire to receive instruction from missionaries. During the war, the papers and magazines published by missionaries were eagerly sought by all classes, because they knew they would get reliable information. One Chinese firm printed the editorials from a missionary magazine in book form to supply the demand for such information. The scholarship and intellectual power of Western men is now recognized. Many non-Christian parents are pleading to have their children educated in mission schools, for they say these schools teach reverence to parents, and love of honesty and virtue. Christianity and education are coming to be regarded as inseparable. It is said when C. D. Tenny started to secure

the most promising students for the newly-established college at Tientsin, with the view of educating men for government service, the late viceroy, Li Hung Chang, told him to secure all he could from the Christian schools, as there he would find the best material. During the past year there has been a growing demand for all the books missionaries have written or translated, such as histories, works on science, political economy, natural and moral philosophy, and all text-books for schools and colleges, as well as religious books.

"China is a land of great possibilities. She has nearly three thousand miles of coast-line, and numerous rivers and lakes abounding in fish. Mines of gold, silver, iron, coal, and primeval wealth of almost every kind abound. There is an intense desire to learn the English language, and wherever it is taught, the schools and colleges are overcrowded, and many are offering to pay well for such instruction. Physicians are frequently called to treat men holding high official positions. Lady physicians are allowed to enter the homes of the wealthy, and are treated with the deepest respect and kindness. Mission hospitals and dispensaries are crowded by suffering people, and last year in one station in North China over nineteen thousand received medical care.

"The Emperor of China has conferred the 'Imperial Order of the Double Dragon' upon Rev. B. C. Atterbury, M.D., of the Presbyterian Mission. This honor was in recognition of services in connection with the Red Cross Society during the late war. Not a few of the hospitals lately erected have received liberal subscriptions from Christian converts, and from officials and merchants not yet Christian.

"The Chinese are asking, what is the secret of the power, wealth, and influence of Western nations. China, like a great sleeping giant, is slowly but surely awaking. The organization of a complete postal-system has been intrusted to Sir Robert Hart, who

during the past quarter of a century has been at the head of the Chinese customs. Railroads are being built, mines opened and operated by foreign machinery under foreign direction. Presses and dies have been shipped from Bridgeton, New Jersey, so that hereafter China will have a silver as well as copper coin. The number of communicants has about doubled in the past five years."

MISSIONS IN TURKEY.

Rev. Cyrus Hamlin, D.D., read a paper on "The five great periods of American Mission work in Turkey." We cannot summarize it, but select a few paragraphs.

The work of American Christians began in 1879. The work for twenty-seven years was only educational. Not till 1846 was there a formation of any native churches in connection with the American Mission. The Americans sought to preach the Gospel, especially to Armenians and other Oriental Christians. It gave offense to the Czar Nicholas that members of the Greek National Church of Russia should be attending the meetings of the American missionaries, and he commanded the Russian patriarch at Constantinople to anathematize all members of the Greek Church who attended the meetings of the American missionaries. When Lord Stratford, the British Ambassador, was applied to, he said to Goodell, "Now, you Americans go to work and organize a Presbyterian church." Then churches were organized in various cities and towns, and an era of church extension took place in the American Mission in Turkey.

However the Crimean War may have affected the nations, it greatly opened the way for the American missionaries in Turkey. At about this time, the great Secretary of the American Board, Dr. Anderson, made a rule that all missionaries of that society must cease giving instruction in English, or be cut off from the society. I was cut off, and then went to work to found Robert

College. It took seven years to obtain permission to put up the buildings of Robert College. Then it came as by miracle, the Sultan giving an imperial *iradé*, the highest form of permission.

The present Sultan, Abdul Hamid, has had a reign of blood for the twenty-one years of his occupancy of the Turkish throne. But we should not be too hard on the Sultan. He has been the tool of the Czar, and able to do only what the Czar allows him.

In regard to the massacres, it has not been known to what extent the Russian Armenians, belonging to the Armenian revolutionary secret society, the Hunchagist, have contributed to bring them on. God, in His mercy, has brought some good out of these massacres. The old middle wall of partition between the Gregorians and the Evangelical Armenians has been thrown down by those massacres. And in this, Hamid, "the Assassin," has done a work which it would have taken the missionaries a half a century to have accomplished, tho no thanks to the "Assassin."

Dr. Farnsworth, for forty-five years in Turkey, spoke on this subject, and said in part: "What is the relation of the tea merchant and the tea trade to diplomacy and protection? An American, or an Englishman, by becoming a tea merchant in China or Japan, does not cease to be a citizen of his country. He has a perfect right to appeal to diplomacy for all his rights as a citizen, but has absolutely no right to ask diplomacy to help on his business. Just so the missionary. A right may be denied to either of them that will injure his business, or the granting of which will help it.

"Diplomacy has had much to do in the work of missions. The organization of the Turkish government and of the non-Mohammedan peoples under that government, a wheel within a wheel, is such, that without the aid of diplomacy it would have been an absolute impossibility to have prosecuted missionary work. Just at a critical time that wonderful man, Sir Stratford Radcliffe

(Lord Canning), was British Ambassador in Constantinople, and gave his great influence to securing religious liberty for nominal Christians. Dr. Schaffner told me that the great Mahmood would have banished the first missionaries from Turkey but for the power of diplomacy.

"Once the Rev. Mr. Bartlett and I were together in the hands of a mob, and, for a time, the mob conquered, but through diplomacy we finally gained a complete victory, and it was very helpful to missionary work in all that region. We received a bell from America for our church building in Tales, a suburb of Cesarea. The Turks hate a bell. When it came, we were made aware that the raising of it would be offensive to them. But we could learn of no law against our use of the bell. The local government wished us to secure an order from the governor-general for its use, but we knew that was impossible, so, one fine day, we took the bell, intending to raise it, but a crowd gathered, and we found ourselves at their mercy. In the rush, one of our number got a pretty hard blow, the mark of which he carried for some time. Through the efforts of our minister in Constantinople, backed by the British Ambassador, after a few months' delay, the local government sent its own representative and raised the bell for us. Thus was a victory gained for religious liberty."

Dr. Cyrus Hamlin said it was an old question, as to whether a missionary should be protected by his government. At one time, 1839, the Sultan intended to banish all missionaries from Turkey. They appealed to Commodore Porter, who said they must go, but they consulted together, and decided they had a right to stay, but if they were banished, said they would return. Commodore Porter said that the treaty of the United States with the Sublime Porte had reference only to commerce, and he could do nothing, but would protect them until they could write home to the Secretary of State. They did so, and re-

ceived a reply that missionaries had full equality with the rights of merchants. Several speeches were made on the subject, all deploring the lack of proper and able diplomatic relations. England protects her citizens everywhere, but Americans are compelled to hang their heads in shame, because our diplomatic service is so limp and ineffective. They hoped much in Turkey from Mr. Angell's appointment. The influence of the former minister had been against missionaries, and that feeling was shared somewhat in Washington, and a better diplomatic service was needed. In England it mattered not whether Gladstone or Salisbury was in power, her policy was to look after her citizens. Mr. Ding, the Chinese delegate to the Northfield Conference of World's Federation of Christian Students, spoke on the subject.

THE PHIL-AMERICAN LEAGUE.

Mr. Webb represented a new movement which is receiving considerable attention. The definite object of the league is to oppose by peaceful means the domestic slavery and slave-trade of the Dark Continent. The slaves of Africa are estimated at fifty millions, and the annual deaths caused by slavery are believed to be not less than five hundred thousand. The horrors of the servitude and the traffic are beyond description or imagination. Polygamy and witchcraft, together with rum and unprincipled white men, perpetuate and intensify the woe.

The plan of the league is as follows: First. To acquire fertile lands, by cession from European governments and by purchase from native chiefs, excluding from the acquired territory all evil influences. Secondly. The settlement, in towns of freed clans and natives, and then education in unsectarian Christianity. As a town becomes confirmed in civilized and Christian ways, the freed slaves can be safely adopted in larger numbers. Third. The great divisions of town life will be agricultural, industrial, educational, and medi-

cal, each in charge of a competent and devoted expert. Such towns will radiate good influences, will be practical object-lessons to all the dark regions around, will strongly tend to hinder both slavery and the slave-trade, and will be a barrier to the foreign forces of evil. The white workers, while improving in many ways the material condition of the natives, will live in a manner so frugal and simple that their examples can be easily and directly followed. This plan has been approved by the African departments of the European colonial government, and is pronounced by leading Africanists to be "the best plan ever devised for the purpose in view." Mr. Heli Chaterlain, the well-known Africanist, explorer, linguist and missionary, who labored for years in Angola, and who is familiar with the proposed field of operations, will himself found the first of the towns, as soon as the needed funds are secured.

Mr. Webb said that there were six persons connected with this league that were ready and expected to sail early in July to inaugurate the work as thus sketched out. The first town is to be about five hundred miles from the west coast. The headquarters are in the United Charities building on Fourth avenue and Twenty-second street, New York city.

RESOLUTIONS ADOPTED BY THE INTERNATIONAL MISSIONARY UNION.

POLITICAL PROTECTION OF MISSIONARIES AS CITIZENS.

"In view of recent religious persecutions and atrocities, whereby the lives and work of Christian Protestant missionaries have been imperiled in China, Turkey, and some other countries, this International Missionary Union maintains the sacred obligation of Christian nations to protect by treaty-rights and consular intervention the person and property of their citizens engaged in extending the benefits of Christian truth and education equally with those engaged in commercial enterprise.

"We commend the prompt action of the American and British consuls in China, whereby the dignity of the nation was vindicated, and every possible indemnity obtained for the outrages perpetrated there. And we equally condemn the failure hitherto of the Christian powers to prevent the continued murder of thousands of our co-religionists in Turkey, and the destruction of valuable missionary property and prospects in that afflicted land.

SYMPATHY AND COMMENDATION.

"Resolved, That we deeply sympathize with the persecuted and oppressed for conscience sake under whatever form in whatever land such persecution is practiced; that we praise God for his grace abundantly bestowed on those who in such great numbers have recently in a spirit of Christian forgiveness submitted to suffering even unto death, rather than to accept deliverance and worldly gain in return for denying Christ.

"That we honor and commend missionaries in Turkey, China, and elsewhere, who exhibit an example of Christian courage and self-abnegation truly apostolic in maintaining their position and carrying on their work as heralds of the Gospel amid great discouragements and perils, and we pray for all such, and for the distressed peoples among whom they labor, that their strength may be equal to their day, and their afflictions may be to the glory of God.

THE VICTORIA REIGN HELPFUL TO MISSIONS.

"Resolved, that we recognize with devout gratitude to God the gain which has accrued to religious freedom in the world during the period of the reign of her majesty, the Queen Empress Victoria. As missionaries of various nationalities we rejoice in the liberty of speech and the press secured to all persons in the United Kingdom and throughout the colonies of the British empire, and among the vast heathen and Mohammedan populations subject to

its domination, and also in the legal and peaceful abolition of terrible iniquities and abominable customs which had existed in India, sanctioned by the not an essential part of the religions of its peoples. Wherever the British flag floats, it affords equal protection to professors and propagators of all religious faiths. American and other non-British missionaries also now have in cases of need often occurring in some regions assistance as readily and fully extended to them by British officials, as if they were loyal English subjects. The almost ubiquitous protection of the British flag in missionary fields in which it is of greatest value, deserves thankful acknowledgment, which we gladly give, as specially due at this time of felicitations to her majesty, whose personal character and influence during the sixty years of her reign have done so much to secure this happy condition and other great benefits to mankind."

Proposed Home for the Insane in Syria.

BY MR. THEOPHILUS WALDMEIER.

As I have been for thirty-eight years a missionary in the East, first in Abyssinia and afterwards in Syria, I have had abundant opportunities for studying the needs of these countries. I speak especially now about the urgent need of Syria, and feel constrained to bring it before the public. I am sure that this pressing need will find many helping hands and hearts for poor suffering humanity.

The urgent need which I desire to bring before Christians and lovers of down-trodden humanity is a home for the insane. I think I am right in saying that since our Lord Jesus Christ had pity on the poor lunatics and healed their diseases, nothing more has been done for this class of sufferers in that country. I therefore believe it is right to follow also in this respect our Divine Master's example, and do what we can in order to bring help and relief to these afflicted people of Bible lands.

American and European missionaries have done a great deal for Syria and Palestine. Schools have been built, colleges opened, churches and hospitals erected; the Holy Scriptures have been translated, printed and circulated, and other good books have been printed, and various means have been employed to elevate and enlighten the people. All honor and praise is due to those noble missionaries who have done their utmost for the social and religious elevation of the country; but there is still one great need to be supplied, and this need is that of the totally forsaken sufferers from mental diseases.

During the last seven years I have been greatly interested in the insane, and have sympathized deeply with them, but I could not do anything for them, as I had on my hands the superintendence of the large mission station which I organized twenty-three years ago in Brumana, on Mt. Lebanon, for the Society of Friends. As the Lord has now sent seventeen native and twelve European helpers for this work, I feel that I can leave the work in their hands, and give myself entirely to the great and pressing need of helping the poor insane in the East.

I had no idea of the large number of lunatics who are in Syria, but, when I began to study their deplorable condition, I found that there were more of these unfortunate sufferers than I ever anticipated. The governor of the District of El Metn told me that he found twenty insane in his district alone, who are bound hand and foot in iron chains, and as the Lebanon is divided into seven districts, we may count about one hundred and forty of these, not including the milder cases. In the rest of Syria and other places in the Orient, where there is no proper accommodation for them, the only refuges for these poor lunatics are dark, damp, and filthy places, caves or vaults, in some convents, where they are fettered in heavy iron chains.

The only acknowledged form of insanity in the Orient is the demono-

mania (devil-possession), and in consequence of this we find that the only treatment of the insane is exorcism, which has been kept in the hands of the priests from the oldest time until the present day.

I cannot now enter upon the cruelty with which the poor lunatics are treated and tortured to death in these places, but I will just explain what should be done for them in order to ameliorate their deplorable condition.

The first step in this direction is to build a home for about forty men and forty women. This establishment should be erected in a healthy locality on Mt. Lebanon, where we enjoy a Christian government, good laws, great liberty, and many other privileges. It should be built according to a well-devised plan by a European architect for this special purpose, including the most modern equipments, in a locality where there is plenty of good water, not far from Beyrout.

The cost of such a construction according to the cottage system, would be about £10,000, including the land on which it is built, which should be large enough to occupy the patients in garden work. A well-qualified doctor (specialist) should be engaged as a resident physician at the asylum, supported by a staff of well-qualified and experienced men and women nurses.

The general management of this establishment should rest in the hands of the business superintendent, who would be supported by the needful overseers and servants. The doctor of the asylum and the business superintendent should be guided by a local committee of prominent gentlemen at Beyrout, who would meet every three months for the consideration of the general welfare of the home.

Those patients who are able to pay must defray their full expenses during their stay in the retreat, and those who are too poor to pay anything ought to be maintained and cared for gratis. One part of the asylum should be appropriated for imbecile and epileptic

patients, who have likewise a great claim to be cared for by medical help and Christian pity and kindness.

The home should be built by collections and donations specially made in different parts of Europe and America, in addition to the funds raised in Syria itself. The current expenses should be met by annual subscriptions. Committees in various parts of Europe and America should be organized, and linked together by their respective secretaries, in order to keep up the interest in the establishment. Sir Richard Tangye, F.R.G.S., 35 Queen Victoria Street, London, E.C., has kindly consented to be the treasurer for Great Britain and Ireland, and will be glad to receive funds from individuals and from the local treasurers for the Home. Annual reports and accounts will be given by the executive committee at Beyrout. As regards religion, no special creed or sect should guide this establishment, but the simple Gospel Truth should be taught, and Jesus Christ should be preached as the power of God unto salvation. All those who are engaged in the home should feel the call from God and be constrained by the love of Christ to bring relief to the sufferers from mental diseases. The institution should be undenominational in its character, and receive patients from all creeds and sects, from different nationalities and religions, without the slightest preference to the one or to the other, as its support should not be restricted to one nationality alone, as Dr. Clouston says, but all nations and denominations should have a share in this noble work in Bible lands. The Constitution and By-Laws of the Lebanon Home for the Insane have already been drawn up and printed at Beyrout.

"Strategic Points in the World's Conquest."

Since the imperfect report of Mr. J. R. Mott's address at the International Missionary Union was put in type, there has come to our table, Mr. Mott's

book "Strategic Points in the World's Conquest; The Universities and Colleges as related to the progress of Christianity" with map of his journey (Fleming H. Revell Company, New York, Chicago, Toronto), which gives a lucid, simple, straightforward narrative of this entire journey with the facts observed and the experience acquired, together with a logical discussion incidentally introduced on the overwhelming importance of this wonderful "movement," for such it is. The Introduction consists of "Opinions concerning the Federation of the Students of the World," by Ex-President Harrison, the Earl of Aberdeen, the Right. Hon. William E. Gladstone, Prince Oscar, of Sweden, and Count Andreas von Bernstorff, of Berlin.

There are nineteen chapters devoted respectively to the World's Student Christian Federation, Student movements of the Occident, Papal Europe, Turkey, the Balkans, Greece, Syria, and Palestine, Egypt, Ceylon; Indian Student Conferences and Movements, Australasian Student Movement, Conferences and Students of China, of Japan, and of the Hawaiian Islands; a summary of the tour, and a table of "Itinerary."

We are much mistaken if this is not an epochal movement, and the book to be one of the factors in augmenting its force. It is tastefully gotten up, the price is \$1.00, and if a hundred thousand copies could be distributed by purchase or gift, the profit to the cause of the world's salvation would be advanced thereby.

The book is not cumbered with overmuch detailed statement. In fact, it awakens a desire for more information, and fuller discussion with every chapter. But that would spoil the ideal of the volume. Those who already know much about the incidents of the tour, and important features of the Oriental movement, not even referred to in this volume, may feel a shade of disappointment, that the book does not include much that is of so novel interest. But Mr. Mott has shown a master's reserve and skill in what has been given. It is a modest outline of a great uprising of the younger educated men of Christendom and of nascent Christendom the world over, and Ex-President Benjamin Harrison justly says: "the work and observations of Mr. Mott are full of interest, and his book ought to be widely read."

III.—FIELD OF MONTHLY SURVEY.

Papal Europe,* The Papacy.†

BY DELAVAN L. PIERSON.

RELIGIOUS LIFE IN SPAIN.

Spain is not only the land of sunny skies, under which the palm, the pomegranate, the aloe, and the orange grow in luxuriance, but a country which awakens countless recollections of chivalry and romance. Not only so, but in historical and ecclesiastical interest she ranks next to Italy. The gothic cathedrals of Spain are amongst the oldest and finest in the world. Their exteriors are picturesque, magnificent, and imposing. The façades are in many cases elaborate works of art, and contain innumerable statues, medallions, and other ornamentation. The chapter houses contain many valuable manuscripts and illuminated missals. The interior of the churches contain noted works of art, but are generally dark and gloomy, without seats or hassocks. The worshipers, mostly ladies, kneel on the paved floor. Convents were once everywhere, and many of them were like feudal castles for size and solidity. They were, in most cases, simply nurseries of superstition and indolence, and fatal to the social progress of the country. The suppression of the convents by the government in 1836 left most of them in ruin. Many have been converted into civil and military hospitals, schools, colleges, courts of justice, prisons, and barracks. Others have been turned into poorhouses, jails, lunatic asylums, warehouses, and public factories. A very fine old Dominican convent was turned into a theater, and another was sold for forty thousand

dollars by the government to a porcelain manufacturer.

Throughout Spain the Virgin is regarded with very special sanctity. Pictures and images of the "Mother of God" surmount the altar. Many of the very ancient images are regarded as the patron saints of provinces and cities, and worshiped as such. Volumes have been written upon the miracles wrought by them. The most remarkable are the "heaven-descended" black virgins, which occupy silver thrones and wear crowns studded with jewels. These images have special attendants, who take in charge their pearl-embroidered mantos, rings, necklaces, and endless trinkets. Many of the images are most offensive to taste and hideous in their attire, but are brought out on festival occasions and borne on men's shoulders throughout the streets, thronged by reverent spectators.

Holy days, festivals, and religious fairs are great occasions amongst the Spaniards, and in honor of them they turn out in thousands and in their provincial costumes. The peasantry still adhere closely to ancient rites and ceremonies, and are fond of pilgrimages. They crowd to popular shrines with votive offerings of beef and corn, and on St. James's Day go off in procession with their cows and heifers gay with ribbons, and never fail to make a highly picturesque display. On the feast of San Isidro—the countryman's favorite saint—the peasants crowd to his shrine, kiss his image, and after receiving the blessing of the priest in charge, each devotee drops a farthing at his feet. At another festival given in honor of a tutelary saint, each devotee is expected to give to the priest as much corn as the individual weighs, and the weighing is carried out on scales before the

* See also pp. 333 (May); 531, 533, 600, 603, (present issue).

NEW BOOKS: "Life of Robert Whittaker McCall," by Mrs. McCall; "Christian Life in Germany," E. F. Williams.

† See also pp. 58 (January); 575, 596 (present issue).

NEW BOOKS: "History of the Papacy," Creighton.

shrine. Another very ancient festival is "the blessing of the sea," when a church dignitary goes out to sea with images and relics, accompanied by a long procession of gaily-decorated boats, to invoke a blessing upon the avocation of the fisherman and for those who go down to the sea in ships. High ceremonial times are invariably accompanied by a round of bull-fights. It is never difficult to get a crowd of ten thousand people at least within the amphitheater; altho many churches are closed for the lack of worshippers.

Spain has still the reputation of being the most ultra-Roman-Catholic country in the world, and that is not to be wondered at, since two-thirds of the people can neither read nor write. Prior to the suppression of the convents in 1836, about one-fifth of the people were engaged in the services of the Church. For a long time religious toleration was unknown; however, at present non-Catholics are allowed freedom of worship—but in private. No heretic is allowed burial in the national cemeteries or catacombs.

In certain districts the masses have broken entirely with the Church and have drifted in thousands into infidelity, ultra-socialism, and anarchy. Many of the great towns once conspicuous for zeal, are now hot-beds of sedition. Fulminatory letters are unheeded, relics and images are moldering away, processions are rarely seen, shrines and churches are deserted, and popish symbols have vanished from the streets and highways. It seems to be a great opportunity for Protestantism; but the austere, haughty, taciturn Spaniard is slow to yield to a faith which his forefathers fought to the death and left stronger than ever. It is true he has lost much of his old fanaticism, but he has not yet parted with his pride. When once he has seen the futility of his wild socialistic experiments, then he will learn that Spain can only escape from utter wreck through the influence of a pure and enlightened Christianity. We once heard an old Scottish captain

say to a Spaniard, "Have you Spaniards any conscience?" In a jocular, jaunty way the Spaniard replied, "There is no such thing in Spain." The want of conscience and sanctified common-sense, like the want of education, energy, and enterprise, is at the root of many of the clamant social, political, and administrative wrongs in this otherwise beautiful and romantic country.—*Rev. W. M. Inglis, M. A.*

The difficulties which impede the progress of the Gospel in Spain, says Mr. Armstrong, of Barcelona, seem to be increasing; the Romish priesthood, controlled by the Jesuits and other orders, are again more or less the governing power, and the civil authorities bend to their influence. These are hard times for Spanish converts, especially in the villages. Contrary to the wish of the majority of the Spanish people, Spain has lost the God-given right of liberty for every man's conscience; at present there is a bare toleration, and which is ever becoming barer.

To add to the poverty, misery, and sufferings of the people has come this Cuban war, the horrors of which are hidden by the military authorities. Alas! for the tens of thousands of young men, conscripts, forced to go to Cuba, a large proportion of whom will never return! Alas! for the desolate homes left behind in Spain, where are broken hearts, poverty, and starvation, since the bread-winners are gone!

What will the end be for Spain? The cup of her national sins is rapidly filling up.

Writing from Linares Rev. J. P. Wigstone says:

"We preach salvation through Christ, salvation for the lost sinner, salvation which includes repentance, pardon, justification, holiness, help for this life and glory by and by; and that this salvation is revealed in the Holy Scriptures, which are the Word of God.

"My experience of twenty-three and a half years in this country, where Rome has had all her own way, is that she is what she professes to be, 'always

the same.' She is this in the sense of being the bitter enemy of God's Word, God's salvation, and God's people. In England, Rome shows the sheep's clothing, and appears, in the Pope's letter, for instance, to be desirous of promoting Bible reading; here she is in favor of Bible burning! In England, she speaks of her 'Nonconformist brethren'; here she persecutes unmercifully, and says that a thief, an assassin, an adulterer, is to be preferred to an Evangelical Christian.

"It is next to impossible to get permission to erect the plainest buildings for the preaching of the Gospel. I have seen the priests accompany the authorities when entering by force the houses of Evangelicals; I have seen them, in spite of the protests of the father, take the dead body of a child, and bury it in the Roman Catholic cemetery. O England, where would your liberty be if Rome ruled!

"Our meetings here are better attended than they have been for a long time, and within the last month two new villages have invited us to take the Gospel to them. We have more on hand than we can well manage; but what we are most thankful for is that from among the converted men some are being raised up to carry the Gospel to their fellow-countrymen. In Morgandanes a man was converted through seeing the priests stone us. That was in 1878; he is now at all times ready to take the meeting. At Marin, one who was converted in 1877, works at his trade, but is ever ready to preach the Gospel."

The Needs of Portugal.

As yet there are only two centers of Evangelical work in Portugal—Lisbon and Oporto—for, tho there is a growing desire all over the land for more Gospel teachers, the supply is almost nil. Very little is known abroad of the needs and opportunities there. Even Coimbra, the University town, is yet unoccupied, notwithstanding all the advantages of work among the students, and numerous applications received from residents there. In the country districts work is still difficult, as there is not yet legal liberty to convert Romanists, to attempt which is a criminal offence. But in the cities public opinion is so far with the

Protestants that the Romanists dare not enforce the law.

A most promising feature of the work in Portugal is the success of the primary schools, in the face of much opposition. In Oporto, tho the Romanist schools are free, and a penny a week is charged at the Protestant schools (accommodating 180), sixty-five are waiting for admission to the latter. In another, which accommodates eighty-nine, there are 109 applicants.

In Lisbon the work is chiefly divided between the Lusitanian and Presbyterian churches. There are also two or three independent workers here and in neighboring towns. Among the native pastors there are several who were once Romish priests, one of whom continues in his old parish. All these agencies pull well together, and denominational walls are overlookt, even to the extent of both using the same hymn book.

A peculiarly promising branch of the work, with a strongly unifying tendency, is the circle of Young Men's Christian Associations establisht some two years ago, in connection with the Swiss center. In Oporto, where they were first establisht, there are three branches, in connection with as many churches.

Priestcraft stands in but poor repute in Portugal, where its representatives lack the respect of most, tho in the villages they still hold sway over the minds of the women. In place of faith, tho side by side with hard-dying superstitions, there is a growing spirit of indifference, which must inevitably absorb the majority of the half-enlightened young if more is not done to bring before them the truth.

One hopeful sign is an increasing readiness to purchase Bibles, altho their circulation without authorized "notes" is prohibited. There are several small evangelical publications in Portuguese, some of which come across the Atlantic from Brazil. A Portuguese merchant returning from Brazil has offered to build a new Protestant church in Lisbon.

In Lisbon and Oporto there are Episcopal and Nonconformist services for the considerable colonies of English to be found there, and at both places Seamen's missions exist, doing excellent work. At Oporto, too, there is a small German service conducted by a layman; but except at Portagalre, where Mr. Robinson conducts evangelistic services at the cloth factory, there is practically nothing done as yet to spread the Gospel in Portugal.—*J. E. Budgett Meakin.*

Religious Conditions in France.

In France, as elsewhere, the great need is that the Church, through each individual member, be restored to love and faithfulness to the Church's Head and full communion with Him. We can not estimate our indebtedness to the Huguenots of France.

A writer in *The Christian* (London) calls attention to the following special religious condition, opportunities, and needs in France just now:

Conditions.—Great material prosperity; secular education. An increase in drinking habits and depraved literature in the lowest classes. A decided reaction from infidelity towards religion (especially among the educated classes), which is turning almost exclusively to the profit of Roman Catholicism. This is attributed by some to the low spiritual state of Protestantism and its divisions, but is probably due to "Modernism" in Protestant pulpits, especially doubts cast on the deity of Christ, and the plenary inspiration of the Scriptures (happily by no means universal, but still too prevalent). A spirit of patriotism, so intense that, when it does not take the place of a religion in itself, exalts Roman Catholicism as the national religion of France, as opposed to the Protestantism of her traditional foes, England and Germany, and excites opposition to foreigners, especially English, evangelizing either in France or her colonies. This feeling is shared even by Protestants, tho, of course, not by all.

Opportunities.—Many devoted and thoroughly orthodox pastors, preachers, and other Christian workers. The whole machinery of the McAll Mission, which only needs to be extended and worked more and more by the French themselves to become a universal blessing. The immense colonies of France, second only to those of Great Britain, besides the vast mission-fields of Madagascar, and of Basutoland and Barotse

land, which the Paris Evangelical Mission has made its own. The genius of the French tends naturally to centralization, and it is an immense boon that instead of a variety of rival societies, these two great ones divide the Home and Foreign Mission-field, and are supported by members of all denominations.

Needs.—The pure Gospel; intelligent study of God's Word; the awakening of a missionary spirit.

Some of the things we should pray for most in regard to France are that every believer may be led to feel his or her personal responsibility for bringing the Gospel to the unsaved; that young men and women, especially of the educated and wealthy class, may be led to offer themselves for mission work—at present only a few missionaries of the Paris Evangelical Mission are actual French citizens; that their fathers, and especially their mothers, may be willing to let them go; and, that all believers may be drawn more and more to the Lord "to serve the living and true God, and to wait for his Son from heaven, even Jesus who delivered us from the wrath to come."

The following societies are at work in France to teach the truth of the Gospel:

"The Société Centrale d'Évangélisation supports 140 agents, has 800 places of worship, and visits 195 localities. It records the conversion of 387 Catholics, and the opening of four new stations during the year.

"The Mission Interieur has been at work for a quarter of a century. It conducts evangelistic meetings in different districts, leaving to the care of the nearest churches those gathered in. This work is being prosecuted with revived activity.

"The Société de Missions des France has enjoyed financial prosperity, all the expenditure having been met. The operations of the society in Africa and Tahiti are extending, and much blessing has been received. Other agencies in France are carrying on their work with success in a noble spirit of self-sacrifice, and with great hopefulness. In all directions the outlook is bright.

"The McAll Mission still holds on its way. The several stations have had to be abandoned for lack of funds, there has been much success. In particular the work done by the Mission Boat on the Oise, the progress of temperance work, and the steady ingathering of converts from Catholicism give cause for thanksgiving."

IV.—EDITORIAL DEPARTMENT.

Missionary Achievements of the Victorian Era.

Alexandrina Victoria came into the succession to the throne in 1837, and was crowned June 28th, 1838. During these sixty years greater changes have taken place than in all the previous centuries of written history; and particularly on the Mission field of the world the change has been more than an evolution—a revolution. No brief treatment of such a stupendous theme can do it justice. Volumes have been written, and will yet be, on the subject. All we can do is to indicate a few of the directions in which this amazing development has taken place, constituting the Miracle of the Ages.

It is scarcely too much to say that nearly all the *great openings of the world field* have been providentially made within this period. More than this, and most amazing of all, within the short period of two years (1856-1858) most of these wide doors were thrown open.

INDIA.—The Gibraltar of heathenism—had been nominally unlocked to missionary labor for many years when Queen Victoria took her sceptre, but the British East India Company was by no means friendly to missions; and not until 1858, when its powers and possessions passed over to the English Crown, did the real epoch of Indian missions begin. But what a marvel of Providence, that the foremost Protestant power of all Europe, the Christian empire of the world, should have become the King's forerunner, to prepare His way in that Hindu peninsula which is a world in itself! Think of Britain, strangely introduced there to literally build roads, set up courts of justice, erect Christian colleges, plant printing presses, and arrange and adjust all the complicated machinery of preparation for India's evangelization!

The era of *woman's emancipation* in the East Indies appropriately synchronizes with the Victorian Era. It was

in the Coronation year, 1838, that Dr. David Abeel returned to Canton, after his noble appeal to the Christian women of Britain in behalf of their Oriental sisters who were shut up in zenanas, harems and seraglios, and unreachable by existing missionary methods.

BURMAH's first convert was gathered ten years before Victoria's reign began; but it was when she had been on the throne for just forty years that the Jubilee gathering of 1878 consecrated the Kho-Thah-Byu Memorial Hall, which represented forty thousand Karen disciples, half of whom were still living. And, now, at the close of these sixty years, the transformation of these Karen villages is one of the miracles of missions, reproducing the wonders of apostolic times.

SIAM has had Protestant missions since the same year as Kho-Thah-Byu's conversion; but, again, we must look further on for any real rooting of missions there. It was when Victoria began her reign that the *first Church of Chinese disciples in all Asia* had been formed under Dr. Dean among the resident Chinese in Bangkok; and it was in 1851 that the death of the then reigning king, who bitterly opposed missions, and the succession of Maha-Mong-Kut, their friend and patron, the most progressive and liberal sovereign in all Asia, turned the scale.

Turning to the "Walled Kingdom," we must fix 1842 and 1858 as the conspicuous years of breaches in CHINA's wall of exclusion. In the former year five treaty ports were opened to foreigners, and the island of Hongkong was ceded to the British; but sixteen years later four more ports were opened to foreign ships, foreign travel was permitted, and Christianity was tolerated by imperial decree. All these developments, of course, belong to the Victorian era.

JAPAN's long-closed sea-gates were unbarred in 1853-4 to America, and

soon after to Britain, Russia, and Holland. The rapidity of the revolutions in the sunrise kingdom distance anything else in the past ages, or even in our own epoch of marvels. A people, before almost unknown, has sprung at a leap into a formidable military and naval power, and taken rank amongst the most progressive nations of the world; and in all these changes Christianity has been the dominant factor, and all are triumphs of the Victorian era.

KOREA remained the hermit nation until, in 1882, God used medical missions as the key to unlock its doors to the Gospel. Dr. Allen, by a strange accident—to human eyes, a strange Providence, as disciples see it—became installed as court physician, and the king built a “house of civilized virtue”—a government hospital under the care of this Presbyterian missionary. And now Korea’s valleys are being penetrated by Gospel messengers.

The OTTOMAN EMPIRE issued the famous *Hatti-sherif*, or edict of toleration, in 1856. In 1878 Asiatic Turkey came under a British protectorate, and a “defensive alliance” was formed between the two nations. Turkey is treacherous and tricky, and Christian missions have had no real encouragement or even recognition. Even the edict of toleration has been a dead letter. But missions have gone on notwithstanding, conquering and to conquer.

As to the DARK CONTINENT, it has been *unveiled* within the limits of the Victorian era. To that period belongs the career of that missionary general and explorer, David Livingstone, who went to Africa in 1841, and died in 1873. To this period belong the thousand days of Stanley’s trans-continental march, from the Zanzibar to the mouth of the Kongo; and the whole establishment of the major part of missions in that continent. To this period belongs the Kongo Free State, organized in 1884, and, in fact, every one of the

great developments of African occupation, civilization, evangelization.

These are a few only of the doors, wide and effectual, opened before the messenger of the cross during the sixty years of this memorable reign. But who shall tell how obstacles have subsided, as tho the continents had suddenly sunk below the sea-level, and so let in the Gospel flood! Read Dr. Wilson’s “Memoir,” and learn how, under British rule in India, the monstrous suttee, child murder, and three score more of cruelties and outrages have been abolished or essentially controlled! “Oahu’s idols are no more.” Fiji’s cannibals have been transformed into Christian disciples. Western Polynesia is evangelized, and is now evangelizing unenlightened territory.

STATISTICS.—But it is impossible to form any real conception of the advance of Christian missions without a resort to *numbers*. The latest authoritative statistics give us the following approximate estimates.

The total expenditure for foreign missions during 1896 was, from reported gifts, about £3,000,000 sterling. The whole number of ordained missionaries is about 4,300; of layman, 2,500; married women, 4,200; and unmarried, 3,300; this gives a total missionary force, from Christian lands, of 14,300. Mission churches have themselves given to the work 3,850 ordained natives, and over 51,700 native helpers, making a grand summary of nearly 70,000 *actually engaged in a world’s evangelization*, in some 21,000 mission stations, and sustained by a body of 1,115,000 native communicants, that stand for five times as many adherents; 63,000 communicants were added in 1896. And there are 18,000 schools with a total of about 700,000 pupils. Now, if we remember that nearly *all* this aggregate represents a *creation out of nothing*, during these sixty years, we can get some idea of the missionary advance of the Victorian era.

Much that pertains to this era defies

alike description and detection. There are changes, quite as stupendous as any we have chronicled, which have no history, and can not have. The restraints of persecution or social ostracism hinder many from *confessing* Christ, who really believe in Him. The undermining is going on, and the very ground is being honeycombed, where no surface indications exist. But we feel persuaded that God's time may be much nearer than we think, when, as with a sudden explosion or upheaval, the kingdom of darkness shall give way, and He whose right it is first to overrule and then to rule, shall take the scepter into His own hands. Would that His Church could see her glorious opportunity and prove herself in gifts of men and money, in service and sacrifice, equal to her responsibility!

Among the many matters which ought to be treated in such a record as this, is the marvelous change which has taken place in the *Church itself* during this era. Indifference and ignorance as to missions largely prevailed in 1837; now behold the Church as a body, aroused, largely familiar with the story of missions and systematically organized for the promotion of this divine enterprise. Again, consider that the *Literature of Missions* is almost exclusively the creation of the Victorian era. There are, it is safe to say, a thousand times as many books on missions in 1897 as in 1837; in fact, more are now produced in ten years than were in existence sixty years ago.

Rev. John Henry Barrows, D.D., who has recently returned from India, in writing of his observations, makes special note of the fact that the harshest criticisms of missionary results come not from natives, but from Europeans and Americans. He says:

"How ridiculous appears the claim sometimes made in America that men of intelligence, that members of the Brahman caste are never converted to Christianity. Have I not seen a Brahman preaching Christ in the bazars of Benares? Have I not seen a whole row of

Christian Brahmans in the pews of a native church in Ahmednagar? Have I not sat for an hour in Poona with a Brahman who told me the story of his conversion to Christ? And have I not listened to addresses from native Christians in India, addresses so able and vigorous that I longed to have such men and women stand before our churches in America?"

Dr. Barrows also bears strong testimony to the effectiveness of missionary work in India and the assured triumph of Christianity. He says:

"It is well known that American and European travelers, bent on seeing Hindu temples, Moslem mosques, and the varied and brilliant life of the bazars, usually miss a sight of what after all is most hopeful and most important to the present life in India—the homes, schools, churches, hospitals, and printing houses of the Christian missionaries. The forces which make for Christianity in India are growingly strong. I do not remember meeting a missionary doubtful of the final result. The failure of Hinduism to furnish peace and moral healing to the individual and regeneration to its millions of votaries is becoming apparent to Hindus themselves. The reforming sects are an emphatic announcement of this social and religious failure. Of course, I heard many criticisms of missionaries, but I never heard a Hindu, Brahman or Moslem say what ignorant and prejudiced Europeans have sometimes said in my hearing out of India, that the missionaries were doing no good. I shall never forget how the famous Hindu ascetic, the Holy Man of Benares, said to me: 'I think Jesus Christ was a very good man. He must have been something like Mr. Hewlett,' a deceased veteran of the London Mission Society. Missionaries are often foolishly criticized by natives, but they are trusted by them, and this is the highest praise which a Hindu can pay to mortal man."

After many years of comparatively fruitless toil the patient faith of the Moravian Brethren is beginning to receive its reward. Brother Schreve thus writes from Poo, near the Tibetan border, under date of March 27:

"Applications for baptism continue to be received. Up to the present time the number is *twenty five*.

"The man who formerly gave ocular responses in connection with the heathen festivals through the aid of an

evil spirit, together with his wife, affords us much joy in the hours of instruction. People in the village have said to him, that if all the rest permit themselves to be baptized, it will be of no consequence; but that he must not, for they can not spare him. He has replied, that even though they should put him to death for it, he will never again serve as the mouthpiece of the oracle. Later they offered him the use of a field, on condition of his not submitting to baptism; but he remained firm and we hope to be able to baptize him at Easter."

For several years the Thibetan mission was fruitless; for many succeeding years the ingathering was marked by its paucity in contrast to the returns in other fields. A few years ago the call went forth for persistent pleading with the Lord in behalf of this particular mission, and the Thibetan Prayer Union was formed. Now the Lord in His goodness is rewarding the prayers and the faith of His people.

There has been criticism from some quarters in regard to Mr. Moody's evangelistic work in great cities—a work which has been undeniably acknowledged by God. Rev. Wilton Merle Smith, whose church is nearest to Carnegie Hall, where the New York Sunday services were held last winter, thus writes to the *New York Tribune*:

The church I am privileged to serve took 265 names of those who had signed the inquirers' cards in the Carnegie Hall meetings, and who lived in our neighborhood, for the purpose of calling upon them. Up to this date (May 11th) 124 have been reported upon to the committee having this work in charge. Of this number 24 gave wrong addresses and can not be found, 53 professed to be members of some church in good standing, some of whom had put their names down for the purpose of getting one of Mr. Moody's books, while 47 had no church home whatever. Out of this 47, 22 once had been members of the church, but had drifted away and rarely attended now, while 25 were absolutely non-attendants.

In almost every instance it was found that real, oftentimes deep, religious impressions had been made. In every instance the callers were gladly welcomed. These inquirers seemed to be in earnest. Many of them testified to new habits of Bible reading and church

attendance. Of the fifty-three who claimed to be members already in good standing it was evident that some, at least, had been greatly quickened and revived by the services.

Now to tabulate these results, if those names we have investigated are representative of all, the following things are evident:

First—That 47 per cent. of those whom Mr. Moody reaches belong to the unchurched masses of the city—those who have been lost overboard from the churches. Every Christian ought to thank God that there are influences which can reach those whom the churches fail utterly to touch.

Second—That 53 per cent. are members of the churches, many of whom greatly need the quickening which these services bring to them. In our own church many members have testified to receiving real help and blessing from Mr. Moody's meetings.

As to the lasting effect of such services there is much to be said. Two converts from these meetings have already united with our church; there are a number of others whom we expect to receive. But let it be granted that there are few accessions to the churches from such a work. The reason primarily lies in the fact that the churches criticize instead of cooperating. We should remember that Paul, the young convert, needed Ananias, and he needed also the work of Barnabas, who introduced him to the warm circle of the Apostles. This is just the work which the church fails to do. These inquirers and converts can be gathered into the churches when the church, instead of criticizing, cooperates with Mr. Moody and by earnest, personal work, "compels them to come in." . . . Men who will never enter a church will go to Carnegie Hall. I, for one, am more than willing to sacrifice a little in my Sunday evening services in order that some who are accustomed to hear me may hear what may prove to be more helpful preaching, and especially in order that those whom we pastors of Fifty-seventh Street can never reach, may hear the inspiring message from a man so thoroughly owned of God as Dwight L. Moody.

Fifty per cent. of the population of this city is practically unchurched, beyond the reach of the churches as they are now constituted, or with their present methods of work. Let us be most thankful for any work which reaches this portion of our population, and which also is so truly quickening and stimulative to the Church of God.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

INDIA.

—“A minister at home told me once, ‘What a jolly life you have in India! No work and no study, for you repeat the same things over and over again.’ ‘Well,’ I said, ‘in the first place, I regard no work and no study as the height of misery and not of jollity; and in the second place, if I were to repeat the same things over and over again in the same words, I should have to do so to the wind, for certainly the Hindus would not listen.’”—REV. MAURICE PHILLIPS in *Harvest Field*.

—Archdeacon Caley, in the *Harvest Field*, gives a reason against the retention of heathen names in the Indian churches, which puts the matter in a new light. He does not object to their being often names of gods, any more than to using “Thursday, Friday,” etc., which certainly do not lead us back into worshipping Thor and Freid. His reason is that Hindu names differ according to caste, and that to retain them is to keep caste distinctions continually in the minds of the Christians. The Syrian Church of India, which is some fifteen hundred years old, seems from the beginning to have forbidden heathen names, and is wholly untroubled by caste.

—“There is great laxity in the observance of the Sabbath amongst Europeans in this country, but it seldom goes so far as it did one Sunday in August last, when a football match was played between a team of the Royal Munsters and a team of the Calcutta Club at the time of evening service in the barrack-square, Dum Dum. The Rev. J. Brown was conducting the ser-

vice in the Wesleyan Chapel that evening, and he sent a letter to the commanding officer, requesting that such matches should not be held on the Lord’s Day. The commanding officer treated the matter as a joke, and advised Mr. Brown to follow the example of the Roman Catholic priest, and have the service at a time that would suit the convenience of the footballers. Mr. Brown could not let the matter rest there, and made a representation to the Commander-in-chief, who gave his very careful consideration, and in his reply stated that while he does not approve of matches on Sunday, he is not prepared to prohibit them altogether, yet these amusements will be entirely prohibited when they are liable to disturb congregations during the hours of public worship.”—*Harvest Field*.

—DR. GRUNDEMANN, comparing the wide leavening force of Christianity on Hindu Society with the comparatively scant visible results yet achieved in the way of church formation, remarks that the latter may be likened to those geological adumbrations of higher animal types which often precede the almost sudden introduction and universal prevalence of these thus anticipated forms.

—“In view of the Unitarian missionary being sent out from America for work in India, the Brahma-Samaj has declared that it is not anxious to have one who has dispenst with Jesus Christ.”—REV. T. E. SLATER, in *The Chronicle*.

—The Hindus, it appears from the *Bombay Guardian*, have a somewhat peculiar appellation for a masonic lodge. They call it, “Satan’s bungalow.”

AFRICA.

—“The story of our political connection with Bechwanaland is to many of

us a very humbling chapter of Imperial politics. But for the past ten years the tribes have been under an Imperial protectorate, which has been administered on lines, on the whole, most fair to the natives. They have been left in possession of their territory; they have their own tribal government, European commissioners being appointed to administer justice in all cases in which white men are involved; the sale or gift of intoxicating drink to natives is prohibited under heavy penalties, and is only permitted at all under special restrictions. The Protectorate was established not a day too soon. During the past ten years, the tide of European immigration to the interior of South Africa has flowed with swift and irresistible force. The gleam of gold is as attractive to the British pioneer as a bunch of carrots is to a donkey. Bechwanaland has been overrun by eager prospectors, and mineral concessions on a gigantic scale have been secured by speculative syndicates. That remarkable combination of dukes and stock-jobbers, the British South Africa Company, which was so largely the product of the genius and enterprise of Mr. Rhodes, has acquired enormous territory in the interior, partly by negotiation and partly by force of arms. By virtue of its charter from the Imperial Government, the company now exercises sovereign control over Mashonaland, Matabeleland, and a vast tract of country north of the Zambesi. Now it transpires that Lord Knutsford, when Colonial Secretary, promised the company that in due time the Bechwanaland Protectorate should be added to their dominions. Lord Ripon in turn confirmed this promise, and now Mr. Rhodes is agitating for the realization of the compact. The chiefs and people of Bechwanaland object to the change. They have no complaint to make against the company, but they see that it is a company with the interests of its own shareholders to care for. They think that Imperial rule is likely to be more impartial and unbiassed than even

the best-intentioned financial corporation. The matter seems to them to be of such vital importance that they have undertaken the long journey to England to place the cause of their people before the Colonial Office, the British public, and Her Majesty, the Queen. With all our hearts we wish them success."—DR. R. WARDLAW THOMPSON, in *The Chronicle*. It seems that while in London, they were persuaded into consenting to the new arrangement.

—"Far away, at Ugogwe, in the province of Kyagwe, Uganda, a sound of weeping and wailing rises on the air. But the missionary, the Rev. G. K. Barkerville, hastening to the place whence the wailing comes, tells the mourning women how greatly out of place it is, since the departed one, the old chief Nikodemo Sebwato, has exchanged the work and the trials of earth for the rest and the glories of heaven. Nikodemo was one of the early converts of Uganda; yet, when Raj. Kristo Rose was ordained a deacon of the church in India, Nikodemo was still in heathen darkness, for it was not until seven years later, 1877, that the first rays of light broke upon Uganda. Sebwato, a sub-chief of King Mtesa and afterwards of Mwanga, soon felt himself attracted to the light, and after his baptism he was a faithful friend to the missionaries through many dangers and trials. He passed safely through the time of persecution, though not without enduring sufferings for Christ's sake. When, after the revolution, Mwanga was restored to the throne by his Christian subjects, Nikodemo Sebwato became chief of Budu, and later of one of the still more important provinces of Kyagwe. He was ordained to the office of deacon by Bishop Baker, but was persuaded not to give up his chieftainship, as it afforded him such large opportunities of using his Christian influence. He had just returned from the expedition to Ungoro, bright, cheery, and affectionate as ever, when

he was seized with fever and pleurisy, and quickly taken home. 'Dear old man,' writes Mr. Barkerville, 'where shall we see your equal again?' There, beside the house where the dead body lay, the missionaries and a few Christians gathered together under the midnight sky, and thank God for the finished course of this brave and loving servant of Christ."—*C. M. Gleaner*.

MADAGASCAR.

It seems as if Mr. Harold Frederic's gleeful anticipations of the suppression of the English missions (not to say all the Protestant missions) in Madagascar would not be disappointed through any lack of zeal or unscrupulousness on the part of the sons of Loyola. M. Lauga (not Langa, as it is often misprinted), under date of October 16th, 1896, writes:

"The Jesuits, triumphing in the departure of M. Laroche, are engaging on all sides in a desperate and disloyal struggle against everything Protestant. These men without country, whose true country is Rome, cover themselves with the French mantle, and seek to persuade the military authorities, which just now are sovereign, that they alone and their adherents defend and propagate the French influence, while, say they, the Protestants combat it in the interest of the English influence. And, which is stranger and sadder still, altho the most superficial observation is enough to refute this, yet they are believed, they are upheld, and, of course, the Protestants are mistrusted, or worse.

"It is not yet eight days since M. Laroche has quitted the capital, and from all sides news comes to us of the most audacious enterprises of the Jesuits against the Protestant churches. General Gallieni, I hope, will not let them have their way; he has been thus far, in all that I have seen and heard of him personally, perfectly irreprehensible. At the very first interview which I had with him, the morning after my arrival, and in which he received me with the greatest kindness, he assured

me that he would see to it that religious liberty was scrupulously respected, and in a proclamation about the teaching of French in the schools, he has distinctly affirmed the principles of tolerance and of liberty in religious matters. But, as if they were sure of being henceforth masters, and of being able to proceed with impunity, the Jesuits are engaging, along the whole line, in an open campaign of menaces against the populations which shall not be willing to become Catholics, denouncing as rebels or friends of rebels those who refuse, and finding only too often the support and concurrence of the chiefs of the military posts."

October 18th. "The situation is grave, very grave; and if we have not faith in God, who will know how to defend his work, it would be easy to fall into Elijah's discouragement. This is a temptation that sometimes besets the L. S. missionaries. But to yield to it would be to prove disloyal to duty, and to render themselves accomplices of the Jesuits. They know, in fact, that we have not a sufficiently assured grasp of the reins to be able to take their place. They will have to suffer, no doubt, like us, many local wrongs, and to be witnesses of crying abuses which will come to pass *in spite* of General Gallieni. But to suffer, to be misapprehended, even to be persecuted, is it not the lot of every Christian? . . .

"Time fails me to recount the recent enterprises of the Jesuits against which we have to defend ourselves at this moment. What men! without heart and without conscience! No regard for the most elementary dictates of morality! No regard to the honor of their country! As they only know how to fish in troubled waters, they do not hesitate themselves to trouble the populations which had remained peaceable, in order to be able to carry on their work of darkness among them; far from being the agents of pacification, they sow everywhere division and hate, and by their violent proceedings will wind up, I believe, by stirring up a gen-

vine religious war, in which, of course, those who are roused against *them* will be regarded as rebels against our France, which they demand nothing better than to love and serve faithfully."

When Pope Clement XIV., at the demand of the Catholic courts, had dissolved the Society of Jesus, some high ecclesiastic, greatly devoted to it, exclaimed: "There is nothing will help us now but the revolution." It is known that between the revolution of 1773 and the revolution of 1793, the Freemasons, and all manner of secret societies of the Continent, were indefatigably active in working for a general overturn. Professor Nippold's suggestion, that much of the subteranean plotting was carried out by disbanded Jesuits, is at least worthy of attention. It is true, Nippold's fourth volume is pervaded by such an unremitting and unscrupulous animosity against the Roman Catholics, turning every possible thing to an evil interpretation, that we might well hesitate to trust a suggestion of his, yet this is by no means without a certain force of its own. The Jesuits have so completely identified the interests of Rome with the interests of right, and the interests of their Society with the interests of Rome, that, however scrupulous any one of them may be in his private behavior, the organic action of the order seems to have been in numberless cases wholly divorced from the moral law. Gioberti remarks that in Ireland and America the Jesuits behave as good neighbors, good Christians, and good citizens, because, he significantly adds, the pressure of public opinion is too strong for anything else. Unhappily, in France national hatred of everything English and religious hatred of everything Protestant seem to work together in encouraging the Jesuits of Madagascar to bring out the very worst features of their corporate nature.

One good thing has come to pass through the French seizure, the total abolition of slavery.

SUMATRA.

The Rhenish *Missions-Berichte* remark: "If we do not err, the work in Padang Boleck"—where Mohammedanism is powerful—"has, in the last month, assumed a somewhat different aspect, inasmuch as the opposing strength of Islam has been mightily fortified. Moreover, this growing strength stands in manifest connection with the general course of events in the world. Often, already, have we been able to observe that secret threads of connection traverse the whole Mohammedan world, and that a defeat suffered by Islam at any one point of the world, or a triumph, real or seeming, which it celebrates anywhere, has its reflex working even on the work of our missionaries in the Mohammedan part of Sumatra. That was the case in the Russo-Turkish war; that is now again the case. Besides the war of the Dutch against Achin, there is a deeper reason for the present insolent arrogance of our Moslems, namely, the fearful atrocities in Armenia. We wish to point this out especially to those who still insist that these horrors have, in reality, nothing to do with religion. It is most significant, that Missionary Simon relates that, on his journey to his field of labor, he had remarked the anxieties which these occurrences had awakened among many Christians, while they had aroused the boldest hopes in the Mohammedans. The latter would say: 'Do you see? The Rajah Stamboul (*i. e.* the Sultan of Constantinople) is, after all, the one that on whom a man can put some dependence, and he will soon come and liberate Sumatra also, and then we will deal with the Christians as the Turks are dealing with the Armenians.' Allowing that these are idle clashes, which have no effect on reflecting Christians, it is nevertheless a fact, as Missionary Irle informs us, that a large number of Mohammedans, who were in training as catechumens, have fallen away again."

English Notes.

BY REV. JAMES DOUGLASS, M. A.

Regions Beyond.—Dr. H. Grattan Guinness writes with regard to Burma: "God has used the strong arm of England to open Burma to modern civilization, and America to send it the light of the Gospel. The spectacle is most impressive. I hardly know anything quite equal to it in modern times. A few years ago Burma threw the solitary pioneer missionary into the dark prison house, and loaded his limbs with galling fetters. Now God has brought Burma itself out of its prison, and has struck the fetters from its limbs."

Good news is continually sent home from the *Congo Balolo Mission*, reporting progress in the various stations, and that the health of the workers has, on the whole, been good. The daily work is begun betimes, for there is a preaching service at 6 A. M. in several stations, and the work continues in varied form throughout the day. A new worker—Mr. Sidney K. Woollings—has just started for this sphere of service for the Master in the great African field. May God abundantly prosper his efforts to bring those who sit in darkness into the marvellous light of the Gospel.

The China Inland Mission.—This mission has sustained a loss in the death of Miss Gambell, who has for four years labored in China. She returned to England in December, 1896, and God called her to be with Him in April, 1897.

Filial Piety, as regarded by the Chinese, is a great hindrance to Christianity, in that it is diametrically opposed to it. It not only allows polytheism, since each and all of the dead are worshiped and, therefore, become gods, but it also sanctions atheism, as there is no reference to the Supreme Being. All gratitude, fear, or respect is for earthly parents only—the thought of a Heavenly Father is utterly foreign to it.

A most helpful conference for native Christians has been recently conducted at Sin-ch'ang, lasting three days. Over a hundred and twenty native Christians partook of the Lord's Supper together at the conclusion of the conference.

Five candidates from this district have recently been received into church membership.

Mr. Hudson Taylor, in writing to "China's Millions," impresses the importance of supporting and upholding the work of the C. I. M. by prayer. He shows how very clearly the Lord manifests Himself in the weekly prayer meetings at Mildmay, and asks that the many interested in and feeling for the people of China and their teachers, will remember them at the throne of grace.

The London Missionary Society held its annual gatherings in the second week in May. These were encouraging, both as regards numbers and the spirit permeating the meeting. The report was satisfactory, stating progress in most directions, altho there is still a slight balance against the society, probably due to the special efforts made in behalf of the Indian Famine Fund.

Madagascar.—"The elementary schools of the society in Imerina have been recently handed over to the Rev. B. Escombe, and are now under the care of the Paris Missionary Society. Educational work has been much interfered with during the recent rebellion, and many schools have not yet been reopened. But it is cheering to note that the total number of schools transferred to the Paris Society was 438, containing 30,955 scholars. Before the war the society's schools numbered 712."

The Church Missionary Society.—The retrospective view taken at the anniversary meeting, in Exeter Hall, of the past ten years of mission work of the Church Missionary Society, showed many markt signs of progress—in fact, almost as much has been done in these

ten years as in fifty gone before them. The decision arrived at after much prayer by the committee—namely not to refuse any candidate for mission work because of financial difficulties—has been attended with most evident proofs of divine approbation, nearly 700 missionaries have been added to the roll which numbered 900 before. “The Lord hath done great things for us whereof we are glad,” expresses the feeling of all interested in the well-being of the Church Missionary Society.

The Rev. W. G. Peel, writing from *Western India*, says with reference to the plague prevailing there: “We have still thirty or forty cases daily. It remains to be seen how far the disease has really been conquered. Our hearts overflow with gratitude to God for His wonderful preservation of all the missionaries in Bombay; indeed, it is most marked how He has kept Christians generally from becoming victims of the pestilence.”

South China.—A sad telegram has been received from Archdeacon Wolfe, stating that the Rev. Jas. Stratford Collins has lost his life through drowning. No details have been received as yet. Mr. Collins was the first missionary sent out by the Dublin University Fau-Kien Mission in 1887. His loss will be very much felt by the Fuh-Kien workers, as well as by the natives.

The Baptist Missionary Society.—A native evangelists' convention has recently been held at Serampore College. This has for some years been customary in some parts of the country, but in Western Bengal there have been no meetings of the kind. Invitations were therefore sent out to all parts, and a very good response was made.

The objects of the convention were defined as follows:

1. Christian fellowship for the Baptist Missionary Society's preachers.

2. Prayer for the outpouring of the Holy Spirit upon the workers of our society.

3. The consideration of the duties of a preacher.

4. For the increase of personal fidelity to the Lord Jesus Christ and the firm maintenance of Baptist principles.

The convention lasted two days, the evening meeting of the second day lasted till 11 p. m.; the people seemed inclined to still go on and listen.

“The brethren returned to their homes next day, declaring that they had been greatly refreshed, instructed, and uplifted by the meetings.”

The Rev. William Carey, of Dacca, writes hopefully concerning the Christian Endeavor Movement in India, showing the hold it is taking in many parts. He speaks of the work as being stimulating and encouraging.

Presbyterian Church of England.—The Swatow Mission is extending its sphere of operations, and their equipment for Christian work has been increased, better accommodation having been provided for the native Christians scattered up and down all over the land. Nine old stations have been enlarged and renovated, and nine new ones opened.

The baptisms during the last six years have averaged ninety per annum, more than ever before. Increased liberality also marks the native Christians. The press is a most powerful auxiliary, and now the greater part of the New Testament is in the vernacular, and also the “Pilgrim's Progress.”

There are now six ministers entirely supported by the natives.

The Japanese Governor of Formosa.—During Dr. Ferguson's recent visit to Dr. Mackay, in the north of Formosa, the two missionaries called on the Japanese Governor, Mr. Nogi, and had a most kindly reception. In the course of conversation Dr. Mackay told the governor how the rebels had sorely persecuted the North Formosan Christians, because they refused to take up arms against the Japanese; while on the other hand, “Japanese petty officials and soldiers had failed to distin-

guish between friends and foes, and had insulted, abused, and even killed Christians in more than one locality." Before the interpreter had finished translating Dr. Mackay's story, the governor "sprang to his feet," says the doctor, "graspt my hand tighter and tighter, whilst he told the interpreter to say that he was determined to protect the Christians. Turning to Ferguson, he said, 'And you in the South have suffered in the same way. I will protect your Christians also.'"

Medical Missions.—Medical work bulks largely in our mission. We have three medical mission centers in the Amoy district, eight mission hospitals in all, whilst Mrs. Ferguson, our only lady medical missionary, often accompanies her husband in his itinerant work.

Chinchew City.—After the preachers' conference, held in Siong-si, Mr. Campbell Brown spent the following Sunday in Chinchew City. He writes: "We had grand congregations. After the morning service, a young man came to me with a basket in his hand in which were his idols, which he wanted to put away. He is a very interesting young fellow, a silversmith, full of intelligence. We had prayer together, after which he went away rejoicing."

Past and Present.—We are told that of late years throughout Formosa the heathen have much changed; they do not crowd as formerly to the idolatrous processions. "For now in many a town there is a handful of people who worship Jesus Christ, and the heathen have heard so much of the Gospel on the street and elsewhere that, altho they worship idols still, they worship less earnestly than heretofore."

THE KINGDOM.

—Dr. Blackburn likens the legacies received by missionary societies to ammunition taken from the cartridge boxes of dead soldiers.

—Said Robert Moffat: "Missionaries

to a barbarian people deserve a vote of thanks from the commercial world."

—The one bright spot in all the darkness that has covered Asiatic Turkey has been the heroism and the common sense of the American missionaries.—*Sir Philip Currie.*

—Sir George Harvey, the Scotch artist, when asked by Dr. Cuyler if he had seen the best American paintings, replied: "No, I have not; but the grandest American productions I have seen are some of your missionaries—they are noble characters."

—The government of India can not but acknowledge the great obligation under which it is laid by the benevolent exertions made by missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great population placed under English rule.—*Secretary for India.*

—Neill Livingstone and his family rise at 4 o'clock, make a cup of coffee, read Psalms 121 and 135, and pray together for the last time. Then the father walks with David from Blantyre to Glasgow, parts with him on top of the hill, bids him a quiet, but heartfelt farewell, and never sees again the son whom three continents honor. The father was dying as the great African explorer came home to be honored by the queen, but he said in glorious faith: "I shall know whatever is worth knowing of him, yonder where I go." Worthy father of a worthy son.

—We should not call our giving "missionary benevolence"; we should call it God's business.

—Many seem to think that because a missionary is one sent, our contributions should be one cent. Truly, a gross misapprehension.

—"There is a widespread feeling that the modern successors of Judson, Moffatt, Bridgman, Perkins, Eli Smith, Carey, Martyn, are not quite up to the standard set by those heroes. Is this correct? We think not. A century

ago furnisht no instances of greater heroism than this present generation. Mackay and Hannington in Uganda, Good and Marling on the West Coast, not to mention many less widely known but not less heroic along the Kongo, will stand close beside the bravest of the early pioneers of Africa. That band of missionaries at Harput, Miss Shattuck at Urfa, showed no falling off from the record of the early days in Turkey. Are these exceptions? No; they represent the average of missionary character, and, were there equal need or equal opportunity, their record would be repeated in every mission field of the world."—*Independent*.

—The *Church Missionary Intelligencer*, of England, in allusion to a missionary in the Arctic Circle, says: Mr. Peck's journal appears opportunely just now when the public are being thrilled with the story of courage and endurance of Dr. Nansen. It reminds us that for Christ's sake our brothers—aye, and, we may add, our sisters too—are not merely traveling for a few months, but dwelling, year after year, amid the rigors and privations of the Arctic regions. The world, so generously ready to acknowledge with its due meed of praise the plodding and undaunted heroism of the man of science, is singularly unimpressed by similar qualities when displayed for the sake of precious souls. We do not ask or desire for our Arctic laborers such marks of interest as are the reward of the explorer; they would only embarrass them; but let not the church's prayers fail them. Bompas, and Reeve, and McDonald, and Stringer, and Loft-house, and Peck, and Sampson, whose faces are so seldom seen in the home lands, let them not be forgotten in their frigid and lonely stations!

—How ridiculous appears the claim sometimes made in America that men of intelligence and that members of the Brahman caste are never converted to Christianity. Have I not seen a Brahman preaching Christ in the bazars of

Benares? Have I not seen a whole row of Christian Brahmans in the pews of a native church in Ahmednagar? Have I not sat for an hour in Poona with a Brahman who told me the story of his conversion to Christ? And have I not listened to addresses from native Christians in India, addresses so able and vigorous that I longed to have such men and women stand before our churches in America? Of course, I heard many criticisms of missionaries, but I never heard a Hindu, Brahman, or Moslem say, what ignorant and prejudiced Europeans have sometimes said in my hearing out of India, that the missionaries were doing no good. Frequently the chairman at my lectures, or the Hindu gentleman who moved the vote of thanks, spoke with grateful appreciation of the work which missionary educators are doing. I shall never forget how the famous Hindu ascetic, the Holy Man of Benares, said to me: "I think Jesus Christ was a very good man. He must have been something like Mr. Hewlett," a deceased veteran of the London Missionary Society. Missionaries are often foolishly criticized by natives, but they are trusted by them, and this is the highest praise which a Hindu can pay to mortal man. I know a missionary of the American Board in southern India who was asked to take charge of the funds of one of the greatest of Hindu temples.—*Rev. J. H. Barrows*.

—We often hear, but not so much, I believe, as formerly, of the craving of the heathen for God, of the heathen flying as the doves to their windows to hear that Gospel which is for the healing of the nations. It is really no such thing at all. The craving of the Oriental mind is for money, for wealth, for the things of this earth, and not for God. The longing which is represented to exist has, I believe, no existence at all. And it is this discovery which often tends to disappoint and crush the spirit of some young enthusiast who has come out thinking that he has only to preach

and that he will gather hundreds into the fold of Christ.—*Isabella Bird Bishop.*

—The American Board pays its missionaries who have families from \$850 to \$1050 annually, to single men from \$440 to \$675, to single women from \$390 to \$575. The Presbyterians pay to married men from \$1080 to \$1250, to single men \$720 to \$883, to single women from \$540 to \$628. The Methodists pay in Asia, including China, Japan, Korea and India, to married men the first five years \$950, single \$680; the next ten years, to married men \$1000, single \$700; the next ten years, to married men \$1100, single \$800; after twenty-five years, \$900 to \$1200.

—One of the most instructive addresses of the year is one by Dr. N. E. Wood, preacht at Pittsburg before the Baptist Missionary Union on Missions and Victory, urging that plans and methods should be such as to make world-wide success most certain, and most speedy. One passage on "Missionary Statesmanship," was particularly fine. The thought was for substance, take and hold strategic points, and expend the bulk of labor upon races which are likely to possess an aggressive piety.

WOMAN'S WORK.

—For centuries it has been thought, both by men and women in India, that a woman walking abroad in God's daylight and sunlight, in the streets of city or village, was either a low-caste or a bad woman. But since the missionary ladies have come to India, and are seen and known to be not only good and pure, but the most highly respected among women, this idea has been modified, and the native women are beginning to ask, "If European women may go abroad unveiled and meet men, and yet be respected, why should we be cooped up in the zenana prisons?"

—The growth of the deaconess work in the Lutheran church may be inferred from the appended tables, which show the number of sisters belonging to the

Kaiserswerth Union, and the fields occupied by them, in the years mentioned:

Years.	Deaconesses.	Fields.
1888	7,080	
1891	8,469	2,768
1894	10,412	3,641
1896	12,150	4,250

These figures show a total increase of 72 per cent. in eight years. A few deaconess houses in Europe and in America never have connected themselves with the Kaiserswerth Union, which are estimated to have 900 sisters. It follows, then, that 18,000 deaconesses to-day are busy in evangelical circles among the needy, the distressed, the sick, the erring, in the four great quarters of the globe. And in these figures are not included those who have been trained specially for service in the Order of St. John, in the Red Cross society, or in local deaconess societies.

—Since the beginning in 1837, Mt. Holyoke has sent 217 of its graduates into foreign mission work, while during its 21 years Wellesley has sent out 81, of whom 4 have taught in the Huguenot seminaries of South Africa.

—Mrs. Felix R. Brunot, of Pittsburg, recently notified the Board of Foreign Missions of the Episcopal Church that she was anxious to do something for the lepers of China, and if the Board would look over the ground and indicate where they wish a hospital located she would build and endow it. Mrs. Brunot is the wealthiest woman in her part of the country, and it is said she will spend not less than half a million on the lepers. Mrs. Brunot believes that with proper care leprosy can be kept down, if not stamp out entirely.

—Lady Henry Somerset is to spend the summer with Miss Frances Willard. One of her chief appointments on this side is the preaching of the sermon before the National W. C. T. U. Convention, which meets in the autumn at Buffalo.

—The Church of England Zenana Missionary Society has 84 centers of

work, and 398 workers were employed during last year; 129 of them being European missionaries and assistants, 191 native Christian teachers and nurses, and 78 biblewomen. The missionaries and biblewomen have access to 7,988 zenanas and houses, with 2,923 regular pupils under instruction, while the biblewomen have visited 2845 villages. At the society's hospitals at Lucknow, Benares, and Patna there were 17,594 patients, and 54,924 attendances at the dispensaries. The income reached a total of £18,067, not reckoning receipts for famine relief.

YOUNG PEOPLE.

—The *Christian Observer* has a suggestion for the Y. M. C. A. which seems worth attention. "One main object," it says, "is to get a firm hold on young men from the country when first they come to the city." For this purpose it suggests that membership should be free to any young man from the country during the first year after he comes to the city, and that a notice to this effect should be posted in the railroad stations from ten to a hundred miles distant, so that the young men would feel sure of a welcome. At Springfield, Mass., there is some apparent confession of present failure in attractiveness, if not of efficiency, in the proposal to add billiard and pool tables to the equipment of the building.

—A proposition started in the *Independent*, by Dr. Carroll, for a federation of the young people's societies of the different churches, should find ready response with the various organizations. The suggestion is not to consolidate, but to federate, an arrangement by which each organization will preserve its autonomy. He gives the following statistics of these societies: Christian Endeavor, 40 churches, 2,162,000; Epworth League, M. E. Church, 1,500,000; Epworth League, M. E. Church, South, 150,000; Baptist Young People's Union, 400,000; Young People's Christian Union, United Brethren, 75,000; Lutheran League, 60,000; Young People's

Christian Union, United Presbyterian, 35,146; Young People's Christian Union, Associate Reformed, 2,223; Young People's Christian Alliance, Evangelical Association, 80,407; total, 4,414,776. The Westminster League would swell the total to 4,500,000.

—The Endeavorers of New York City have organized the Tenth Legion. It has no constitution or officials. The names of the members are not made public. But each of them agrees to set apart one-tenth of his income to good works. Their motto is "Unto God what is God's." The United Society has adopted the idea, and the next generation will have a better training in this direction.

—A library containing 200 volumes has been placed in the United States Marine Hospital, at Detroit, Mich., by a few Endeavor societies. A librarian has also been supplied. These Endeavorers regularly conduct services in the hospital, and perform other noble ministrations.

—The Texas Epworth Leagues raised \$3,000 for missions last year, and thus kept 3 missionaries in the foreign field.

—Mexico now contains 100 Christian Endeavor societies, with 2,047 members. Twenty-eight of these are Junior societies, with 469 members. Last year there were only 7 Junior societies in the country.

—In Yu-yiao, a city forty miles west of Ningpo, in China, a place in the center of the dozen or more churches represented in the union, the Ningpo Presbyterian Christian Endeavor Union held, for two days, its second annual convention. The question of entertainment of the delegates, which might otherwise have proved an insurmountable obstacle, was overcome by the delegates coming in house-boats.

—A bright young girl, a student of the Boston University, who is a Christian Endeavorer, was recently asked the question: "What kind of work do you think the missionary does in the foreign

field?" She replied: "I don't know; I have never thought about it, but I suppose that after breakfast a missionary lady takes her Bible, goes out and sits down under a tree, and if people come to her she reads to them." I asked: "And is this all that you think she does?" She replied: "I suppose that would be all; I can't think of anything more."

AMERICA.

—United States. The deaths in New York City from diarrheal disease, in 1892, were 1,635; and year by year there has been a steady decline till, in 1896, there were but 973. President Wilson, of the Board of Health, attributes this happy result to "clean streets, asphalt pavements in the tenement-house districts, an improved milk supply, and the increased use of sterilized milk for infants." This improvement has taken place while the population of the city has been constantly growing, and the incessant influx of unwasht, underfed, and unintelligent immigrants has kept up its neutralizing effect on all efforts for better hygienic conditions.

—What a fine spectacle it was the other day when 2,300 men in white uniform, each with a flower in his buttonhole, accompanied by dumpcarts, rotary brushes, and hose-carts to the number of 750, with a multitude of auxiliaries, marched in procession, and were reviewed by the mayor of New York in the annual parade of Colonel Waring's street-cleaning brigade. The men are proud of their uniform, of their service, of their chief, and of the reputation for cleanliness which they have won for their city.

—The "Medical Missionary Record" for April has ten pages covered with the names of 487 medical missionaries sent out by nearly 60 societies, American (267) and European, to 25 countries. Of these 116 are women. The Presbyterian Church, North, has sent 57 of these. The M. E. Church, North, 32; the American Board, 28;

American Baptists, North, 20; and the Church Missionary Society, 48.

—In most cases the pioneer missionary finds the Scriptures ready for his use. The young men in charge of the Arabian Mission are not called on to spend long years in reducing the Arabic language to writing; the Presbyterian missionaries, pushing steadily up the valley of the Nile, avail themselves of supplies of Bibles readily obtained from the Bible rooms at Beirut; and the representatives of various societies, who are entering through open gates into Venezuela, Peru, and Ecuador, find that in advance of their coming much good seed has already been sown by the agents and colporteurs of the American Bible Society.

—Fred J. Barny, just graduated from New Brunswick, goes soon to the Arabian Mission as a much needed and welcome addition to the force at work in that rapidly opening field. He is sent and supported for five years by the pledged donations made by the young people of the Marble Collegiate Church of New York City.

—The Southern Presbyterians are doing well for foreign missions. During the last ten years they have increased their contributions from \$84,000 to \$144,000 and their force from 54 to 150 workers. They gave more money last year than ever before, and sent out all the workers that applied.

—The Cumberland Presbyterians rejoice that 4 new missionaries are soon to be sent out, with their support already secured by special pledges.

—The Mormons are said to have no less than 2,300 elders scattered all the land over, busy making converts for the "religion" invented by Joseph Smith, Jr.

—San Francisco, with 18,000 Chinese population, 15 pagan temples, 96 houses of ill-fame, 89 opium dens, 13 high-binder camps, gambling dens innumerable, and underground recesses, black as Tartarus and full of misery, crime,

and squalor, continues to be the great center for missionary operations on this continent. Never before have we seen in San Francisco's Chinatown such an interest in the Gospel as during the past year. About 20 young men of our school and 6 of the women and girls of the Home were converted, and many of the members were quickened into a new life.—*Gospel in All Lands.*

—A singularly noble and generous giver was Mr. Roland Mather, of Hartford, Conn., who died in that city May 10th, at the ripe age of 88. He was a descendant of Rev. Richard Mather, well known in Puritan annals. He began business as a boy in Boston, but has lived in Hartford nearly seventy years. His career has been remarkably prosperous, and he has been in the habit of dispensing his money quietly and unostentatiously, where it would do the best service. His gifts to educational institutions have been large. Last year he gave to the Education Society \$80,000, and his benefactions while he was living aggregated more than half a million dollars. His main bequests to benevolent societies are, to the American Board and to the Home Missionary Society \$15,000 each, to the A. M. A. and to Hampton Institute \$10,000.—*Congregationalist.*

—**Canada.** It is pleasing to learn that the contributions for foreign missions in the Presbyterian Church in Canada this year are \$25,000 in excess of those of any previous year. A debt of \$30,000 has been reduced to less than \$10,000, and this in spite of financial depression, the fact that receipts from legacies are smaller than usual, and that about \$15,000 have been specially contributed to the Indian Famine Fund.

—The Presbyterian missionaries in India are in trouble because the Mission Board at home have ordered that women, who outnumber the men two to one, shall be allowed to vote on all questions, and so can control affairs.

A solemn protest has been sent home signed by all the brethren but one.

EUROPE.

—**Great Britain.** The Church Army reports that the number of trained lay-agents employed during the year amounted to 504, an increase of 86. Some of the men had given up salaries of from 30s. to £7 a week to join in Church Army work for 24s. a week and less. The mission vans had carried on a most successful work, and 17 new ones had been presented by various friends. Of those who pass through the labor homes, over 50 per cent. had made a fresh start in life, and 47 homes were in operation. About 100 pass through each home annually, after an average stay of 13 weeks, and it is to the credit of the outcasts that no less a sum than £11,000 was paid to them in wages last year. The various agencies include, a market garden and farm, laundries, dispensaries, boarding-houses, and clothing depots. The income amounted to £77,257.

—At the annual meeting of the Missions to Seamen Society in London, the annual report showed that the income was £38,294 last year, and that 7,800 seamen took the total abstaining pledge. Besides what sailors contributed more directly to the funds in 1896, £1,477 were given in 30 of the mission churches and institutes. At the present time 69 mission vessels, steam and sailing, 87 missions to seamen, churches, and institutes, classes for course of instruction in first aid to the injured, savings banks, and the supply of books and magazines to fore-castle libraries, are among the efforts of the society. There is a staff of 178 men.

—This statement conveys not unpleasant intelligence, coming, as it does, from a Roman Catholic organ: "His Eminence, Cardinal Vaughan, when Bishop of Salford, calculated the *annual* loss to the faith in Manchester and Salford, through proselyting agencies and through the workhouse system,

as 258; those in danger of apostasy through ragged schools, soup kitchens, city missions, etc., numbered 573, making a total for *one* year under these two heads of 831. A Catholic census of Manchester and Salford shows, as the Cardinal says, the following appalling statistics of young persons of both sexes under twenty-one: In extreme danger of loss of faith, or practically lost to the faith, 5,420; in great danger, 2,341; in danger, 1,912; total 9,673." Truly such "danger" is better than safety.

—**Continent.** A movement similar in character to that initiated among the students of England, America, France, and Scandinavia has recently been announced as the outcome of a conference held in Halle, in March, 1896. Its committee have issued an appeal to the *Kommilitonen* of all universities, and we are fain to believe that, despite its small beginning, *Der deutsche Studentenbund für Mission* has a great and noble future before it. A recent meeting at Halle, held since the above statement was written, was of very remarkable interest. Seldom has there been such a time of refreshing and awakening. It seems as if this movement were about to help to deliver the German universities from the death-like influence which has spread over them, chiefly through rationalistic theological professors.—*Mission World*.

—The rapid extension of the Rhenish Missionary Society within the last decade has exceeded that of all other German bodies. Its European agents in 1885 numbered 68, in 1895 this had reached a total of 111; the stations and out-stations from 122 have grown to 230; the native adherents from 27,974 to 60,144. King William's Land, New Guinea, and Ovampo, South Africa, have fallen to its care, and its agents are working among 10 different peoples. Especial attention is bestowed upon the medical department, and upon woman's work.

—Count Ernest of Dornberg, who died lately at Ratisbon, bequeathed

£850,000 for religious purposes. A large part of this sum will be expended on an orphanage for children of Reformed parents. A considerable sum will be reserved as a fund for the widows and orphans of Reformed ministers, and another part be invested for the benefit of students attending Erlangen University, while about £200,000 will be devoted to building and endowing an evangelical hospital at Ratisbon.

ASIA.

—**India.** Spurgeon, tho dead, is yet speaking. Very lately one of his sermons, translated into the Hindustani tongue, was sent forth to preach to the millions of India. Others are to follow.

—George Smith writes: This is not the place to describe what was perhaps the most remarkable of our many experiences in the East—the drive, under armed escort, up the Khyber Pass, from Jumrood Fort to that of Ali Musjid. More appropriate here is a reference to the operations of the Church Missionary Society in the fanatical city of Peshawar, and along the warlike frontier right down to Karachi. To great soldiers like Herbert Edwardes and Lake, Nicholson and Abbott, Hutchison and George Lawrence, while yet subalterns on little pay, the Church of England owes its line of Christian forts, from each of which the banner of the Cross invites Mussulman and stranger of every creed to find rest. I do not know more unconscious courage than that of the 5 English girls who, with Miss (Dr.) Mitcheson, spend the hot season and cold alone within the walls of Peshawar, the only resident missionary being the aged Imam Shah, pastor of the pretty church at some distance from their settlement. The few unspiritual enemies of missions on the spot admire that.

—In a Hindu bazaar. We turn first to the right, where a number of fakirs are sitting in an open veranda, almost without clothing. The most distinguished among them announces to us with great pomp and infinite condescen-

sion that he is a priest of Siva (spouse of Ram); he is a bearded man of middle age, smeared all over with ashes and ochre. His hair, woven into an infinitude of intricate plaits, towers above his head like a turban; when he lets it down, it trails on the ground for about a yard. When asked about his religious belief, he becomes quite confused, and we have to help him out and explain to him the differences between his numerous gods and goddesses. But when we begin to talk of God and divine things, he turns away contemptuously and spits on the ground. A Gussein-fakir and a Tuma-fakir are also present; these have a curious history. They are now a small and dwindling sect among Hindu fakirs, but they wear the cross as their symbol, and many things make it probable that they are the remains of a Christian community which was founded eighteen centuries ago on the N. W. coast of India by the apostle Thomas. There were also two women fakirs; one a very graceful Panjabi woman, the other an old withered hag in salmon-colored robes; this is the universal color of the Vishnu fakirs. The Panjabi woman has gold in her teeth. It is good when you die to have gold in your mouth, and for this reason many people have holes bored in their teeth and filled up with gold, in order to be always ready.—*Allgemeine Missions Zeitschrift*.

—A practical illustration of the confidence shown in our missionaries in India, even by those who do not accept their faith, is seen in the large gifts of money for the erection of a mission hospital at Madura, in care of Dr. Van Allen. These gifts come from traders or merchants in the cities and villages. Dr. Van Allen reports that, as a rule, these men are wealthy and belong to one caste, and that they are "thorough-going, enthusiastic heathen," and it was not expected that they would contribute largely. To the surprise of every one, they have contributed most liberally. Dr. Van Allen says 5,000

rupees have recently been received, in addition to 10,000 previously given. The Zemindars, or native princes, of the district, have contributed over 11,000 rupees, and enough more is expected to complete the hospital building, costing not far from \$12,000, without drawing a single rupee of missionary money. That Hindus should contribute this large sum for the building of a distinctively Christian hospital is certainly a remarkable testimony to the impression which medical missions have made upon the people of south-western India.—*Missionary Herald*.

—A permanent memorial in honor of the fifty years of service of Rev. Dr. S. B. Fairbank, of the Marathi Mission, has been determined upon. It is a well at Wadale, the community with which he was identified, thirty-two feet deep and which will supply water for both drinking and irrigation. There is a certain special fitness in such a memorial of such a man.

China.—In Mr. Wardlaw Thompson's opinion the greatest missionary achievement is to be found in India and China. The work at these centers, in spite of caste and custom, is being singularly blessed and a great in-gathering of souls is expected. India and China, however, differ greatly in their acceptance of Christianity. Each interprets it according to their national character. The Chinese are an essentially practical people, and accept Christianity as a practical thing, making it the guide of their life and shaping their character thereby.

—Almost 300 miles of railroad have been completed in China, and construction work goes on steadily. It seems clear that the beginning of a really great Chinese railway system has been witnessed, and the Chinese Government shows no disposition to grow weary of its work in providing modern means of transportation in its empire.

—The Rev. J. C. Hoare, of Ningpo, in setting forth the progress of the

Mid-China Mission during the last 20 years, draws particular attention to one curious feature, viz., that the work seems to go forward in *waves*; first a wave, and then a period of comparative slackness, and then another wave; but each one higher than any preceding.

—The British and Foreign Bible Society distributes throughout the Chinese Empire the Bible in classical mandarin, 10 colloquial, Kalmuck, Mongolian and Tibetan languages. Last year some 540,000 books were printed; 366,000 books were put into circulation, of which 358,000 were sold, and 8,000 given away. The books are nearly always sold at a price to pay for the paper, and it was an indication of the remarkable progress of Christianity that last year no fewer than 11,000 were New Testaments in excellent binding. Some 210 colporteurs were at work, giving either a part or the whole of their time, and they made very effective means for the evangelization of the people.

—Here is a group of paragraphs which exhibit in strong light the busy life the missionary leads and the vast variety of agencies which he must keep in operation. First comes an exhibit of the machinery for building up the kingdom of Christ in Shantung: One college of about 100 young men; 1 theological class, a fine company of 20 young men who promise to become a body of able and devoted pastors; 5 classes of native preachers and teachers, one of these containing 30 evangelists; 1 normal class, preparing young men for teaching and lay preaching; 4 classes in medicine and surgery, with total membership of 24; 2 boys' boarding-schools; 3 city girls' boarding-schools and 1 in the country; a widely extended and growing system of day-schools in city and country, comprising about 1,500 pupils; and about 20 classes of inquirers and Christians outside of the regular school and college work. There are about 25 organized

churches and many widely scattered groups of Christians.

—The Rev. Isaac T. Headland writes from Peking, North China, as follows: "Two weeks ago I wrote that our heathen Sunday-school had increased to 800. To-day it has just been dismissed, and numbered 1,024. How I wish you could see it! How it inspires the schoolboys and girls who teach it: 1,024 heathen men, women, and children studying the life of the blessed Savior in one congregation!

—Bishop Schereschewsky is about removing for a time to Japan in order to supervise on behalf of the American Bible Society the printing of a large edition of his revised version of the Mandarin Old Testament, originally published in Peking about 1874. He will avail himself of the same opportunity to print his Wen-li version. It is said that such work is done better, more cheaply, and more quickly in Japan.

—Japan. In a census of Christian charities in Japan issued in February, 1897, the Protestant report shows 12 theological seminaries, with 163 students; 29 boys' schools, with 1,980 students; 10 women's training schools, with 238 students; 46 girls' schools, with 2,491 students; 14 kindergartens, with 526 students; 56 day or night schools, mostly for the poor, with 2,788 students; 10 orphan asylums, with 664 inmates; 13 homes for various classes, with 235 inmates; 15 hospitals and dispensaries.

—A British resident in Peking forwards the following from the *Japan Mail*: "The Boyeki Shimbun says judgment in the case of Tei Keiki, a Chinese, and Misawa Hatsugoro, a nationalized Japanese of Chinese birth, who were arrested the other day while indulging in the use of opium at the residence of another Chinaman, was given by the Yokohama local court. Ryo-zei was sentenced to hard labor for six years for having sold the opium, and the 2 others to major confinement for two years." This is what Japan

thinks of the verdict of the Royal Commission on Opium. If these poor Chinese had been aware, they might have quoted the decisions arrived at by the commission in extenuation of their offense."—*Regions Beyond*.

—A period of mourning in Japan affects all the people. The emperor's mother having died, all schools were closed for 5 days and the theaters and places of amusement for 15 days. Even instrumental music in private houses was interdicted for 30 days. Dr. Atkinson reports that the church at Kobe in holding its prayer-meetings could have no singing and no use of the organ.

—A Japanese photographer who had been very successful in business died at Kobe, at the close of last year, after a residence there of more than twenty years. He had become gradually enlightened in the Gospel, afterwards personally interested, and was received to the church shortly before his death. One item of his property, a life insurance policy for \$3,000, he bequeathed entirely to benevolent purposes, two-thirds of it to distinctively Christian enterprises.

AFRICA.

—*North*. In a recent *Church Missionary Intelligencer* Rev. W. G. Pope, of Tunisia, appeals for prayer in behalf of missionaries in Moslem lands. Not only are Mohammedans probably the most difficult unbelievers to be impressed by the Gospel, but also a determined effort is being made just now by the French authorities to check and break up missionary work among them. All doors of opportunity are being closed, and the evident purpose is to drive away the missionaries. One missionary in Tunisia already has been fined six times in the courts for having given away copies of the Scriptures in his own shop. Two lady missionaries also were just about to be tried, when he wrote, for distributing copies in the streets. The French Government is, at least nominally, a Christian govern-

ment. It would be indignant at being called anything else. But in Madagascar religious toleration is refused, the French officials appropriating for the Jesuits not only the churches but even the schools and hospitals of the Protestants, and in Tunis and Algeria Christianity itself is being crushed out, as far and as fast as possible, lest the susceptibilities of the Moslems be injured. It looks very much as though British "tyranny" was far preferable to Gallic "freedom."

—*West*. Says *Work and Workers* (English Wesleyan): We would call attention to the importance of our missions on the west coast of Africa. For various reasons, they do not appeal so powerfully to the imagination as do the missions in the East, or in the portions of Africa to which recent events have given prominence. But Western Africa is a great field of this society's operations. Judged by such tests as the number of converts, the development of a native ministry, and the growth of the spirit of self-support, our missions there take important rank in our history. The number of members in the 8 Districts of Sierra Leone, Gold Coast, and Lagos is 16,945, more than one-third of the total membership directly connected with the society. There are, moreover, 54 native ministers, to a large extent supported by the churches, which are also contributing on an increasing scale towards the extension of the Gospel into regions beyond them.

—In one respect Africa may be called the hardest of all the mission fields. This is not because the hearts of the natives are worse than those of other continents, for all men have the carnal mind which is enmity against God, and the Holy Spirit can regenerate the chief of sinners. But it is in many parts the hardest of all the fields on account of the climate. A missionary says in a recent letter: "Ill-health is our great drawback. We are not only often quite sick in this climate, but are scarcely ever well. Since September

there has been a great deal of fever among the older members of our family. Not the least evil in the case is the great quantity of quinine that we have to take, making a disease of itself, affecting the head, hearing, and the whole being."

—I had my Sabbath-school girls up yesterday. They arrived at 10.30 A. M., tho I had told them to wait till afternoon. Of course they grew hungry, so I put some *cank* and bananas on the table and invited them to sit down. It was the first time any of them had ever eaten at a table in their lives, and before I knew what they were doing, they had thrown refuse pieces on the floor under the table. I told them to leave them on their plates, but most were left on the table-cloth until they finisht eating and were then pickt up and put on the plates. The bananas were piled on a large platter in the center of the table and when the girls had finisht their *cank*, I told them to help themselves to bananas. Immediately, each girl began reaching for them with both hands, some getting as many as seven or eight. I told them to put them all back and take one at a time, explaining that "people" did not grab things. I have not yet decided whether I helpt matters by my interference, for the way those bananas disappeared was a marvel. Two bites to a banana. Two dozen bananas to a Bulu is only a taste, such is their capacity. If we could only give them the Gospel in like doses! But a very little is all that can be understood at a time. But I have hopes of my girls, appetites and all. Some day they will want things different.—*Mary Hays Johnson.*

—East. Mr. Bishop of the Universities Mission writes from Newala: "We have been having quite a plague of *siapu* (biting ants) of late, and a few nights ago I suffered agonies by having to face millions of them to rescue the poor donkey and chickens, which they were devouring alive. The cries

of the poor things woke me up. Then the next day or so they went for the boys, and were in swarms, so at 1.80 A.M. I had to turn out and find sleeping places for the lot. Sims also, one night, had to clear out. Their last attack was on the goats, and so for two nights we had to have them up in the chicken yard."

—In German East Africa an advance step has been taken by the United Brethren in their assumption of responsibilities relinquisht to them by the London Missionary Society, which has, since the year 1879, been at work in the heart of the Protectorate. The societies of Berlin I., II., and III. already engaged in this portion of Africa, being unable or unwilling to extend their efforts to Urambo, the Moravians have, after anxious consideration, acceded to the request preferred to them by the L. M. S. Committee. To Urambo, as a mission center, attaches a very real importance in its position as the only Gospel fortress in the heart of German East Africa, excepting, of course, such light as is offered by the Roman Catholic station of Tabora hard by. The nearest evangelical stations, those of Utengule and Rungue, north of Lake Nyassa, lie at a distance of 80 German miles.

ISLANDS OF THE SEA.

—Madagascar. The latest news from Madagascar is of a decidedly more favorable kind than has been received for a long time. Thanks no doubt to the earnest exertions of French Protestants, the Minister for the Colonies has given such instructions as have resulted in the restoration of more than 90 places of worship to the native Christians from whom the Jesuits had wrongfully taken them. This action has caused great joy to the congregations, which have thus entered once more into their own heritage; it will also do not a little to bind the Christians to French rule, and to give abiding peace. The French Minister of the Colonies has given a signal proof of the desire of his Government for religious equality to be a reality wherever the French flag flies; and he has also rebuked that false patriotism which doubts all patriotism that is not identical with subservience to the Church of Rome.—*London Christian.*



HINDUS FRESH FROM THE
FAMINE DISTRICTS.



PANDITA RAMABAI AND
HER CO-WORKER.



A GROUP OF EDUCATED HINDU GIRLS (CHRISTIAN).

WORK FOR THE WIDOWS OF INDIA.

THE MISSIONARY REVIEW OF THE WORLD.*

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THE SPIRITUAL MOVEMENTS OF THE CENTURY— WOMAN'S WORK AT HOME AND ABROAD.

BY THE EDITOR-IN-CHIEF.

The "Diamond Jubilee" of the accession of Queen Victoria affords a most fitting occasion for the review of the marvellous development of Christian womanhood during the half century which has been so marked by manifold forms and phases of missionary activity. Among all the achievements of the Victorian era, none is perhaps more conspicuous than what may be truly called *The Epiphany of Woman*—her emergence out of the obscurity of centuries into something like her true position and relation as to the work of God. And how curious is the coincidence that such emergence should so exactly correspond with the period during which a woman has occupied the throne of the most prominent of Protestant kingdoms, and, during sixty years—the *longest* reign of a woman on record—has challenged admiration by her unblemished personal character and Christian influence! Victoria may well stand as the historic type of the era of woman's development as a distinct and separate factor in the Kingdom of God.

In the Old Testament there are seven women that stand out with singular and unique distinctness, Eve, the universal mother; Sarah, the mother of the faithful; Miriam, the minstrel prophetess; Deborah, the ruler and judge; Esther, the interceding Persian Queen; the Queen of Sheba, and the Queen of Massa, who seems to have been the mother of Agur and Lemuel whose wise words are attributed to her teaching (Prov. xxx, xxxi). These seven women seem typical of the new era which Christianity was to inaugurate, when womanhood was to be associated with holy minstrelsy and teaching, with Christian government and counsel, with consecrated courage and intercession in critical emergencies, with adoring gifts to the King of Kings, and with the imperial power of home influence whereby to train a household of princely characters to wield the scepter of social life.

Surely, among the most remarkable movements, guided by God's

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change *d* or *ed* final to *t* when so pronounced, except when the *e* affects a preceding sound.—PUBLISHERS.

hand, in our times, has been this singular and steady forward march of Christian womanhood towards the front rank of consecrated service. While God was opening new doors and removing old barriers to heathen peoples, He was preparing new workers and agencies to enter the doors and occupy the accessible fields. The story of the organization of women, in boards of missions, especially in zenana work, and in every other form of Christian service, to promote total abstinence, social purity, systematic giving and united prayer, to disseminate intelligence and educate a new generation of givers and workers,—this is one of the greatest of the modern chapters in the new acts of the apostles. The importance and significance of this series of developments, and the obvious leadership of a divine hand in them all, entitle them to a special and permanent memorial among the mark spiritual movements of our time.

We must go back to the beginning. It is just about sixty years ago since Mr. Abeel was returning to China, having told the women of Britain about the women of the far East, who, shut up in zenanas, harems, seraglios, were inaccessible to all holy influences, unless *their own sex* could be induced to undertake work in their behalf. That moving, melting plea was the parent of zenana missions. How strange that this first woman's mission should so marvellously synchronize with the accession of this Christian Queen to the British throne! that God should have chosen, at the very time when He was lifting to the seat of an empire that reaches round the world, a young Christian woman, He should be revealing to woman throughout the world the throne of her predestined influence, and put in her hands a hitherto undreamed of scepter for a more than imperial sway! The Victorian era is woman's era. When Victoria was crowned, the diadem was placed upon the head of her sex, and woman's true epoch began to be inaugurated, as we behold it in our day. We can do no more than briefly trace the outlines in this sixty-year history.

The project of carrying the Gospel to women in their oriental seclusion and exclusion, seemed at first the wild visionary scheme of unbalanced enthusiasts; and wise men and even sagacious women shook their heads in doubt, if not derision. How impracticable, nay how impossible! It was like forcing gates of steel in walls of stone, to seek to get access to the harems of Turkey and the zenanas of India. But something must be done. The condition of womankind in the East was so destitute and desolate that it had long drawn toward the wives, mothers, daughters of the Orient the attention and sympathy of the whole civilized world. And there seemed to be neither hope nor help for woman, unless it should come through woman herself. No activity or generosity in sending and supporting male missionaries would solve the problem; for no man could without risk to life enter these sealed doors even in the capacity of a physi-

cian. And this fact seemed to *compel woman's ministry*. God appeared to be saying to woman as from heaven: "Thou art come to the Kingdom for such a time as this;" and to those who had ears to hear and heart to heed and respond, there seemed no alternative. The women of England resolved to undertake the work of carrying the Gospel within zenana gates.

How little we, even yet, grasp the facts. In India alone it is estimated that there are one hundred and forty millions of women and girls. These were found sunk in such depths of degraded ignorance, that one-third of them could neither read nor write; one-twelfth of them were widows, and of these widows fourteen thousand were under four years of age, eight thousand were under ten and one hundred and seventy-five thousand under fourteen. Think of such a host of women, twelve million of girls under fourteen, and half of them wives! Absolutely unreacht and unreachable by any existing influence that could elevate, educate, or evangelize them! What words could fitly portray so low an estate for nearly half the population of oriental empires!

The work was undertaken. Reason opposed, but faith proposed and disposed. It is an old familiar, pathetic story, how in the days of Rev. Dr. Thomas Smith, then of Rev. John Fordyce and Alexander Duff, the first systematic efforts were made to get access to the zenanas of India.* Then how the deft needle of a missionary's wife, Mrs. Mullens, was used to unlock the doors. A simple piece of embroidery, wrought by her skillful fingers, attracted the attention of the secluded inmates of one of these household prisons; they argued, that if a woman could do such work as that, other women might learn how to do it, and so with the cordial consent of the lord of the zenana, this Christian woman was welcomed within the veiled chamber, and encouraged to teach his wives the woman's art of embroidery, and as she wrought on a pair of slippers the beautiful pattern, she was quietly working into the very fabric of their hearts and lives the scarlet threads dyed in the blood, and the golden threads shining with the glory of the Lamb.

* This history has been carefully outlined elsewhere ("Crisis of Missions," Chap. XIX, "New Acts of Apostles," Part II., Chap. 3) but we here rehearse the main facts. Rev. Dr. Thos. Smith March, 1840, urged on the *Calcutta Missionary Observer*, the question of zenana teaching. But it was fifteen years later before his sensible plans took such root as to have practical and lasting growth. Rev. Jno. Fordyce and others secured the services of two or three lady visitors, and got access to some native families. Then Mrs. Mullens, Mrs. Eliz. Sale, Miss Briton and others enlarged the work. But in 1851 the work had as yet no importance sufficient to give it any statistics. In 1871, twenty years after, 1,300 houses were found to be under visitation and there were about 2,000 pupils, and twenty years later, the homes found accessible had multiplied more than three-fold, to over 40,500. In 1896 the following are the figures for the work *outside this field of India*.

Foreign and European female teachers.....	711
Native teachers.....	3,661
Day-schools.....	1,507
Scholars.....	62,414

See MISSIONARY REVIEW, April 1897, p. 273-279.

We can scarcely credit the fact that, under so gentle a touch as that of a woman's hand, the long-locked gates have flown wide open, and that the barriers of ages are no more! Christian women go, almost without restraint, sometimes with urgent entreaty, into the homes of women in Turkey, Syria, China, India, and the Orient generally. The girls are gathered by hundreds of thousands into Christian schools; and the increase in the number of female pupils has been so rapid, that it doubled in ten years between 1876 and 1886, and has multiplied much more rapidly in the last decade. As long ago as 1884, one hundred and sixty women missionaries had been enrolled in the work of that one London mission; pupils numbered thousands within the zenanas, and tens of thousands in their day-schools. Ten years later, Bible women entered the richest homes freely, and Hindu husbands actually clamored to have their wives and daughters taught. Fourteen years ago, the Church of England society alone had under visitation eighteen hundred zenanas with four thousand pupils; and both visitors and schools have steadily grown in numbers and influence.

Thus suddenly the women of Christendom had "discovered a new world" with limitless possibilities of work for the Master. Leupolt, contemplating the fact that, not only to the houses of the lower classes of natives, but to the zenanas in cities like Benares, Lucknow, Agra, Delhi, Amritsi, Lahore, etc., European women with their native assistants were admitted freely, to teach the word of God, exclaims: "If any one had hinted twenty-five years before that this would be, I would have replied, 'All things are possible to God, but I do not expect such a glorious event in my day.' But what has God wrought! more than we askt or thought, expected or prayed for! His name be praised." And when Leupolt thus wrote, already to more than twelve hundred such seraglios the agents of the Female Normal School and Instruction Society had access; and this was many years ago, when the work was at its inception comparatively, and this was only as to the success of one organization! and an intelligent Hindu says: "If these women reach the hearts of the women of our country, they will soon get at the *heads* of the men."

It was about thirteen years since, when the Indian Education Commission officially reported to the government that the most successful efforts at woman's education, after leaving school, had been conducted by missionaries; that in every province of India, Christian women had devoted themselves to teaching in native homes; and recommended grants for zenana work to be recognized as a proper charge on public funds, etc. Soon after, a Mohammedan paper of Lahore urged those who would propagate Islam, to see to it that zenana women were taught the Koran, lest by the Christian teaching that was making such inroads the very foundations of Allah's empire should be demolished.

Shaftesbury, at the jubilee of the Society for Promoting Female Education in the East, in 1884, said: "The time is at hand when you will see the great dimensions of the work you are now doing, not only in India but throughout the East. Great changes are in the future." His words were prophetic of what is already taking place. Ten years ago this society had missions not only in India and Ceylon, but in Japan, Persia, and Africa, etc. One instance may be cited as a representative example of how in individual cases this zenana movement proves far-reaching and mighty. At the girls' central school in the capital of Madagascar, Miss Bliss taught the young princess who at the crisis came to the throne in that great island.

While God was thus opening the door of approach and access to Gentile women, behold Him moving Christian women to organize for the great Woman's Crusade of modern history! And so we come to that new chapter of missions which records the rapid growth of Women's Boards of Missions, which mark the next grand epoch of woman's epiphany and activity.

Much pains have been taken to find the facts, for the early records were destroyed by fire, and hence a general misapprehension as to the origin of the parent society. Rev. L. A. Gould, in a letter to the writer, says: "The exact facts are as follows: Mrs. Ellen B. Mason, wife of Rev. Francis Mason, D.D., a Baptist missionary from Burmah, stopt in Calcutta on her way to America, and learned the story of Mrs. Mullens' zenana slippers. Mrs. Mason, with two ladies, still living, Mrs. J. D. Richardson and Mrs. H. C. Gould, my mother, visited influential families in Boston; and the first society, consisting of nine ladies, whose names I have, was formed in Boston, November, 1860, Miss M. V. Ball, President. Subsequently, in 1861, societies were formed in New York, Brooklyn, and Philadelphia; and the New York society, by reason of its strength, was allowed to become the general society. These facts are not vital, only advantageous for accuracy."

Thus, then, was organized, thirty-seven years ago, in America, the Woman's Union Missionary Society, which, under the leadership of the loved and lamented Mrs. T. C. Doremus, became the pioneer society of America, with *The Missionary Link* as its organ. This was an undenominational society, and led the way as the parent of the various denominational Women's Boards now found connected with all the great Christian bodies. Of all these societies the one originating cause was the inaccessibility of heathen women save to their own sex; and the one aim was to organize women, in cooperation with the existing foreign missionary societies, for sending out and supporting unmarried women as missionaries and teachers to their neglected heathen sisters.

The rallying cry, heard in Britain sixty years ago, and loudly echoed in America about twenty years later, brought Christian women

boldly to the front in all the leading denominations. Early in 1868, there was formed in Boston the New England Women's Foreign Missionary Society, with Mrs. Albert Bowker for President, and Mrs. Homer Bartlett for Treasurer. The previous year the American Board had sent into the field ten single women, appropriating for this end \$25,000. We can readily understand why Christian women felt called of God to this special work. We mention the following dominant reasons:

1. Women abroad were inaccessible except to women.
2. Christian womanhood would naturally both prompt and help work for woman.
3. Woman owes a special debt to Christ for what He has done to uplift her socially and domestically.
4. Woman naturally sympathizes with her own sex, and can appreciate woman's degradation and elevation.
5. Woman abroad needs the practical illustration of what the Gospel can do, and has done, for women.
6. In all education woman is God's ordained pioneer. As wife, mother, sister, daughter, she is the heart of the home and sways its scepter.
7. This work provides a legitimate sphere in which all that is best in woman can thus be amply exercised and developed.

The results are correspondent with what might be expected. Christian women became, for the first time in all history, thoroughly united in organized work for souls. Their interest in the spiritual uplifting of their own sex was quickened; larger means for supporting women as missionaries and teachers were forthcoming; intelligence was more widely spread, and in cheap mission leaflets and booklets; offerings were systematically gathered in small sums, like "Carey's weekly pennies"; direct correspondence with women workers, stated meetings for prayer, and hearing of news from the field—these were the results, which became in turn causes of new and larger results.

The collections of the first month enabled this early New England society to assume the support of a missionary to South Africa. At the end of three months, three women became living links with the foreign field, Miss Edwards in Africa and Miss Andrews and Miss Parmelee in Turkey; and ten native Bible women were to be maintained by the society. By October 8th, 1868, at Norwich, Conn., this society was already the parent of auxiliaries everywhere forming, and was now called "The Women's Board of Missions."

The same month, of the same year, a similar society was formed in the great West, "The Women's Board of Missions *for the Interior*," and the next year this new society assumed the support of Mrs. Tyler of the Madura mission, and Miss Dean of Oroomiah, and issued its quarterly, *Life and Light for Heathen Women*. During its first year about \$4,000 were gathered.

So rapidly grew the women's societies, that in 1884 there were twenty-two Women's Boards, representing twelve denominations, and an aggregate of about \$1,000,000 receipts! In 1897, the total number of women's societies has reached upwards of one hundred.

One example of the rapid *increase of gifts* ought to be added to show the power of many little sums, systematically gathered. One Board, the Presbyterian, that reported in 1871 \$7,000, reported \$224,000 in 1886—thirty-two fold increase in fifteen years! And the increase still goes on.

No wonder Thos. Chalmers should have declared that he had found in benevolent work, that one woman was equal to seven and a half men!

This has not been the only direction in which Christian women have organized for holy activity during this Victorian era. Zenana work was but the first trumpet-blast that rallied this vast reserve force of the Lord's army. Then came the Women's Boards, both of Home and Foreign Missions. But since then, behold the various forms of holy enterprize upon which the Christian sisterhood have entered. Four or five may be mentioned as conspicuous, tho far from exhausting the long list.

The Women's *Temperance Crusade* is one of the most memorable for its desperate daring. Maddened by the cruelties inflicted by strong drink, and hopeless of human intervention, Christian women in the United States took the kingdom of Satan by violence, and went into the drink-shops to protest with dram-sellers; they knelt on the floors of bar-rooms, and with prayers and tears besought God to curse the drink traffic and stop its awful ravages. When turned into the street, they knelt on the pavements and interposed their bodies between the door of gin palaces and those who would enter. They saw the haunts of the drunkard turned into places of prayer, rum-sellers changed to evangelists, and sots into saints. The Women's Christian Temperance Union was baptized in tears and prayers and blood. It has a holy history.

The Woman's League for *Social Purity* attempted to do with the brothel and all its accessories what the Temperance Crusade undertook with the drink-shop. Obscene books, prints, exhibitions, houses of ill-fame, the uses of the post for all immoral purposes, and the perversion of law to impure ends,—these and other helpers and abettors of prostitution and corruption occupied their attention. It was a mighty movement, and has still an increasing momentum, directed toward the purity of our homes, as its sister movement toward their sobriety. And it ought to be said that it required great heroism and courage of conviction, for women to cast off the trammels of a mock modesty and a refined sensibility, and call things by their right names,

and in public as well as in private, before men as well as women, and sometimes in courts and legislatures, grapple with an evil that even men had found it difficult to discuss. But they have done it, and challenged universal admiration for their intrepid fidelity.

The Young Women's *Christian Association* has done grand work for young women, as the Y. M. C. A. has for young men. It is making itself felt in all our great cities, in throwing a loving shelter about young girls who come to the great centers of population to find employment, and have no proper home-life. These associations have erected magnificent buildings where young women find board, lodging, companionship, employment, libraries, prayer-meetings, Bible classes, and every aid to temporal and spiritual advancement. If there is any more beneficial institution of its sort in existence, we do not know of such, and can speak with confidence and from personal knowledge of the immense benefit accruing, the writer having a daughter who is the secretary of one of these city organizations. And just now this work is expanding and becoming a power in foreign lands, gathering young women, as in India, into the embrace of a consecrated Christian sisterhood.

The women's *medical mission* work is one of the latest born of the organized movements of women in Christian lands. To have women going forth into all parts of the world, not simply as nurses, but as fully qualified physicians; and to have them commending themselves even to imperial governments as competent to practice medicine and surgery side by side with the most skillful male practitioners, is certainly a very marked advance. Here is especially a new feature of the zenana movement, which led all the rest in point of time. Women penetrate the seclusion of oriental homes to-day, with the balm of Gilead in one hand and the balm of the apothecary in the other; they go to heal the body and to heal the soul, to preach and to cure; and in true apostolic fashion to commend themselves to the heart, by skill in ministering to the bodily ills and ailments. There is an eminent fitness in woman's medical ministry to woman, and upon it God is setting a very marked seal and sanction.

No reference has yet been made to the Young People's Society of Christian Endeavor, nor to the Student Volunteer Missionary Union, in both of which women are perhaps as prominent leaders, if not as numerous members as men. But our object has been to call attention mainly to organizations solely composed of and officered by women, and these, selected out of many, may suffice to illustrate how in every direction the female factor in the Church of Christ is making itself felt as never before in the various forms of Christian activity. There is, in fact, not one department of service to Christ and a lost humanity, in which women's gentle hand is not found conspicuous, not in asso-

ciation with men, but in independent methods of organized action. What the church and the world has gained thereby, it would be difficult to estimate. One example might be given out of many thousands as a typical instance. Nearly forty years ago, Mrs. Murrilla B. Ingalls, widow of Rev. Lovell Ingalls, a missionary to Arakan, after a visit to America, returned to Burma, and went at once to Thongze, where she remained and had entire control, without help from any male missionary, except a native ordained preacher and a few other native assistants. Often alone, she has with market capacity and sagacity carried on the mission with conspicuous blessing. Without transgressing the limits of propriety, or assuming ecclesiastical functions, she has been a sort of acknowledged bishop of a vast diocese. In all that has to do with Christian doctrine and church organization and administration she has taught both women and men. She chooses and then trains native evangelists, oversees the schools and discovers the aptitude in pupils for teachers, and then trains them for educational work. She maintains strict discipline, guides the church in appointing pastors, and then humbly trains pastors in Bible truth, homiletic studies, and pastoral theology. She has established *Zayat* preaching, organized a circulating library, and distributed Bibles and tracts over a wide district. Seeing the great destitution about her, she went with her Bible women on tours into the country, and her tent became the resort of multitudes who sought instruction. Being accused of "preaching" by those who were jealous of her influence, and defending her course as justifiable from New Testament examples, she was asked, "Were you ever ordained?" "No," she answered, "but I was *foreordained*." Mrs. Ingalls is a bright example of what woman has done and is doing in all lands, and those who would pursue the study of the theme have only to read the story of such heroic women as the three wives of Dr. Judson, the second Mrs. Carey, Mrs. Krapf, Mrs. Judith Grant, Fidelia Fiske, Eliza Agnew, Mrs. McAll, Mrs. Moffat, and Mrs. Livingstone, Mary Whately, Matilda Rankin, Mary Graybell, Clara Cushman, Hannah Mullens, Rebecca Wakefield, Sarah B. Capron, Mary Williams, Dorothy Jones, Anna Hinderer, and a host of others who have adorned the annals of missions. And who needs to be told that the names of Florence Nightingale and Clara Barton are inseparable from the ministry to wounded and sick soldiers and victims of famine and persecution and pestilence the world over?

Surely, when God lifted a Christian woman to the British throne sixty years ago, He was saying to her whole sisterhood in all Christian lands, "Ye are come to the Kingdom for such a time as this." Let woman appreciate her opportunity, for it is the golden age of her reign, and she holds a scepter that sways empires. Let her prove herself to be a power ordained of God to fulfil a holy mission!

THE RELIGIONS OF JAPAN.

BY WM. ELLIOT GRIFFIS, D.D., AUTHOR OF "THE MIKADO'S EMPIRE."

Japan is the most interesting country in Asia, perhaps in the whole missionary field. The reason is plain. Despite their boasting and self-conceit, the Japanese are not satisfied with themselves. Despite many foreign flatterers, they know that their civilization is very far from being finished, and that their character lacks much. In this dissatisfaction lies the best hope of their salvation. When a nation ceases its restlessness and becomes self-contented, it is hopelessly senile. The people who say that they are rich and have need of nothing, and that they see clearly, when others know that they are poor and blind, are already in the numbness of paralysis. Japan now sees herself as others see her. By sudden contact with many nations, she is in a panopticon, and is disturbed at the too numerous reflections. Her people are an interesting study to themselves, like a man thoroughly awakened to himself, through some searching sermon or book which has revealed himself to himself.

Modesty is not a shining characteristic of the modern Japanese; but, tho their books and newspapers are painfully, even disgustingly, full of boasting and national vanity, yet in reality there is a deep-seated self-disgust, a realization that something is not only wrong, but radically so. The most thoughtful men feel that, despite victorious armies or foreign models, steel and steam navies, and the miscellaneous borrowed furniture of modern civilization, something still is lacking. "More moral oil to run the machinery," is a native editor's cry. To put on sealskins, diamonds, and what anyone can buy in the shops does not make a lady. Even one's private palace car and steam yacht will not produce a gentleman of culture; for "vindictive circumstances" of speech, spelling, and grammar will betray early deficiencies. To-day, probably more than ever before, there are deep searchings of heart in that country, where it is not yet safe to openly challenge the mythology on which the popular and political religion rests. There is much earnest talking and writing about a "moral crisis." There is yearning after a religion that will satisfy the awakened man in the Sunrise Land. The old foundations are slipping away, even while Japan hopes to build a national superstructure that will dazzle the world. The old stone-weighted wooden anchor, with its wisteria-vine rope, will no longer hold the ship of state. Millions of human beings, heretofore political ciphers, each one lost in a mass of similar ciphers, and made into expressional value only by the integer of the throne, are slowly rising into consciousness of rights and individuality. It may be that each individual may become a giant. Then how hold the strong ones together?

Let us inquire and see what the matter with Japan is. Whether we derive *religion* from the same idea that is in the word *ligament*, and regard it a vinculum to bind the individual man and all his powers in unity, and to hold society together; or, whether we derive it from the idea of reading and reflection, making it the choicest product of thought, or of inspiration through revelation, it is what the Japanese want; and it is that which they know they want. At what they have had thus far, let us look, and then apply those words of her Master, which Christianity continually and unsparingly applies to herself,—“By their fruits ye shall know them.”

Japan has three definite religious systems, thoroughly acclimated, naturalized, and active for over a thousand years, with only two intervals of labor by Christian missionaries—one of seventy years, from 1540 to 1620, by Portuguese and Spaniards, and the second in our day; which, whether we reckon from 1860 or 1870, we shall call a full generation of sporadic missionary effort by teachers from Roman, Greek, and Reformed Churches,—those of the English-speaking nations outnumbering all others.

The oldest of all religions in the archipelago is Shinto, or the god-way, which, briefly comprehended, has no distinct idea of God or of a Creator. It is a crude form of merely natural evolution, in which matter blossomed into mind and beings arose from mud to man. The men were the conquering few, and they conquered many; for Shinto is, first of all, a political machine, and will die the moment the ligature is cut which binds it to the throne. Personifying the powers of nature, the islanders made apotheosis of the wise, the heroic, and especially the chief of one clan which, conquering other clans, became paramount in the archipelago. The core of Shinto is Mikadoism, and it has neither ethics nor religion, apart from the imperial decrees. It is bald of either rational morals or dogma, but yet is a joyous and pleasant cult, fitted for the infancy of a people living off on an island by themselves. It inculcates personal cleanliness and gentle manners, and nurses a narrow sort of patriotism. It is also the fountain and supply of a senseless conceit which, pardonable and even pretty in the minds of children and rustics, is simply absurd in a people who wish to be collectively considered as a great world-power, and even a teacher and giver of civilization to mankind.

Shinto goes back of history, and even well-founded tradition, tho its ancestor worship may possibly be borrowed from China. Confucianism, or the Chinese system of ethics and etiquette, has had a foothold in Japan for probably fourteen hundred years. Whatever the primitive faith of the first settlers of the Middle Kingdom may have been, it is certain that when Confucianism came into Japan it was already nearly a thousand years old, having scarcely the rudiments of a religion in it—nothing of prayer, aspiration, idea of per-

sonality, or suggestions of exalted soul-consciousness. Ignoring God and the soul, it taught a low routine of human duty, gave rules of conduct, and prescribed the ceremonies to be used in propitiating the unknown, and for the most part, politely ignored spirits that vaguely have something to do with the universe and its order. Whereas, in China filial piety was the center of the system, in Japan loyalty was made the basis. For in Mikado-land everything is subordinate to the throne. No freedom of thought or of action was or is allowed in any way likely to disturb this subordination of everything in the whole empire to the emperor and his ancestors.

As in China, so in Japan, but still more so. The agnosticism and etiquette of Confucius lent themselves admirably to despotism and arbitrary government, whether of the central suzerain or the local lords. Over a thousand years' active use of the sword, of oppression, of grinding down the masses, have made the Japanese that submissive and demure people, which we find all over the empire, below that submerged tenth that have ruled the country for ages, and who, despite all pretense and profession of modern constitutionalism, rule them yet. Now, thousands of this hereditary ruling class see their mythology melting into empty air. They have discovered that their feudal ethics rest as does a mass of iron rails and wooden ties which, after an awful washout, still holds a thin shell of earth. They wonder how the heavy engine of modern life can be run over the foundationless old tracks. Having bought or made all sorts of new machinery, but with mighty problems unsolved, they ask, Where is the new type of man to stand on deck and order at once the steersman above and the engineer below?

Buddhism entered Japan fourteen hundred years ago. Then, for the first time, the Japanese were brought in contact with a distinct product of the Aryan mind. The ultimate result was a chapter of decay for Buddhism. In the first centuries the tremendous zeal of the new missionaries, their positive works of benevolence, their introduction of a great train of civilizing influences with art, ethical codes, sutras and shastras, a great apparatus of devotion, with idealistic philosophy, with a splendid architecture and symbolism which beautified the landscape of Japan, and teachings which made the law of kindness the rule of life, they educated the whole nation. The success of Buddhism in winning all, from the nobles at court to the humblest fisherman and farmer, to gentle virtues, appreciation of natural beauty and of art and literature, has been vastly more than that of all other influences put together, including Shinto, Confucianism, and whatever has drifted to Japan from the continental nations of Asia. Buddhism has been the mother of Japanese civilization.

Nevertheless, Japanese Buddhism, when once become domesticated,

won its final victories by compromises and transmutations that not only changed its own character, but ministered to the conceit of the Japanese people; for it proclaimed the gods of Shinto as nothing more than previous avatars or manifestations of Buddha. Thus it not only swallowed up the older indigenous cult, making it practically invisible for many centuries, but itself entered upon a wild rever-sionary and degraded form of pantheism which still further swamped any gleams of the personality of God or of real individuality in man. Thus the Japanese people could not, morally and religiously, be anything else than a nation still bound in the lower forms of invertebrate and nerveless life, reminding one of a jelly fish rather than of the splendid creatures of nerve and brain, which we find in the higher ranges of life.

So, applying the test that "by their fruits ye shall know them," most linguists, historians, and the students of philosophy and literature, and of religion, agree in their general appraisalment of the outcome of the Japanese mind and heart. While gladly and warmly acknowledging much pleasing fruit and many beautiful products, critics can not, if honest and truthful, but point out the defects which, indeed, seem appalling when we consider the ambition of the Japanese to claim an equal place among the nations of the world. For these islanders at this end of the nineteenth century claim to have actually inaugurated a new career of civilization, which neither as to religion, nor ethics, nor philosophy, nor literature, nor politics, nor social life, nor material products and inventions shall be second to anything which the nations in Christendom have produced or can produce. Yet what is the outcome of the Japanese religions? How stand, not the rare specimen, but the average Japanese man, and the masses to-day?

As one who has for thirty years been before the English-speaking and American public as a writer on Japan, one will not accuse me of lack of appreciation. Yet the truth must be told. Using words in their highest and therefore their true sense, we declare that the average Japanese lacks the fundamental ideas that go to make up a religion. He not only does not know of God but he ignores the very idea. He has scarcely a conception of the soul as perduring and individual. His idea of duty, nobly as he fulfils it, is a childish one. Once again, remember, that I use the ideas of "God," "soul," and "duty" in the highest sense and that I do not refer to the few thousand Christians or a few hundred sincere thinkers who are not agnostics or slaves of Mr. Herbert Spencer,—the philosopher, whose name and work I honor.

Using the word with the same value, weight, and color that we use it when talking of the Hebrew prophets, the Greek sages, the English poets, Dante, Milton, or Shakespeare, or of the nations which have produced these men, I believe that the Japanese, in spite of all their

religions, are not a religious, certainly not a spiritual people. I have tried to make myself reasonably familiar with Japanese history, but I find in it no overmastering spiritual ideals such as have moved and do move the great men of the continents; no consciousness of personal individuality such as filled and exalted the soul of teachers, heroes, and martyrs in lands where Christ reigns; no vision and realization of a presence filling heaven and earth. Tho the term Creator is not unknown in the language of the Japanese, yet they have never reached any idea of God higher than that of a bundle of abstract principles and forces. Their notion of God is such a sort of entity as may be found inside of a book like Ganot's physics. Their most holy men remind one more of Benjamin Franklin on the one hand or of Saint Simeon Stylites on the other, than of Paul or Augustine, Anselm or Bernard, David Brainerd or Abraham Lincoln. In studying Japanese Buddhist's books, or, the only work which might, by a tremendous stretch of fancy and charity, be called the Japanese Bible,—the *Kojiki*—one feels that he is in a fog, or a mist that rolls over and covers everything sharp and definite. Indeed, in that kind of painting which depicts cloud and haze, as well as in philosophy, the Japanese delight; but, whether this misty vagueness be the product of the brush or the brain, such art, philosophy or religion, will never produce men like William the Silent, Raphael or Rembrandt, Kant or Bacon, or Oliver Cromwell, John Huss or Guido de Bres, William Penn or Peter Cooper. Indeed the whole idea of Buddhism is to ignore man's soul-consciousness and that infinite Presence,—that "one simple and spiritual Being which we call God, who is eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good, and the overflowing fountain of all good." Indeed, what could we expect, with a rudimentary system founded on the idea of the mere evolution of matter and force which, after rising into the personification of the forces of nature, became a political engine for the subjugation of the people, centering everything to the will of the emperor?

After the boldness of Shinto comes the agnosticism of Confucius, teaching only etiquette and ceremony, bidding men to "honor the gods but keep them far from you." After this extinguisher of all faith in personality divine or human, Buddhism enters to ignore and ridicule the idea of a Creator, teaching flat atheism and a new cycle of ideas founded on agnosticism, evolution without any previous divine involution, and finding the whole basis of its philosophy in a succession of cause and effect, even while ignoring the First Cause.

Is it any wonder then, since the Japanese have, roughly speaking, never had anything else but a protean agnosticism, and being throughout their whole history, swamped and mired in the philosophy of ignorance, that they should never know God, or the soul, or duty in any high sense? Is it any wonder that to-day the gospel of Herbert

Spencer—a Japanized gospel of Herbert Spencer at that—is the favorite creed of the average educated (heaven save the mark!) Japanese? Without then, the idea of a personal God as a living, self-conscious, free intelligence; without the idea of personality of man, as of a real individual surviving as a spiritual entity the dissolving of his fleshly frame-work; without any moral character apart from personal interest and social necessity, or the will of the emperor; how, in the name of any philosophy known under heaven, are the Japanese to face the perils which now beset them and solve the problems awaiting them? How can Japan, undoubtedly yearning for the full recognition of all the world, reach that level which the proud nations in Christendom require in one who claims to be an equal? The very fact that under the searching word of God, and under that travail and questioning which Christian nations feel, because of their God-consciousness and soul-consciousness, they ever challenge themselves unto ever nobler ideals, makes them all the more rigid in demanding of a still pagan nation stern moral tests, and not only a high religion but the fruits of it. It is certain that the nations of Christendom will never admit as their equal one in which Buddhism is the popular creed. Certainly Shinto, the last shadowy relic of an ethnic religion, gives no card of introduction. A mere code of ceremonies like Confucianism begets neither confidence or recognition.

The Japanese boast of their ethics or “spirituality” is a sham. They may be perfectly certain that a country in which one divorce to every three marriages is the rule, where polygamy and private harems, —with children born in a herd instead of a home, the emperor himself setting the example, and this being the general custom from the court noble to the *betto*, is reckoned distinctly inferior and will be. The hazy view which mercantile and other folk take of the sacredness of a contract, the low value put on the letter of one’s bond and of truth generally, the lack of general understanding of the value of a promise, —these things, which better religion will vastly improve, are paving the Japanese future pathway with failures both humiliating and continuous.

He who dwells in the country of the little captain Miles Standish, and familiar with the story of David and Goliath, will not willingly twit the Japanese for their smallness, either in personal stature, the area of their country, the diminutiveness of their rice and wheat stalks, compared with those of South Carolina and Dakota, the littleness of their rivers, their low percentage of arable area, nor with the grade of their heroes, literature, art, or poetry, all of which seem miniatures rather than mature or imposing products. And this we say, in spite of a whole school of American and European uncritical admirers. But, when we see the Japanese persisting in their love for things petty, and clan-like in regions sublime, cosmical, eternal,

demanding "Japanese ethics," a religion of their own making, or "Christianity adapted to the needs of Japan," we behold either a merely splenetic reaction against what they deem foreign, or insanity with which God has afflicted them in order to humble them, and we trust afterwards to raise them up.

When the whole truth is told about the Japanese armies in China and Formosa, and the behavior of civilian officers in the newly conquered island, one is not favorably impressed with the fruits of their ethical training. Tho the nation is to-day ground down under the awful load of taxes that keeps the mass of the people poor and ignorant, tho, no doubt, many are made rich, one in Tokio, Osaka, or Kioto looks almost in vain for great schemes of benevolence, hospitals, asylums for the insane, for the blind, and for diseased and suffering humanity. One does indeed find a few hospitals maintained by the government, but even these are ridiculously few compared with the number in Christian countries; while for the special classes, for orphans, the blind, the dumb, the insane, the lying-in-mothers, one is appalled to find that, outside of those under Christian or foreign auspices, and one blind and dumb school of the government, such things hardly exist. The finest buildings in Japan are the government offices, the houses of the high officials, and the military barracks, but a Girard College or Cooper Institute, or those institutions which even in colonial America were hopefully common, are practically unknown in boasting Japan. Large-minded philanthropists are as rare as white crows.

Even the idea of prosperity in religion is apt to mean the approval of eminent statesmen or the applause of the secular newspapers. The Japanese are not yet educated to the idea of ethics, religion, practical benevolence existing apart from politics. It is also true that they are too sadly encouraged by the examples of those despotisms in Europe which they so delightfully follow.

Perhaps it is not possible for a foreigner to divest himself wholly of prejudices, but the writer has not often been accused of prejudices *against* Japan. This question of religion must be and can be ponderated apart from subjective prepossessions, when we apply the test of results and ask for fruit. I fully believe that for the Japanese to continue in these old paths or to rest in their interpretation of the gospel of Herbert Spencer, will result not only failure to win a place of equality among the nations of Christendom, but means utter collapse of the nation. They have planted the acorn in the bottle, but their honest men know the power of growth and the thinness and rigidity of the glass, and therefore dwell in impotent fear. They need to become a religious nation and to have that sense and apprehension of one living and true God who is "the overflowing fountain of all good." They need to know the reality and therefore the worth of

the individual human soul. They need to know of duty done "as in the great Task-Master's eye." They need to get over that frightful conceit which makes them still look on the fundamental principles of Christianity—the world-educating and the world-conquering religion—as inferior to their insular hereditary traditions. Their notions about the desertion of even father and mother for Christ's sake as "uprooting Japanese society," seems puerile or dotard-like. It reminds us of Marshal McMahon who would govern France solely by the advice of his family clergyman. It resembles that of those "mountain whites" in Kentucky, whose preference for home-distilled corn whiskey leads them to think United States law inferior to local ideals. It is this narrow, childish spirit which has led to some of those grotesque reactions and those picturesque anachronisms which have recently illustrated Japanese history during this decade, and which are to be classt with those manias which for twenty-five years have kept them in a succession of wasteful crazes for rabbits, cock-fighting, whist, waltzing, big funerals, planchette, wrestling, and the revival of obsolete costumes and sports. Even the Japanese writers now make themselves merry over these revivals of "New Shintoism," "Neo-Buddhism," and over the (now past) spectacle of old-fashioned Confucianists, spectacled and top-knotted, lecturing on ethics to classes of bright-faced boys sitting in school-rooms with seats, desks, apparatus and text books of latest pattern; and over that variegated Chauvinism in politics, literature, dress, and behavior which shows, we trust, the last flickerings of a dying flame. By and by the Japanese will see clearly that God Almighty is greater even than their Mikado. Nevertheless, we acknowledge that, after two thousand years inoculation in the idea that Japan is the center of the universe, the disease is not easily curable.

Will not the Japanese, even those who "swallow Herbert Spencer whole," understand that even the philosopher of the unknowable does not deny the existence and activity of a personal God, that even those destructive critics on the European continent who have deserted the old Calvinism and other traditional forms of Christian faith, believe none the less in a great determining Power, personal and intelligent? The Japanese must learn that the very "evolution" in which they so delight is, with thousands of Christian thinkers, supremely loyal to Jesus, only another way of describing and of seeing plainly God's method of continuous creation. Certain it is that, without the faith of theism, it will be impossible to grasp that which not only binds the nations of the west in unity, but which gives them their law of progress,—that is, the fatherhood of God and the brotherhood of man. Nor can any hope for the welfare of the great mass of the Japanese people be based on anything else than on Christ's law of love. Following out this law, the leaders of Christendom have been able under

God to lift up the whole body of their fellow men. For the Japanese intellect—after three different systems, all agnostic, pantheistic, and corrosive of the great fundamental truths which have uplifted Europe and America—to adopt a new one—that of Spencer, but with Spencer's ultimate idea left out—seems rather the freak of the insane than the choice of intelligent men. Possibly, however, they are playing a game to deceive the world, and once more practicing their old trick of taking on the material forces and bastard philosophy of Christendom, in order, really, to guard their isolation and insulate themselves from the shock of vital change.

The editor of this magazine has asked me for an article on "The Religions of Japan," leaving me free to deal with some special phrase of the subject, or with the subject in general. I have chosen to point out the failure of the three religions of Japan (and, like failure in all, because of the same defect in each), to elevate and save the Japanese. I believe they can be elevated and saved, when they come to God, believing that He is the rewarder of them that diligently seek Him; when they realize human personality in the highest sense, and when their notions of duty become something more than a local, insular, and family affair. So I close this article with words written in March, 1875 (after having lived four years among them, and known them for seven years), and now all the more deeply felt after thirty years' acquaintance with them.

"Unless a mightier spiritual force than either Shinto or Buddhism is allowed unimpeded operation, we see little prospect of aught better than the gain of a glittering veneer of material civilization, and the corroding foreign vices under which, in the presence of the superior aggressive races of the west, Japan must fall as the doomed races of America or Hawaii."

SOMETHING ABOUT THE AINU* OF JAPAN.

BY THE REV. JOHN BATCHELOR, SAPPORO, YEZO, JAPAN.

It will be found that, as a rule, writers of certain classes of novels make their stories center round some one or more heroes. It is also a rule,—a very natural, and therefore most important rule it may be added,—that the remarks made concerning these heroes shall be in conformity with the character it has already been determined to portray. Unless this principle is maintained the story will certainly be pronounced bad. Nevertheless, in a large majority of cases it turns out that such conformity is found to be of a highly embellished nature,

* The word Ainu means "man" or "men." This people therefore knows itself as the race of "men."

and is often so exaggerated as to amount to moral untruth, for the writer dwells almost exclusively on one or two characteristics at the expense of all others.

So does it also appear to be a general rule that any person undertaking to write about the Ainu residing in far off Japan, must, to lend interest to his book, by all means produce this phenomenon. Intending travelers and writers will have already heard beforehand that the Ainu are a very filthy and very hairy race, and so before they appear upon the scene and commence their task, they have already got their own clean cut ideas as to what the people ought to be like. Their phenomena, therefore, invariably figure as particularly filthy, hairy, and for this reason abject specimens, more like brute beasts than human beings. And, the cue being taken from that, the race is described very much according to the writer's notion of what they consider it ought to be, rather than what it is in reality. Moreover, the phenomena are made to serve various purposes. They are either used as subjects upon which to base a few interesting remarks, or from which to give a far-fetched back-handed hit at the Christian faith in the creation of man by the Supreme Being, or as texts from which to draw some peculiar, if not impossible conclusions; or else they are made to do duty as pegs, upon which to hang some long cherished opinion of persons or things in general which the writer wishes to air by some pretense or other. And we find that the interesting remarks made are often so exaggerated and the facts so over-stated as to give the reader quite a wrong impression of the people, while the peculiar conclusions drawn and sentiments expressed are, if not unscientific, at least such as reflect credit neither on the intelligent discrimination, fairness of mind, and kindness of heart in the writer, nor moral character, intellectual status, and common human nature of the Ainu. Indeed, unless great care is exercised, there is a danger of being led by writers to look upon this people as partaking more of the outward appearance and inward nature of the lower animals than of human beings,—of being led to expect to find them wild savages rather than as the civilized, quiet and good-natured men and women they are. Many a traveler has said to me: "Why these people are nothing like as hairy and wild as I expected to find them!" And such indeed is the fact; the whole matter has been greatly over-stated.

That most indefatigable and brave lady traveler, who, whenever she puts pen to paper, always writes so honestly and vividly, interestingly and impartially (I mean Mrs. Isabella Bird-Bishop), found her filthy and hairy specimen at Repungepin Volcano Bay. She writes very graphically of him, and in a pleasant, good-humored way calls him the **MISSING LINK**. Furthermore, to give greater perspicuity to her description she speaks of him in the neuter gender. In writing about him she says: "I was startled when I first saw it. It was—shall I say—a

man, and the mate, I can not write husband, of the ugly woman. The arms and legs were unnaturally long and thin, and the creature sat with the knees tucked into the armpits. The limbs and body, with the exception of a patch on each side, were thinly covered with fine black hair, more than an inch long, which was slightly curly on the shoulders. It showed no other signs of intelligence than that evidenced by boiling water for my tea." *

But Miss Bird is very fair to this people (and I wish, indeed, I could say all were like her in this matter), and would not have the careful reader be led astray by this or any other exceptional phenomenon, for, in another place which she likewise intended to be read, she most truly says: "The Volcano Bay Ainos† are far more hairy than the mountain Ainos, but even among them it is quite common to see men not more so than vigorous Europeans, and I think that the hairiness of the race, as a distinctive feature, has been much exaggerated, partly by the smooth-skinned Japanese."‡ Thus, then, by comparing these two passages together, we find that Miss Bird gives a very good description of the hairiness of the Ainu, and in it she speaks the truth. When, therefore, we hear her speaking about the MISSING LINK as existing at Repungep, we must take her words, not as conveying assent to the doctrine of human evolution, but rather as an expression of surprise at seeing a man who was, even for an Ainu, beyond doubt exceptionally hairy. And we must ever remember that the Ainu is not altogether made up of hair, and is a biped.

But all writers on the Ainu are by no means as fair as Miss Bird, for, while she describes her phenomenon as above quoted, and, tho not in an unkind manner, yet perhaps a little thoughtlessly for a serious writer, calls him the MISSING LINK, Mr. Savage Landor goes a long step further, and seems to seriously look upon the Ainu as the genuine article referred to in the above terms, as if, forsooth, the doctrine of the MISSING LINK was a proved and already accepted article of general belief! This gentleman writes at the end of the 27th Chapter of his book as follows: "Resuming these few remarks on the characteristic points of Ainu senses, my readers will probably have noticed certain facts which strongly support Darwin's theory of evolution and the hairy arboreal ancestor with pointed ears, from which the races of men are descended." Mr. Landor has very highly colored his Ainu, and in his "remarks on characteristic points of Ainu senses," has sadly distorted the facts of the case. He is utterly unreliable when writing of the Ainu. Indeed, from a perusal of his account and illustration of them, I should hardly have known, unless from some of the names he gives and from his having told us, that he was writing of the race I

* "Unbeaten Tracts in Japan." Vol. II., page 149.

† It should be written Ainu, not "Ainos."

‡ "Unbeaten Tracts in Japan." Vol. II., page 139.



MRS. BATCHELOR AND CHRISTIAN AINU WOMEN.



A GROUP OF AINU CHRISTIANS.



REV. JOHN BATCHELOR AND NON-CHRISTIAN AINU MEN.

AMONG THE AINU OF JAPAN.

and my wife have been for so many years most intimately connected with and working among. Whatever Mr. Landor may consider to be his own ancestry, I, for my part, prefer to accept the account revealed and set forth in Genesis i-iii. Whatever that gentleman's illustrations may be, upon these I make no comment here, his writing can, in no sense, be relied on, particularly so when he touches upon matters connected with any department whatever of psychology or theology.

Dr. Howard also found his hairy specimen to write about, but in this case it happened to be a woman. He found her in a Russian hospital on the Island of Sakhalin. Of her he says: "The most astounding feature of all in this remarkable phenomenon, and that which at first caused me to inquire why the doctor allowed it the privileges of the female ward, was that the neck, chest, arms, and, as I afterwards found, the whole body was more hairy than the most hairy man I ever saw.

"Despite the atrocious appearance, this phenomenon was taciturn, shy, and docile, with an evident wish, were it possible, to be even friendly and amiable." *

The inference, I suppose, the doctor desires the reader to draw is not only that the Ainu, both men and women alike, resemble the lower animals as regards quantity of hair, but also that they are no more capable of intelligent friendship and expression of amiability than those creatures are. But in this he is altogether mistaken, for not only is it *possible* for the Ainu to be friendly, but they are indeed so. They are just as much human as Doctor Howard himself, and neither more nor less so. According to Dr. Howard and another writer one would be led to conclude that the Ainu have not as much sense and capacity for affection as a common Scotch collie. Furthermore, the doctor has informed us that the Yezo Ainu are descended from those of Sakhalin; the Ainu themselves, however, know nothing of this, and the Yezo Ainu scornfully repudiate the idea. It is a purely gratuitous guess on the part of the doctor. Thus we find that almost all statements made by the passing stranger and ordinary traveler on these and kindred matters should be received with caution, and ought to be taken very much *cum grano salis*. A few weeks or months is not sufficient time in which to learn all about a race of people and write a good, reliable book on them, especially so when the writers know nothing of the language of the subjects of their remarks.

So much then for Messrs. Landor and Howard. But, it may be asked, does not one of the greatest Japanese scholars and writers on things Japanese speak somewhat in the same strain as these gentlemen? Well, yes! Professor Basil Hall Chamberlain does appear in one place to be rather hard on the poor Ainu, but his writings may not, for a moment, be compared with those of the writers just men-

* "Trans-Siberian Savages," page 9.

tioned. Whatever he says about the Ainu is reliable, and may not be lightly questioned. However, there is just one place in his writing with which I cannot agree. In concluding an essay on the Ainu, he finishes with the following remarks:* "By some European travelers this Japanization of the present generation (of Ainu), and the probable speedy extinction of the race, are mourned over. The present writer can not share these regrets. . . . But so little have they profited by the opportunities offered to them during the past thousand or two thousand years, that there is no longer room for them in the world. It (*i. e.*, this race) has no future, because it has no root in the past. . . . The existence of this race has been as aimless, as fruitless as the perpetual dashing of the breakers on the shore of Horobetsu.† It leaves behind it nothing but a few names."

No one would ever suspect me of being one of those who think with the professor on this point. We might inquire as to what the so-called opportunities of the last one or two thousand years he speaks of have been. There is, perhaps, another side to this question upon which a great deal might be said, but a discussion of which would be outside the scope of this article. And as to saying that the race has been as aimless, as fruitless, as the perpetual dashing of the breakers on the shores of the sea, can it be demonstrated, indeed, that the dashing of these same breakers is aimless and fruitless? Is the least vibration of the earth or the smallest movement of air aimless and fruitless? Unless a man is infinite in knowledge and perception he surely has no right to say that this is so. Perhaps at the time when all mysteries are laid open before us, we shall see that the existence of the Ainu race has not been in vain. No; surely there can be nothing in the whole universe that is or has been absolutely useless. We believe that "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." This being so, the Ainu existence may not lightly be called aimless and fruitless.

And when we remember that Christ, like the merchantman in the parable, sold all that He had, as it were, *i. e.*, laid aside His great and eternal glory for a time and became man, that He might come to this earth and seek after the goodly pearl of the human soul—when we remember Him as the good Shepherd seeking till he found the sheep that was lost—then, in some degree, do we learn to look upon these friendless Ainu in the way that the Great Master of all looks upon them; then do we learn to see through the rugged exterior and understand something of what is contained beneath. And looking beyond

* "Memoirs of the Literature College, Imperial University of Japan." No. 1. Pages 74, 75.

† Horobetsu is a mixt village of Japanese and Ainu on the East coast of Yezo, and is open to the broad expanse of the Pacific Ocean. Prof. Chamberlain spent a few weeks with the present writer and his wife at this place in 1896 for the study of the Ainu language, hence the illustration.

this present world to that which is to come, we see, with the eye of faith, men "out of every kindred, and tongue, and people, and nation" (and surely this includes the Ainu race), standing round the throne of God and the Lamb. Thus we believe that when the Ainu race has served the purpose for which it was sent into the world, and not before, it shall pass away as other races have done before it and shall do after it. And so we go on working in faith.

That the Ainu is a disappearing race is a fact which can not be denied, for while thirty years ago the population numbered some thirty thousand souls, there are now no more than sixteen thousand of them left. And the fewer they become the faster they will die out. What with the rapid immigration of the Japanese, who come by thousands every year, and not only reside in and about the Ainu villages, but also take up the lands and the fishing grounds along the sea-coast and rivers, thus pushing the Ainu out; what with the strong passion for alcoholic drink there is among the men; the poor food they have to subsist on; the inroads of disease and utter ignorance and disregard of the most elementary hygienic rules, together with other causes, it seems to be inevitable that the race should become quite extinct within a very few years. One or two Japanese philanthropists, indeed, have spoken about preserving the Ainu by placing them in reserves, and the matter has been even mentioned in the diet, but so far it has all ended in talk. The doctor who attends to the Ainu who come to our "rest-house" in Sapporo, has examined and prescribed for some four hundred of them, and his opinion is that the race is worn out; its energy and vitality have disappeared. It would appear to be too late now to do anything effectually for the physical salvation of the people by way of placing them in reserves. The Japanese nation has missed a grand opportunity in suffering this poor people to be thus driven to the wall when it was in their power to help them.

Mission work has been carried on among those Ainu under Russian rule for many years and there are quite a number of Greek Christians, I understand, on the Island of Sakhalin. How many I have no means of finding out. I also hear that laws have been made and are rigidly enforced, by which it is forbidden to sell alcoholic liquors to them. I am sure the people are happier and better for this wise regulation. I wish I could say as much for the Japanese treatment of the Ainu in their dominions. So far from forbidding the sale of *Sake** to them, there is now a distillery in full work right among the Ainu of the old capital of Piratori! It was built about twelve months ago, and has already done much harm to the people and the cause of Christ about there. I notice a great difference between the people to-day and what they were before this distillery was built. It is very distressing to

* *Sake* is whiskey distilled from rice.

see the downward grade of many a promising youth, and the sad, tearful faces of what were but a short time since bright and happy wives.

So far as I am aware, I happen to be the first missionary of any denomination to preach the Gospel to the Ainu of Yezo in their native tongue. Speaking of the communion to which I belong, the Rev. W. Dening was originally sent in the year 1874 by the C. M. S. to take up work in Yezo with the special object of reaching the Ainu race, but he gave the most of his time to the study of Japanese in Hakodate, and tho he made one or two trips to some of the Ainu villages, notably those of Usu and Piratori for the purpose of studying the language, he was not able to spare enough time from the Japanese work to make himself proficient in the Ainu tongue. I was sent to Hakodate in the year 1877, having been obliged to leave Hongkong, to which place I was originally appointed, through malarial fever. For the space of two years I gave almost the whole of my time to studying the Japanese language, occasionally, however, making a short trip to the Ainu near at hand and while among them devoted myself to studying their language, religion, and customs, as a kind of rest and recreation from the difficulties of the Japanese tongue. These trips became more frequent till in the year 1882, having by this time gained some little knowledge of the language and people, I was appointed by the C. M. S. Committee to make the matter of evangelizing the Ainu my special work and first care. Hence the Ainu have for many years been my chief study while preaching the Gospel to them. Mrs. Batchelor has of course assisted me in no small degree in the work, and the Lord has been pleased to bless the labors of our hands abundantly.

But we are now no longer alone in this work. All the C. M. S. missionaries on the island have their share of Ainu to evangelize. The majority of the people, however, are still under my charge, for out of the total of 16,000, nearly 10,000 are in my district. A lady also has now been sent to help us in this cause, and there are three Ainu and two Japanese helpers laboring especially among the people. There is also a school for boys at Hakodate, and a "Rest-House" for the sick at Sapporo.

The first Ainu Christian admitted into our section of the Church of Christ was baptized on Christmas day in 1885, and he past away on January the 19th of the present year. In the following year three others were added to the church. In 1887 two more were baptized, and so on till the year 1893 the people came out by ones and twos. But in that year the seed which had been steadily sown during so long a time suddenly sprang to life, so that up to the present time more than seven hundred have been admitted into the Church by baptism, while there are many others coming out. There are, in fact, more

than a hundred catechumens under instruction at the present moment. Thus does the Lord add to His churches daily such as are being saved. Moreover, it has been my blessed privilege to give the Ainu the New Testament in their own language. May the Lord continue His good work in the hearts of this poor downtrodden people.

THE YEAR IN JAPAN.

BY REV. GEORGE WM. KNOX, D.D.

As we closed our survey of the year in Japan, in July, 1896, came the news of the terrible disaster in the North. It was described in the October number of this REVIEW, by one who visited the scene on an errand of mercy. During the months following, there were terrible floods, and, later, a long continued epidemic of smallpox. But terrible catastrophies occur so often in Japan that they are accepted as natural and to be expected. So has it been from the dawn of history and so is it likely to be for ages to come. The only unusual thing is the blessed charity which hastens now to alleviate the suffering, a charity taught by our Lord but learned by multitudes who do not profess his name.

The Death of the Empress Dowager occurred in January, 1897, and her funeral gave opportunity for the Japanese to show that in some things at least they still are lovers of the past. The funeral ceremonies were prolonged, expensive, inexpressibly tedious (to impatient occidentals at least), exaggerated, antiquated. The empire was searched for oxen of just the right ritual color to draw the cart that bore the coffin, the cart itself was of a peculiar pattern and its wheels emitted a mournful sound as they revolved. After careful search one ancient carpenter was found who knew how to construct the vehicle. The interment at last was at night, and an hour was consumed in lowering the coffin into its place. Everything belonged to the old, old Japan of elaborate ceremony, and endless time, and exhaustless patience.

Amnesty to prisoners was proclaimed. Sixty thousand were benefitted by a reduction in their sentences, and 16,000 were released outright. It was in vain that some of the newspapers protested that this ancient custom was more honored in the breach than in the observance. In the ancient times the presumption was all against the prisoner and he was often kept for years, sometimes for life, without his guilt being established, even without formal trial. Many, too, were condemned for ceremonial or unintentional or some relative's transgressions implying no real guilt. For such the death of a ruler offered an opportu-

nity for redress, and the prison doors were opened that innocent sufferers might go free. But now, it was argued, with the modern system of law men get only what they deserve, and such release of prisoners is at the expense of justice. They also prophesied an increase of crime as the result, a prophecy that has seemed to be fulfilled in the months past.

More in accordance with modern notions was the gift of 400,000 en from the Imperial purse to charitable institutions, though it is doubtful if even so royal a gift could make up for the sufferings caused dancing girls, actors, and musicians, who for fifteen days were forbidden to follow their means of livelihood. And after all the Empress Dowager was not the mother of the Emperor. But in family relationships, as in funeral ceremonies, Imperial Japan is still wholly archaic and unreformed.

With Foreign Powers.—Some of the very patriotic folks sharply reproved the government for not insisting on mourning by foreign courts. But European powers have never thus recognized Asiatic courts, and it is not yet clear that Christian usages can be extended to non-Christian states. In any case, some at least of the Japanese felt that a slight was put upon their idolized land.

A more serious matter was the reported Russian military mission to Korea, a mission seemingly in contravention of the treaty recently concluded between the two empires concerning the troublesome little kingdom. But this is now reported as arranged satisfactorily. None the less does Korea remain a thorn in the patriotic flesh of Japan. None can pretend that she achieved peace with honor there.

Nor yet in Formosa. That remains a white elephant. Insurrections, epidemics, dissatisfaction, and worst of all, the conduct of the Japanese themselves appear as causes of the misfortunes and disgrace. The newspapers are keenly alive to the situation and loud in their demands for reforms, and in that is perhaps the brightest gleam of hope.

With Hawaii, too, there has been trouble; the Japanese being at least technically right. This little cloud shows how all the world is one, since the Japanese protest against the exclusion of its laborers has hastened the action of our own executive in making its new treaty for the incorporation of the Sandwich Islands in our domain. The Japanese protest again as they already felt themselves aggrieved by our proposed new tariff with its increased duties on silks and matting, and its tax on tea. Perhaps the cutting off the latter tax may appease the clamor raised against the new "unfriendly" policy of the United States.

Politics at Home.—There has been the usual strife, but less acute, and the customary change of ministry. No ministry seems able to endure a twelve months. Perhaps the last may have a more kindly

fate. Two measures of importance it has already with the willing help of Parliament accomplished. There is now greater freedom of speech and of the press. Indeed, Japan is now far in advance in this of some European powers that count themselves at the very top, Germany for example. Nor has there yet been undue license, though there have been occasions for excited debate. But freedom in Japan we venture to prophesy will prove to be conservative and not revolutionary.

But whether because of greater freedom or because of greater cause there are plain charges of serious corruption in the government. It is openly charged that the change of ministry was rendered possible by the bribery of Parliament. Certain it is that a hostile majority was converted mysteriously into one subservient, and certain also is it that a change is passing rapidly over Japanese society, a change ominous in many ways.

The Money Power.—Japan has still retained socially its feudal ideals and standards. In old Japan luxury, wealth, and display were despised. The poorest samurai counted himself superior to the richest merchant. In the great clans young gentlemen were trained as soldiers, and by precept and example were taught that wealth was not to be sought by gentlemen. Boys grew to manhood with no knowledge of trade and without a dollar they could call their own. In the old representative samurai families a puritan simplicity reigned. And after feudalism past the old standard remained. The smallest official felt himself of the governing caste and superior to common folks. The petty officials were poor but beyond suspicion. One could not fee even a policeman, not even for extraordinary service. The deference accorded them and the powers exercised by them, by men paid the merest pittance, was astonishing. Within a few years to be in the government service was the ambition of the brightest youth.

But with the new civilization comes a change, most marked since the termination of the war. The old ambition that Japan be the equal of the great Powers seems attainable only through a vast increase of wealth. The nation has never thought itself poor. It has had enough, but now with new ways of life come new needs. Civilization of the modern style is endlessly costly. Compared with Europe and America Japan is poor indeed, but it must maintain itself in the new society into which it has been forced. Expenditures increase apace, and taxation is in proportion. A clear example of the new influence is in the substitution of gold as money standard in place of silver. The change was effected in the briefest space of time, with the minimum of discussion and almost no dissent. The nation felt it another change advancing it towards equality with the favored nations of the West. The rapid adoption of the measure marked, possibly, the new influence of the money power. But the

nation agreed. So does it agree to the new social position accorded wealth. It is now said to be the ambition of young men to become rich, and the relative position of poor officials and rich merchants is suddenly reverst. There comes to be a scramble for money. New enterprises are planned, new resources sought, and new characteristics displayed. With all the vast extension of commerce and of manufacturing industry of recent years the nation still feels poor and still craves wealth. One can not look upon this feature in new Japan without grave disquietude. Inevitable it doubtless is, but what shall become of the old charm of the old life, so restful, so full of grace, so far removed from the sordid strife of the modern world? One does not like to think that "Christian" civilization taught Japan first how in most approved style to kill, and then introduced the scramble for more and more and ever more of this world's goods. It is not pleasant to be told that money makes and unmakes parliamentary majorities, and that a ministry can endure only if in alliance with millionaires. When shall we be able to say that not only Western modes of warfare, and of commerce, and of sordid politics, but that the Christ's teaching of love and truth has won Japan? Not at once we fear.

The Work of the Church.—Not yet does there seem to be a turn of the tide that has so checkt the advance. Indeed, some of the keenest observers think this new strife for wealth the most antagonistic force which has yet appeared. Whatever be the cause the result is manifest.

Again the table of statistics of all mission work shows a net loss. At the close of the year 1896 there were 349 fewer communicants in Protestant churches than were reported at the close of 1895, and 879 less than those reported at the close of 1894. Let us face the facts at their worst. Not counting the wives of missionaries, many of whom do most valiant and effective service, there are 472 foreign missionaries, with 281 ordained Japanese ministers, and 610 unordained preachers and helpers, and 204 Bible women, a total of 1,567 professional laborers, and the net result for two years of work has been a loss in the number of communicants of 879. In the long list of columns the list of laborers almost alone show increase. More laborers and less results, that seems to be the story for years. And even the number of ordained Japanese shows a large falling off.

It is true that there is a pretty large number of adult baptisms reported (2,513), but this is less than in the year preceding, and that less than in the year before, and that also showed a decrease.

The largest diminution is in the work of the American Board, and the exceptional causes for its decrease are well known. For the first time, we judge, it falls to third place in the number of converts, and its native ministry is less than half, only 25 now against 60 a year

before, while its students for the ministry are reported as only six. But the special causes have affected this work long the most promising of all, still, at best, the other missions have only held their own.

It is much that they have held their own, and much that in that mission that has suffered so grievously so many stand fast and maintain the faith. In total result they are second, and in benevolence still lead all the rest.

The Hope for the Future.—So far as we know none is discouraged. In the days of success many, as in the days of the early Church with apostolic leadership, profest the faith who did not know its power. And many flourisht for a time but had no root and by and by withered away. But many endure, and from them shall come the Church that shall endure. The work no longer occupies its old place in the public eye, it no longer comes with observation, but it endures, and it will still possess the land.

In many places interest is manifested, and faithful work brings forth fruit. Missionaries and converts are in greater harmony than in times past. There is less unrest, less curiosity about the latest novelty, and a truer and more sober estimate of the work that must be done.

The experience in Japan is not exceptional. It is from such experiences that the Church learns patience, faith, and its absolute dependence upon God's power. To learn that is to learn all, and at last to win all.

PANDITA RAMABAI AND HER WORK.

BY MISS GRACE E. WILDER, KOLHAPUR, INDIA.

The name of Pandita Ramabai is familiar to many. We American women are glad to recall the fact that when this young widow came to our shores, she received the sympathy and aid for which her heart was longing. Ramabai's efforts for the widows of western India, and more especially her present connection with famine widows, has so brought her into prominence that some may be glad to have a short review of a life so signally molded and used by God.

In the famine of 1876 Ramabai was a little Hindu girl living in the jungles of India. Her father being a pundit, he chose a solitary abode—a custom not uncommon among the religious people of India. Both parents were anxious to have Rama become learned; so, from a child, she was taught the Hindu shastras. I have been told that she committed to memory 23,000 verses of the Hindu scriptures.

Among others, her own people fell victims to the terrible famine. Of this time she says: "Eleven days and nights, in which we sub-

sisted on water and leaves, were spent in great mental and bodily pain. At last our dear father could hold out no longer. He determined to drown himself in the sacred tank near by. 'Remember, my child,' he said, 'you are my youngest, my most beloved child. I have given you into the hands of our God; you are His, and to Him alone you must belong and serve all your life.' He could speak no more. My father's prayers for me were no doubt heard by the Almighty, the all merciful heavenly Father, whom the old Hindu did not know. The God of all flesh did not find it impossible to bring me, a great sinner and an unworthy child of His, out of heathen darkness into the saving light of His love and salvation."

Happily the resolve of suicide was not carried out, for later this father was attacked by fever, from which he did not recover. Ramabai touchingly tells of how fellow-villagers, being doubtful as to the caste of the family, offered no assistance, and her brother carried the lifeless form alone over two miles to its last resting-place.

The story of helplessness and starvation continued until mother and sister both died. She and her brother visited the large cities of India. She advocated female education, and after a time this young lecturer and Sanscrit scholar created a sensation by her views and scholarship. The pundits of Calcutta conferred upon her the distinguished title of Sarasvati. Soon after this her brother died. "His great thought during his illness," she writes, "was for me." When he spoke of his anxiety, I answered: "There is no one but God to care for you and me." "Ah," he answered, "then if God cares for us, I am afraid of nothing! and indeed in my loneliness it seemed as if God was near me, I felt his presence."

After the death of her brother, Ramabai married a Bengali gentleman. After nineteen months of married life she was left a widow with a baby daughter Manorama (Heart's Joy). She resumed her former work as a lecturer, going from city to city to plead for the education of native women and the discouragement of child marriage.

It was not long before her restless desire to go to England was realized. She writes: "It seems to me now very strange how I could have started as I did with my friend and little child, throwing myself on God's protection. When I reached England, the sisters in St. Mary's Home at Wantage kindly received me. There I gradually learned to feel the truth of Christianity, and to see that it is a philosophy teaching truths higher than I had ever known in all our systems; to see that it gives not only precepts but a perfect example; that it does not give us precepts and an example only, but assures us a divine grace to follow that example." Here she and her daughter were baptized, and thus before reaching America she had professed an outward adherence to Christianity.

She was received into the home of Dean Bodley, of Philadelphia,

and there received the encouragement and counsel and love of a truly great woman. In preparing an introduction to one of Ramabai's books, Dean Bodley writes: "I askt her as she arose to depart if she had a last message for the readers of her book. 'Remind them,' she replied, with animated countenance and rapid speech, as she claspt my hand, 'that it was out of Nazareth that the blessed Redeemer of mankind came; that great reforms have again and again been wrought by instrumentalities that the world despised. Tell them to help me educate the high caste child widows, for I solemnly believe that this hated and despised class of women, educated and enlightened, are by God's grace to redeem India.'" In remarkable ways God is causing Ramabai to realize the gradual fulfillment of this prophetic desire.

Her home for widows is located at Poona, amid pleasant natural surroundings. The inmates—numbering at the close of last year between fifty and sixty—receive here not alone superior educational advantages, but a home-life which is a constant protest against the awful customs of Hindu widowhood.

During the last two years Ramabai has herself experienced a deeper knowledge of the life of Christ and of the possibilities of that life being manifested in her. Through the blessing of God on the efforts of an English evangelist, she was shown that the Holy Spirit is a living person. Her acceptance of Him and obedience to Him have had a markt influence on the girls in her home. Ramabai has always held the position that every pupil is free to join her at the time of morning and evening prayer. As the spirit of God has been manifested in this home, the attendance at prayers has increast, and last year twelve girls profest faith in Christ by baptism.

Six months ago—as fearful facts of famine suffering reacht Ramabai—her heart could not rest without making efforts to save the widows of Central India. "We shall be quite contented," she writes, "to have only one meal of common coarse food daily, if necessary, and so long as we have a little room or a seed of grain left in this house, we shall try and help our sisters who are starving."

After a rail journey of many miles, Ramabai hired a bullock-cart, and visited some of the villages of the Central Provinces. She found that not only were young widows and deserted wives starving, but their lives were in great moral danger from wicked Mohammedans, who were taking advantage of this time of their distress and helplessness.

Before we left India, Ramabai's journey had added 125 to Sarada Sadhan—her home in Poona. I saw many of these young widows, with skeleton forms and gaunt looks, which said more than their words. They were under a temporary inclosure of Bamboo poles, covered with cloth and matting. When I said, "Ramabai, you now need buildings," she replied, "Yes, and the Father must send the money."

News has reached me that the number of widows or deserted wives taken by Ramabai from famine districts has risen to 149, and preparations are being made to receive more.

We, who live in Western India, recognize God's gracious love and power in this chosen life. We see that Ramabai is now gathering in the girls who will, with God's blessing, be teachers and missionaries to their own people. Will you help her by prayer, and by undertaking the support of one or more of the members of her increasing family?

We add the following account of the terrible condition of affairs in India, where the distress brought about by plague and famine is unspeakably augmented by the unprincipled use which evil men make to gratify their own lust. Pandita Ramabai is doing her utmost to rescue the young girls and child-widows who would otherwise fall into the hands of these human vultures.

At Sohagpur Ramabai first began the work of rescuing these starving girls. She says:

We found that we could not get the orphan children without the permission of the government, so our first business was to see the physician in charge of the hospital, and the tahsildar in charge of the poor-house. Before that hospital were walking three little famished skeleton-like forms, and this first sight of their distress I shall never forget. The three children were of the Chamar caste, their father had died some time ago, and the mother died only the day before. The eldest was a girl of about seven, the second a boy of five, and the youngest a baby boy three years of age. The girl was protecting herself from the intense cold with a covering of rags, and the two boys had nothing on their bodies. Their wrinkled faces and the ghastly, death-like expression told the story of the terrible suffering they were in. All of them were crying for food. The youngest had sore eyes, and could scarcely open them. The poor babe was suffering from dysentery, so much so that his intestines were almost falling out. To add to his misery, he had fallen down and hurt his back. The blood flowed freely from the injured part, which was already so sore and painful, but there was no one to care for him. He was crying, but tears were not to be seen in his eyes. The children were right before the hospital, but no one showed any sign of pity. It took us so long to find the officer in charge of the poor-house that when we returned they had gone, and though I went searching all over the town, I could not find them. Perhaps they died of hunger.

The poor-house was only a grove in the outskirts of the town. Groups of famished people lying down in heaps, or sitting or lying in ashes on the dirty ground. Some had rags to cover their bodies, and some had none. There were old and young men, and women, and children, most of the ill, too weak to move about, and many suffering from leprosy and other unmentionable diseases. Bad men, immoral women, pure young girls, innocent children and old people, good, bad, and indifferent, were freely mixing and conversing with each other. They slept in the open air, or under the trees at night, and ate the scanty and coarse food provided by the government. The food was nothing but dry flour and some salt.

Many of the so-called poor-houses are open grounds with a sort of fence all round them. Some are nothing but sheds temporarily erected to shelter the people. The miserable men, women, and children, who find shelter in these places, are baked in the sun in the day and freeze in cold at night. In some places there is a thin fencing, where men and women are placed separately. But this arrangement is not much of a protection to the women. The devil is at work, even in these poor-houses and relief camps, and they are not fit places for young women and girls to be in. The European and native officers employed to look after the interests of the dying thousands are hard at work, and try to do as much as they can. But it is impossible for them to find out what goes on behind their backs; they are obliged to leave the work in the hands of the Mukadams, who can do whatever they like. They pull and push the working coolies, even women. Young men can be seen everywhere talking to girls and women under the pretense of doing the Mukadam's work. Wicked men and women are everywhere on the lookout for young women and girls; they entice them by offering sweetmeats and other kind of food, clothing, and fair promises to take them to nice places and make them happy. So hundreds of girls, young widows, and deserted wives are waylaid as they go to the relief camps and poor-houses in search of food and work, and taken away before they place themselves in the custody of the government. The wicked are not afraid of the judgment of God, they are sinning away their lives in the midst of the fearful scene of famine and pestilence. They are carrying on a wholesale trade in young girls who have been obliged to leave their families and wander away from home in quest of food. In many cases parents have fallen a prey to the famine, and left their young girls to the tender mercies of their neighbors, or fellow travelers, or other wayfarers. Such girls easily fall into the hands of wicked people.

Here is an instance : A young girl of fourteen, and a little sister of about eight years of age, were left orphans and taken possession of by a wicked man at Itarsi. I happened to see her in the streets and askt her who she was. She told me her whole story and said she would let me have her sister, who was not wanted by her cruel master, and that she could not come away for the fear of that man. I wanted to rescue the poor child but was at that time unable to do so. I prayed to the Lord to show me the way—and in the next week He sent help. A young missionary gentleman came to help me. He went to the police station and took her away from the man who had kept her in his possession against her will. She was sent to the mission bungalow with a servant, but the former master carried her away by force. Again the missionary went to the town and fetcht her, and that very night I took her to Jabalpur, and now she and her sister are placed with some good missionary ladies who will take care of them. The elder girl, poor child, is ruined for life, and is suffering from horrible disease. May the merciful Father help these children!

Another young girl of about fifteen was some time ago wandering away from home, when a respectable looking man told her to go home with him and help his wife in the household work. She consented, and went with him. He gave her nice clothes and food, and for a few days all went on nicely with her, but the devil was at work in his heart. Other demands were made on her, but the girl said she had gone to his house to work and not for any other purpose. He then

said that she should not get sari and food, unless she consented to follow his wishes.

"Very well," she said, and put on her old rags, threw away the good sari, and went out on the street again to beg her food. She was pickt up the same day by a kind lady and is safe with me now. There are not many such girls who will resist the devil in the face of starvation and death. God be thanked for protecting the virtue of these innocents. But it has been my sad lot to see many little girls ruined for life.

My sympathies are excited by the needs of young girl widows, especially at this time. To let them go to the relief camps and poor-houses, or allow them to wander in the streets and on the highways means their eternal destruction. Ever since I have seen these girls in the famine districts—some fallen into the hands of wicked people; some ruined for life and turned out by their cruel masters owing to bad diseases, to die a miserable death in a hopeless, helpless manner, some being treated in the hospitals only to be taken back into the pits of sin there to await a cruel death; some bearing the burdens of sin utterly lost to the sense of shame and humanity—hell has become a horrible reality to me, and my heart is bleeding for those daughters of fond parents who have died leaving them orphans. Who with a mother's heart and a sister's love can rest without doing everything in her power to save at least a few of the girls who can yet be saved from the hands of the evil ones! So, regardless of the trying financial state of my school, I went to work in the Central Provinces to get a few of the helpless young widows.

The Father, who is a very present help in trouble, has enabled me to get some sixty widows, forty-seven of whom will go to school to study, and others will work. Over eight hundred and fifty rupees were spent in fetching them here. The Lord has put it into my mind to save three hundred girls out of the famine districts, and I shall go to work in His name. The funds sent to me by my friends in America are barely enough to feed and educate fifty girls, and several people are asking me how I am going to support all these girls who may come from Central India. Besides their food and clothing, new dormitories and dining-rooms must be built. Our present school-house is not large enough to hold more than one hundred girls at the most. And how are these emergencies to be met?

I do not know, but the Lord knows what I need. I can say with the Psalmist, "I am poor and needy, but the Lord thinketh upon me." My girls and I are quite ready to forego all our comforts, give up luxuries, and live as plainly as we can. We shall be quite contented to have only one meal of common coarse food daily, if necessary, and so long as we have a little room or a seed of grain left in this house, we shall try and help our sisters who are starving. It seems a sin to live in this good house and eat plenty of good food and be warmly clothed, while thousands of our fellow creatures are dying of hunger, and are without shelter. If all of us do our part faithfully, God is faithful to fulfil His promises, and will send us the help we need at this time.

I humbly request you to pray for me and mine that we may be made strong in the Lord, and walk by faith and not by sight. Believe me, yours in the Lord's service,

RAMABAI.

MILITARY RULE IN MADAGASCAR.

The past eight months have been a time of darkness and horror to many of the natives, upon which they will long look back as upon a terrible nightmare. General Galliéni is a man of immense energy and a prompt striker. "With him," said one of his compatriots, "it is a word and a blow, and usually the blow comes first." He is said to have acquired the name of the "*fusilier*," and in Madagascar he has fully maintained his reputation. The shooting of rebels and others has been an almost daily occurrence. Many of those shot have, doubtless, been guilty of rebellion, or, as they would themselves perhaps say, of a determination not to be ruled by foreigners; but some of those so hastily shot down have been, in the judgment of many, absolutely guiltless of the charges laid against them. During a state of siege it often happens that young and inexperienced officers have great powers entrusted to them, and evidence is not very carefully sifted. Everything, too, has to be done through interpreters, whose knowledge of French is neither extensive nor accurate, and there is thus but small probability that a trial will be fairly conducted. Some of these officers seem to think it highly to their credit to shoot down natives. One of these said recently to one of his compatriots, "I am just going to shoot a native rebel—my seventy-third. Come and see it done." All this may be a natural consequence of military rule; but it is none the less deplorable, and we long for the time when civil rule will be restored, and every accused person may at least have a fair opportunity of defense.

Madagascar is now a French colony, and the Queen has been banished to Rennideo. This was a logical result of the steps already taken by the authorities. The hybrid form of government that existed for a few months after General Galliéni's arrival could not last long, and the situation has been simplified by the removal of the Queen. Her power had already been taken from her, and she was of no service to the French rulers. Indeed, without any fault of her own, she may have been an indirect hindrance to them in their efforts to pacify the country. The general has not charged her with any act of disloyalty, tho, perhaps, she did not show enough gaiety to satisfy Frenchmen. She remained a Protestant to the end, notwithstanding many attempts to induce her to change her religion.

The general results of French rule in Madagascar are becoming more and more apparent. Great labor is being expended on road-making, and the general appearance of the capital is rapidly changing. Not many new public buildings are being erected; but great activity is shown in altering and adapting the many native houses that have fallen into the hands of the government. The central parts

of the city will soon become entirely French. During this month of May hundreds of workmen are busy in Adohalo, a fine open space in the very heart of the city, and it is said that by the Fete of the Republic, on July 14th, the place will have undergone a complete transformation, and will have become a public garden, with a bandstand in the center.

The French rulers are gradually perfecting their system of commercial government and of taxation, and also the regulation of the *corvée*. It was said at the beginning of the occupation that the *corvée* was dead—an evil system that would never be revived. The natives, however, are finding that such hopes were an illusion. Every able-bodied man is required to spend fifty days a year in roadmaking, or in certain privileged cases he pays five dollars. In addition to this there are military requisitions of different kind and various taxes, and many are beginning to feel the hand of the conquerer press heavily upon them.

But the bearing of French rule on the cause of Protestant missions is the topic possessing most interest for the readers of this REVIEW, and to that we address ourselves.

General Galliéni reflects the feelings of thousands of his fellow countrymen in showing himself strongly opposed to English influence. He was sent, it is said, to fulfill a two-fold mission: to destroy the rule of the Hova and the English supremacy. "English supremacy" with him and with many others simply means the influence of the London Missionary Society. It is strange to those actually engaged in the work of that society to find their influence regarded as an important factor in the political situation. In carrying out this policy, General Galliéni is simply following out the lines laid down by M. le Myre di Vilers, who said the two irreconcilable enemies of France in Madagascar were the Hova Government and the London Missionary Society. The latter, he said, has always cherished the secret design of securing the annexation of Madagascar by England.

A series of events has shown how strong the anti-Protestant (or anti-English) feeling is among the French officers. From the beginning of the occupation Protestant churches have been requisitioned for the use of the soldiers, but, so far as I know, not a single Roman Catholic church has been so taken. This has been a great trial to the Protestant Christians, who have been grieved to see their houses of prayer become scenes of debauchery and immorality. In the compound of a mission house in the country, on property belonging to the London Missionary Society, huts have been erected for the native women who follow the soldiers.

The seizure of the large hospital at Goavinandriana, and more recently the purchase of the principal educational establishments of the London Society, have been regarded by the people generally as a blow

dealt at the work of that society. That this was the real motive that led General Galliéni to enforce the sale of these buildings, is shown by the naïve confession of the correspondent of the *Temps*. This gentleman, evidently well informed, after stating the sum paid for the buildings, says, "This sum, which at first appears very considerable, is relatively slight, considering the injury done to the prestige of the society, for it is thereby deprived of its most powerful means of propaganda."

An illustration that throws much light upon the French policy is found in the action of the administration in regard to the Normal School building. When arrangements were being made last February for the purchase of its buildings named above, it was said by General Galliéni's intermediary, that they were absolutely required by the exigencies of the public service. Within a few hours, however, of the arrival of the Paris missionaries last month, the Normal School building was offered them on condition that no Englishman should take any part in the work to be carried on in it. The building and the whole work connected with it was accordingly handed over to Mr. Mondain, of the Paris Society, a few days ago; and Mr. Richardson, who has had charge of the school 25 years, is leaving the island.

Another instance illustrating the same point is that of the church at Andohalo. This is a building of burnt brick, built after designs prepared by the late Mr. William Johnson. The people have spent a large sum on the building, but they also gave much labor, especially in digging very deep foundations. The site is one of the best in the town, and we attach a special value to it, because from its fine central position it would have been so convenient for united meetings of various kinds. The congregation was founded by missionaries of the London Missionary Society more than 30 years ago, and the former building was erected almost entirely at the expense of friends of that society. The building was required by the government, and the people have sold it (according to Mr. Peake's estimate) for about half its value. Their defense is that they had no option in the matter. We are greatly disappointed to lose this building, and the more so, as we had a written promise from the General, that none of our church buildings should be taken by the administration, unless we ourselves agreed to treat in a friendly manner. This we have not done, but have urged strong reasons why the building should not be taken. All the material claims of the London Missionary Society are fairly met by the French government; but this is no compensation for the loss of such a well-situated and well-built church. Rumors are common both among the natives and among Frenchmen that this church is to be turned into a theater. Let us hope this is one of the cases in which rumors may prove false.

In the Betsileo province the French president, Dr. Besson, has

shown a bitter animus against the work of the London Missionary Society. The people have been terrorized by the agents of the Jesuits in the most shameless fashion. Many of the agents of the London Missionary Society have been banished from the province on the plea that they were Hovas, whilst other Hovas are not interfered with, and stranger still any of these agents who are willing to become Roman Catholics, are also permitted to remain. The latest news from this district is that twelve leading men from Ambohimandroso have been imprisoned or put in chains, the only charge against them being (so far as our friends can learn) that they have been friendly with the English and have spoken against France. No opportunity has been given them of rebutting these charges.

It should in fairness be stated, however, that this intolerance is by no means universal among the French administrators. There are large sections of the country in which the proclamations guaranteeing religious liberty are faithfully adhered to, and where much kindness has been shown by French officers to the native Protestant Christians. Everything seems to depend upon the character of the officer in charge, and on the greater or smaller influence the Jesuits have over him. The districts in which the Protestants have suffered most are those of Betsileo, already mentioned, and of Ambatomanga. Of the latter district the missionary in charge could tell a sad story. More than twenty Protestants were shot in a small circle of villages a few weeks since with scarcely the shadow of a trial. It is quite enough if some overzealous native governor calls them *fahavalo* (or rebels), and in a few hours they may be dead.

Dark as recent experiences have been, however, there seems some reason to hope that the worst is past, and that the fierceness of this intolerance is abating. Since March there has been no more church stealing, and some few of the buildings have been restored. Some of the churches requisitioned by the military authorities (as Imahamasina and Isoavina) have also been recently restored to us. Mr. Leban, the Colonial Minister, has also promised that compensation shall be paid for the hospital. We trust these indications of fair treatment may soon be followed by the restoration of religious freedom, such as was enjoyed before the war. The French might in regard to this matter well learn a lesson from the despised Hovas. During the war of 1883-1886, tho all the French were expelled, their native congregations suffered no persecution, nor were their buildings taken from them by the powerful Protestant majority.

Our main ground of hopefulness as to the future lies in the action of the Paris Missionary Society. A year ago it was thought that some slight help may be rendered by that society to the Protestant cause. The severe troubles of the native Protestants and the stirring appeals

of Messrs. Krüger and Langa throughout France, have deeply stirred the heart of the Protestant churches there, and already they are entering with much zeal and earnestness into this work. Five new missionaries arrived a month ago, and a few days after their arrival a large meeting attended by 1,200 or 1,400 Protestant Christians of Antananarivo was held in the Amparibe Church to bid them welcome. At the present moment their position is this: They have taken charge of all primary schools, nearly 500 in number, with more than 30,000 scholars. They will also train teachers in the Normal School, and take charge of "the Palace School." They will also settle in distress districts, and undertake general visitations for the encouragement of the native Protestants. Reenforcements are expected, and it seems probable that the bulk of the London Missionary Society's work will gradually pass into their hands. It is possible the Swiss Society will also take some share in the work; as recent events make it abundantly clear that it will be much to the advantage of the native churches to be placed under the superintendence of French-speaking missionaries.

How soon this transfer of work may take place can not, of course, be foreseen; but events have been marching rapidly of late, and the work of the London Missionary Society in this land may come to an end much sooner than some of us anticipated. Still there remains the hope, that if the larger portion of the work is taken over by the French-speaking missionaries, some few of the English workers may remain for a few years, so as to preserve the continuity of the mission, and to give to the Frenchmen the benefit of their knowledge of the language and of the people. Whatever the final issue of events may be, the foundations, laid broad and deep by the English society, will not be destroyed. The written language, the translated Bible, the spread of elementary education, the development of higher education and of medical study, the general principles of church order, and the native missionary society—these are things that will abide; and those who follow us in this land will gladly acknowledge that other men labored, and that they had entered into their labor.*

* Since the above was written we have had a tragic illustration of how much anti-foreign feeling may still be smoldering under the apparent calm. On Monday, May 17th, the Revs. B. Escande and P. Minault, of the Paris Society, left the capital for Betsileo. Mr. H. F. Standing, of the Friends' Mission, went with them part of the way, and left them on Thursday morning. On the Friday morning, when nearing a large market, they were suddenly attacked by a party of 30 armed rebels and killed. Details have not yet reached us. But the bodies, we hear, have been recovered by the Rev. E. O. McMahon, of the Angelican Mission, and buried at his station of Ramainandro. A gloom has been cast over the Protestants of Antananarivo by his sad news. Six victims have now fallen since the outbreak of the rebellion. Mr. and Mrs. William Johnson and little Blossom at Arivonimamo; Father Berties near Ambohibemasoandro, and now Messrs. Escande and Minault near Ramainandro.

THE CHRISTIAN ALLIANCE MISSIONARY OFFERINGS.*

BY REV. H. WILSON, D.D., NEW YORK.

Nearly a quarter of a million dollars were subscribed at five meetings during the summer and autumn of 1896, in one day at Old Orchard meeting, August 9, 1896, \$101,500 being obtained without special effort, and October 11, at Carnegie Hall, New York City, \$122,000 more so freely given, that those on the platform could hardly keep pace with the tide of pledges and money poured in upon them. Beginning at Old Orchard with a one dollar bill, given by a very poor woman, and followed by a nickel brought up by a little boy, the offerings rose steadily to the amount given above. While at Carnegie Hall a washerwoman handed in \$25 as the first contribution, followed by others, thus varying from 10 cents to \$10,000, till the total reached the sum which has startled so many by its size, and the perfect ease with which it was obtained, and this in a year of great financial depression.

Let me try to answer the question so often asked us and from so many quarters: "What is the secret of this spontaneous and magnificent giving at the conventions of the Christian Alliance? How is it that a body of people so poor, can be led not only to pledge but to pay so much to the cause of Foreign Missions, and in times of such financial pressure? They do it.

I. Because they have caught *God's Thought* for the world. By years of truthful teaching they have learned *God's idea of missions*, viz., the rapid evangelization of the heathen world in preparation for the speedy coming of our Lord to this earth again.

Not the conversion of every soul on the earth, but the preaching of the Gospel *for a witness* to those who have never heard it, giving at least one chance to know Christ and be saved to those millions in heathen lands who have never had one chance in contrast to those in Christendom, who have been preached to till they are Gospel hardened.

II. The second reason for the extraordinary liberality shown at the close of these conventions is the *gradual and solemn preparation* for the offering.

These extraordinary gifts for missions are not spasmodic or hypnotic in their character. They are not the result of any labored appeal to the feelings, or of playing upon the emotions of the audience. A stranger dropping in and sitting on the outskirts of the vast multitude at Old Orchard, or any similar meeting, would perhaps be

* We have asked Rev. H. Wilson, D.D., who has been familiar with the whole history of the Christian and Missionary Alliance, to give a succinct account of the missionary offerings at its conventions, which may at once inform the public and correct erroneous statements.

puzzled to account for the result of a simple Gospel sermon of perhaps 45 minutes in length. But if our stranger or critic friend had been present from the beginning of the convention, and observed that for 14 days—beginning each morning at 6:30, and going on almost continuously till 10:30 or 11 at night, comprising from 12 to 15 different meetings—the people were under the direct and continuous influence of the Holy Spirit, he might catch the secret of the closing day. For two weeks the great themes of our life in Christ and His life in us, for salvation, sanctification. Healing and the second coming of the Lord, and their practical outcome in the salvation of sinners and the evangelization of the heathen are presented and dwelt upon by speakers filled with the Holy Spirit, and listened to by thousands of equally baptized people. Added to this comes the mighty influence of men and women, lately returned from their missionary fields among the heathens, and speaking with the freshness and power of a living experience. With the eloquence of facts backed up by aims of deepest consecration, the Holy Ghost himself speaks through these to the hearts of the people, and keeps speaking until all prejudice is removed, false views dissipated, eyes are opened, vision cleared, minds enlightened, and hearts are melted into one mighty stream of tenderness and love for the 100,000 souls a day that are passing to their doom.

In fact, the outpouring on the closing Sabbath is but the natural, or rather supernatural result of the *in*pouring of right, truth, and life through the Holy Spirit during the days preceding it.

III. A third reason for this liberal and continuous giving on the part of our people is their confidence in the *simplicity* and *economy* of administration of the funds they so freely give.

Without any invidious comparison with the system and methods of other societies, it is simple justice to state that every dollar subscribed at these great meetings goes directly to the object for which it was given. With the exception of about \$2,000 spent on the rent of one or two very plain offices, printing and stationery, the whole of the large sums pledged and paid goes straight to the field for the spread of the Gospel.

Excepting a bookkeeper, who receives a very modest sum, there is not a paid officer in connection with our Board and committees, while the 200 missionaries are sent out and supported on the fields for a year for an average sum of \$500. The missionaries abroad and the people at home know these things. Confidence is begotten and enthusiasm awakened by the lives of those sent, and the sympathy of those who send them. And when the simplicity of the system is justified by the results attained; when, from one missionary on the field eight years ago, the number has grown to over 300 now at work in various parts of Japan, China, Thibet, India, Africa, Palestine, Bulgaria, Hayti, Brazil, Venezuela, and the income of our society has risen steadily from \$5,000 in 1888 to \$140,000 last year, the offerings of the past summer are not so hard to understand. The secret is an open one to those who have seen the vision of Jesus, heard His commission, and breathed in His Spirit.

THE MADRAS CHRISTIAN ASSOCIATION.

BY DAVID MCCONAUGHY, M. A.

The success of the experiment which the Young Men's Christian Association of America entered upon, when, in 1889, they sent out their first representatives, one to India and the other to Japan, is no longer questioned. There had previously been a few associations in India, but the character of the new organization, which was established in Madras early in 1890, was distinctly different from these. In that land where caste is so rife amongst Europeans, as well as Hindus, it resolutely refused to recognize any distinction whatsoever of race, rank, or religion. Any young men of good character were admitted as associate members, while the management was retained in the hands of active members who must be in the communion of some Protestant Christian Church. The Madras Association was also established upon a self-supporting basis, refusing to be subsidized from outside, altho its work might easily have been doubled or quadrupled at any time, if this principle had not been adhered to. The board of directors has from the outset insisted that the growth, tho slower, would be surer and more permanent, if not dependent upon outside sources. During the first seven years about \$10,000 had been contributed by the members and friends of the association in Madras. Every expense except the salary of the General Secretary has thus been provided. The principle of *supporting Indian agents solely by funds raised in India* has now been adopted for the National Union, as well as for the local associations, and all surplus is now applied toward this end. Amongst the subscribers to the association are His Excellency, Sir Arthur E. Havelock, Governor of Madras, and each of the members of his Executive Council, as well as the Lord Bishop of Madras, the Venerable, the Arch-Deacon, the Bishop's Chaplain, and a hundred others prominent in Church and State, in government and commercial circles. Perhaps no better proof than this can be given of the seal of divine approval which has been put upon the work of this association in reward for its adherence to the principle of the real brotherhood of man. Of the more than four hundred members of the Madras Association, nearly one half are non-Christians. Tho without any voice in the management, they enjoy all the varied privileges which the association affords, including that of being brought into living contact with Christ in the persons of the active members in the rooms, socials, lectures, educational classes, and on the athletic field day by day.

As long ago as 1892 the need of a building began to be felt, and the members of Madras have since contributed more than \$1,600 toward the building fund. In 1894 Dr. Pentecost proposed at a drawing-room meeting in Kent House, London, that a building be provided on international lines, India to provide the cost of the foundations, Great Britain the site, and America the superstructure. That suggestion was adopted with enthusiasm, and within a few weeks some \$6,000 was raised in England. At the end of more than two years of patient negotiations, the site was secured which His Excellency Sir Arthur E. Havelock, Governor of Madras, when laying the corner-

stone in January, described as "really magnificent." It faces the Esplanade—the open green of the city—just opposite the handsome buildings of the high court and law college, with the electric tramway passing in front and a great Union railway station about to be built near by. Within a stone's throw, on the east, is the Madras Christian College, and on the west the principal Hindu college of South India, while just across the China Bazaar road stands the splendid new building of the law college. Facing on three streets, the site has a frontage of 151 feet and a depth of 126, covering an area of 19,000 feet. The story of the purchase of this ground is in itself a fascinating chapter in the growing volume of answers to prayer. It was in 1893 that an amateur photographer focused his camera upon the block of old tin bazaars which then covered this piece of land. That photograph, though not even shown to the board of directors for many months, like Hezekiah's letter, was spread before the Lord. In spite of obstacles, which all who were at all acquainted with the circumstances pronounced insurmountable, the conviction had been begotten that that ground had been given of God for the purposes of this association. It was not until November 27, 1896, that the last obstacle to the purchase was removed, and it has been only within the past month that the collector's certificate has been obtained, giving an indisputable title to the entire property. There were more than a score of different signatories (all non-Christians) requisit in order to complete the transaction, and the consent of more than twice this number of Hindus was required. In the midst of the eighteen tin bazaars, which formed the front of the lot, were two, the revenue of which went to support an Hindu temple, and these were held by trustees. After all the other owners had come to terms, two, whose holdings measured about six by eight feet each, still held out for an exorbitant price—five times the amount they had paid only a few years ago. Every effort to bring them to terms had been exhausted, and as they believed that their ground was absolutely indispensable to the purpose of the association, they believed they could get whatever they demanded. On the last morning before the last monsoon ended, the building committee of the Madras Association met for conference and prayer over this matter. In the course of the two hours thus spent, the committee pleaded with God to once more cast out the heathen to give place to His people. Within an hour after adjournment these bazaars were a crumbling mass of ruins, a cyclone having swept across the town while the committee was still in session. As the Hindu owners stood wringing their hands in front of the ruins a little later that morning, they were overheard lamenting that this calamity had overtaken them in retribution for their having refused to sell the ground to the association for a reasonable price. Next day the ground was bought for less than half what they had been demanding.

Meanwhile, friends in America have come forward and contributed the full amount required both for the superstructure and for furnishing, the Hon. John Wanamaker, of Philadelphia, personally assuming the cost of the former, which is estimated at \$30,000. The site cost about \$12,000, of which two-thirds has now been contributed. The building is now in course of erection, and it is expected that it will be ready for occupancy next year.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Anglo-Chinese College, Foochow, China.

REV. GEO. B. SMYTH, D.D., PRESIDENT.

The Hok Ling Anglo-Chinese College, to give it its full name, was founded sixteen years ago, by Diong Hok Ling, a Chinese merchant at Foochow. Unhappily for himself, as he regarded it, he was a gentleman wholly unlearned in the knowledge of books, for when young he could not afford to go to school, and so grew up without those educational advantages the lack of which he never ceased to mourn. But he had energy and faithfulness, and after working for a time for others, he came from Amoy, his native city, and opened a small shop at Foochow, which finally grew into the larger store so well known to both Chinese and foreigners at this port. Increasing wealth did not make him less sensible of what he always considered his great misfortune, and he resolved that when the opportunity offered he would found a school where young men, who wisht it, might acquire a thorough education. He made careful observations as to the best way in which to realize his generous purpose, and give permanence to the work when it should be once begun. He finally decided to place his gift at the disposal of a Board of Trustees who should control it for the Missionary Society of the Methodist Episcopal Church. This Board was composed of the United States and British Consuls, the agent of the Hong Kong and Shanghai Bank, several members of the Methodist Mission, and, one each, from the American Board and English Missions. The donor then handed over ten thousand dollars toward the purchase of a fine building, other Chinese, stimulated by his example, subscribed fifteen hun-

dred dollars, the Missionary Society added twenty-five hundred, and the property mentioned was bought. The school was opened, and has ever since been conducted on the lines then laid down. The College therefore had its birth in the brain and heart of a generous Chinese, not in the treasury of the Missionary Society of New York, and this fact alone should plead eloquently with those who are interested in educational work in connection with missions in China.

I am well aware that compared with some American gifts toward the founding of colleges, the one of which I am writing is small indeed, but it must be thought of in connection with the circumstances. It was given toward the founding of a Christian school by a Chinese who was not a Christian, and it is, so far as I know, the largest gift for such a purpose yet made in China. Again, the founder was not a rich man in the American sense, indeed, in western countries he would have been considered poor. If his business had continued to prosper he would have added to the first sum, but he met with reverses, and left but little at his death. Christians will be glad to know that soon after founding the college, he entered the Methodist Church, of which he remained a faithful member until his death in 1890.

In the following numbered paragraphs I would invite attention to some special points in the character and position of the college.

1. The purpose of the college is to prepare young men for the work of life by giving them a sound education, both moral and intellectual, in the Chinese and English languages. The English course is very much like that of the smaller colleges in America,

omitting Latin and Greek. The special study of English is kept up through the students' whole course, and there are the usual courses in mathematics, chemistry, and physics. In addition there is a systematic program of Bible study, including Scripture history and the history of the Church.

2. It is a Christian college. Christianity is the basis of its teaching. This is announced in our catalogs and every father who sends his son here knows to what he is sending him. Nevertheless, no compulsion is ever employed, we deal with perfect good faith with the parents of the students, allowing perfect freedom of conscience, offering no allurements or inducements of any sort, yet enjoying the right to present the truth in fulness to all. Religious services are held every morning, and all are required to attend one service at the church on Sunday. There is a Young Men's Christian Association, the first of its kind in China, which conducts a weekly prayer-meeting. The president of the Association is also president of the local Epworth League. Tho the majority of the students who go out from us do not engage in direct Christian work, some of our graduates are prominently connected with the Church. One of them is the principal teacher in the Theological Seminary of the Church of England Missionary Society, a second, who is a member of the Foochow Conference, has recently gone to America to pursue a theological course, while still another, a graduate of the class of 1896, was elected last November by the National Council of the College Young Men's Christian Associations of China as the Chinese delegate to the convention of the World's Christian Students' Federation, at Williamstown, Massachusetts. There are others engaged in direct Christian service, though not so prominently as these.

One young man deserves special mention. He worked his way through college against great odds, helped a

foreign gentleman in the compilation of an Anglo-Chinese dictionary, and is now a British government interpreter in Singapore. He is a consistent Christian, and superintendent of the Methodist Sunday-school there.

3. So far as the students are concerned, the college is self-supporting, not one of them receiving pecuniary aid of any sort from the college or the mission. They pay in full for board, and in addition, the current expenses, such as salaries of Chinese teachers, Chinese tutors in English, repairs, furniture, and other items, amounting last year to about \$2,500, were met by their fees. Besides the salaries of the foreign teachers, of whom there are three, the Missionary Society makes an annual grant of \$260, and this sum has to be used entirely in the purchase of necessary apparatus.

The attendance is larger than that of any other college in China; this year it is 237. This represents a great advance since 1887, when we had but fifty-four. For some years the higher classes looked at the college with suspicion, but their fears have been removed, and now we have the large number given above, many of whom are the sons of men, who, a few years ago, would not have allowed them to enter a school connected, however remotely, with a Christian church. The students represent every class eligible for admission to the government literary examinations. Some are the sons of poor men who are obliged to work hard to give them an education, while others are the sons of merchants and officials. Rich and poor, Christian and non-Christian, all alike are represented, the only requirements being that they be of suitable age, be properly recommended, pass the examinations, study diligently, and conduct themselves as gentlemen. They are, therefore, with a few exceptions such as are met with in every school, a body of self-respecting young students, who come here to learn, who have something at stake both financially and in reputation, and who are

intent upon making the most of opportunities which it costs them something to get.

5. The college is situated at one of the treaty ports, and one of the greatest literary centers in China. As the chief center of the tea trade of southern China, it has a large number of merchants of enterprise and wealth, and the influence which such men naturally possess. None of these have entered the Church, or look upon its purely evangelistic work with any sort of sympathy. But the advantages of a school like this are so apparent that some of them send their sons here to be educated. One result is the establishment of friendly relations with men whose friendship is valuable, and the gradual revealing to them what Christianity is.

Thus, to that extent at least, is reached a class of men who are for the present as far beyond the reach of all the other agencies of the Church as if they were inhabitants of another planet.

Again, Foochow is the literary center of the province, the focus of all its most powerful influences, the meeting-place of those whose teaching and example count for most with their fellow provincials. Surely it is no small thing to have an institution here on which many of this class look with favor and to which they send their sons. They do not hesitate to be known as its friends, to visit it, and to recommend its work to others. The college thus becomes leaven, which, tho working slowly, works surely, toward the establishment of a better understanding between these men and the Church; it is a platform on which men of both sides may meet and discuss together the great theme which brought us here, the regeneration of China through the vitalizing power of Christianity.

6. Last year the Chinese of this city gave striking proof of this confidence in the college, by their ready response to my request for subscriptions for a new dormitory. At the opening of the

spring term in 1896, the numbers who desired to be in residence were so great that I was compelled to borrow one of the mission residences for a temporary dormitory, tho the one we had would accommodate 104. I promised, however, to have a new dormitory by the opening of the present term on the 23rd of February, and resolved to raise the money here. I am happy to say that I have been able to keep that promise, and when the new students came in last week the building was ready for their reception. It is three stories high, seventy-five feet long, and has rooms for sixty-six students, a monitor's room, servant's room, office, reception-room, and two school-rooms. The cost is nearly three thousand Mexican dollars, and not a dollar has been asked or received from foreigners. The whole work was done by Chinese subscriptions. The money came from different sources. The officials of the city subscribed \$600, a Cantonese merchant, who gave \$200 himself, raised \$500 more among his friends; a former student here \$150 as a thank-offering for what the college had done for him, the Foochow Mint gave \$100 and promised to give regularly \$100 a year; various sums ranging from \$5 to a \$100 were given by others, and so the amount grew. The new dormitory is therefore a striking testimony to the confidence in the work of the college, which is felt by those who know it best.

A pleasing evidence of interest of another kind was shown by His Excellency, Lo Fu Luh, the new minister to England, in sending fans and scrolls with complimentary sentences in his own handwriting to the heads of our various classes at our last Commencement. This gentleman will be remembered in America as Li Hung Chang's interpreter on his tour around the world. His nephew, who has just been appointed Chinese Consul-General at Singapore, was present, and made an address of much encouragement to the students.

A High Caste Woman's Conversion.

MRS. J. T. GRACEY, ROCHESTER, N. Y.

The conversion recently of a high-caste Brahman lady, in the city of Madras, India, and her public baptism in the Methodist church, has attracted considerable attention throughout that country. While the great ingathering in the churches has come from the lower classes, there is now a movement among the higher classes of women, who have been receiving instruction in the zenanas. The experience in the present case is one of many who have grown weary of their false religion, and long for something higher and better. The story as told by the one instrumental in her conversion is of thrilling interest. She was a strict Brahman, and from the day of her birth had all the rites of her sect performed for her, and in the seclusion of her ancestral home, amid all its wealth and luxury, was devoted to her gods. Her father was a man of great wealth, and exerted a powerful influence, and was of the strictest Brahmanical sect, and many of his friends, who are among the leading citizens, express astonishment that the daughter of such a cultured man should embrace Christianity. The daughter was the youngest child, and was taught early to live an idolatrous life. According to Hindu custom, she married at the age of ten, and at her wedding thousands of rupees were spent. As is the custom with Hindu wives, she divided her time between her mother's and her husband's home. She was of a thoughtful and religious turn of mind, and from her early years there was no ceremony in which she did not take part. She went to eight sacred rivers, and bathed in the sea, visited fifty temples, and the bread she ate was from a certain temple. At one time she fasted for forty days to appease the gods, taking only a little milk. She performed many penances, chief of which was making the circuit of a certain tree forty-two times very early in the morning, each time

making an offering to the shrine attached to the tree. She was so devoted that nothing would satisfy her but the building of a temple, and now near the city of Madras, where the Methodist church has lately commenced work, stands a temple, a monument to her idolatry and devotion. Every week she visited this place, and often spent many days, feeding and sustaining the people connected with the temple, and decorating the idol with some of her finest jewels. Her own house was filled with idols, in her own room she had twenty-five pictures of idols and a dozen images. As the holy child in the household she decorated the idols with flowers, drank the sacred water after placing it before the idol, and for hours would sit with a wet cloth about her, counting the beads that were given for this office, offering a prayer over each bead, until a thousand were accomplished. Every day she lighted before shrines and idols two or three hundred little oil lamps, excluding from her mind everything else, but meditated upon the Vedas, thus performing the ceremony called, "the million lights," to insure a pathway of light when she should come to die.

This was the woman, with intellect bright, and with a religious devotion scarcely surpassed, when the Methodist missionary found her about two years ago. It is now no longer necessary to hide the true object in teaching the woman in the zenanas. They have been taught various things in the way of fancy work that an opportunity might be afforded for presenting Christian truths. Now the study of the Scriptures is required. This woman desired to be taught, and accepted the conditions, against all the remonstrances of her family. She did not want the Scriptures, she wanted other things, and was willing to take the one for the purpose of securing the other. Sometimes she would take a lesson, at other times she was too much engaged with fasting, prayer, and idol-worship to pay any attention to her teacher, and

without a word would wave her hand for her to leave, as there were often days when she had to keep silence, not a word escaping her lips.

But then came a change. The quiet, persistent presentation of the truth and reading of the Word had its influence, her zeal for idol-worship began to flag, and she failed to visit her temple. She had contemplated having a golden image of herself in the act of prostration before the idol, but that was given up. She neglected many of her religious duties, and her family became greatly concerned.

The mother and ever vigilant priests were on the alert, and she was ordered to dismiss the teacher, which she did, tho this caused her great sorrow. Soon after she wrote a letter to her teacher, in which she opened her heart, and told how her people hated the Christian religion, but that she loved it, and asked for the prayers of her teacher, that she might be willing to leave all her former associations. This was followed by another letter saying she was very unhappy, but that in her heart she had abandoned idol-worship and depended on Christ alone for salvation. Preparations were made by her family to send her away from the city, but she set her face against all their arrangements and determined to cast in her lot with the Christians. She was willing to leave her family, and even express a wish that she might become a zenana worker. She offered to do the work at her own expense. At last the crisis came, she counted the cost, made her preparations, packed her boxes, put away her jewels, and when the evening came, and all the family were engaged in their evening worship, she quietly embraced the opportunity to slip out.

She said afterward: "I went out into the darkness with only the stars above me. It was to me like taking a long journey, and I did not know where or how it was going to be. There was nothing before me, but a voice in my heart told me to run, and I

ran. I was so frightened, I would not stop to take my breath, but at every step I took I felt as if some one were behind me. The swifter I ran, the swifter seemed the step. If I am caught what will become of me, I thought, but I ran on and on, and at your gate I stopt. I felt that if I were caught, I would scream, and you would all run out, and help and protect me. When I stopt, I turned around. There was nobody. Then and there I offered a prayer. I told God I might be dragged back on the streets (about half a mile) on which I ran, I might have to endure persecution, trial, and hardships, but I asked him to keep me faithful to him."

Reaching the home of the missionary who had been instrumental in her conversion, who was busily engaged in Christmas festivity, she ran almost breathless up the stairway, and falling into the arms of the missionary said, "I am come; I am God's Christmas gift to you."

She wore no jewels nor costly clothes, but was clad in the coarsest cloth. She took from her person a little metal box, containing the sacred powder that had been given her by the priests as a sign that she had been sealed by them, and which she had to wear about her person, and in doing this, she renounced caste, heathenism, idolatry, everything. This was all behind her. Before her she knew not what. In a few days persecutions commenced. Relatives accompanied by native policemen visited the house, insinuating that she had been unlawfully detained. They had an interview, pleading with her to return to her home, her mother and her old associations; but none of these things moved her. Quietly, but firmly, she said, "I can not go back; I am a Christian." They used every argument, assuring her that if she persisted, as orthodox Brahmans they would be under the necessity of performing the funeral ceremony over her, and that she would be dead to them and to the

whole Brahman community. She only replied, "I know it—I shall be dead to all, but tell them I yet live, and will tell of Christ's love to my people."

Upon another occasion came the mother and relatives accompanied by an angry mob, with threats and imprecations which could be heard all over the house. They predicted the downfall of the mission and threatened to spend thousands to take the case into the courts, and denounced her in the vilest language. When they found she could not be influenced, the mother called on all the gods to curse her child, and with bitter cries lamented she had not dragged her dead from a well. It became necessary to call the police, and the people unwillingly retreated with cries of vengeance, shouting that if they could they would kill her, and declaring she acted thus because she was intoxicated.

It was suggested that she be taken away from Madras, but it was decided that it was better to stay and give her people every opportunity of seeing her. And so her relatives came and went. Several weeks past and the matter of a public baptism was agitated. This woman had made such a noble confession, had been so brave in the midst of such opposition, had been so clear in her Christian testimony, that it was thought a public baptism would convince people that the missionaries desired to hide nothing from them, and it would probably be an encouragement to other women to take the same step. So the decision was made, but not without grave apprehension on the part of many Christian friends, both European and native. The service was appointed for an evening in the week and Christians and missionaries of other denominations were invited to be present. During the day there was considerable excitement and the missionary was told that the event was the talk of the city bazaars, and that evil-disposed persons would make trouble at the church in the evening, and even a missionary of twenty-four years' ex-

perience express fears in regard to the course to be taken, and advised that the baptism be done in the Home, or the church doors closed. When the hour arrived, the missionary accompanied by her protégé, found the church crowded with Europeans, native Christians, Hindus and Mohammedans. Every window and door was crowded so they could not be closed, and police were on all sides of the church, tho their protection had not been asked. The services were conducted in Tamil and English. When the candidate was presented at the altar to take her part in the service, there was a murmur of voices all over the house, many of them saying, "What! a Brahman lady baptized!" At the close of the service she sang in a clear sweet voice the hymn she had learnt,

"Jesus I my cross have taken,
All to leave and follow thee;" etc.

and then in great simplicity and tenderness gave her testimony before the crowded audience. The whole exercises made a great impression. Many Hindus and some of her relatives who had attended to give trouble went away deeply impressed, confessing the woman was sincere, and they would not interfere with her.

This baptism made such a stir that for several Sabbaths, more than three thousand Hindus assembled in a large hall to discuss the work of the missionaries in their midst, and to devise plans to end all missionary work. Then the Hindu papers took up and discuss the matter, expressing surprise that a woman of such social standing among the Hindus should embrace Christianity. One month after the baptism, funeral ceremonies were held for her by relatives, as she was considered dead to them. These lasted three days, and were attended by large numbers of Brahmans who had been invited. Special bathing was performed by her husband, money spent liberally to feast Brahmans and costly presents were made to the multitude. All the crockery belonging to the woman in her

home was broken and everything destroyed that would remind them of her. Then an effigy was made of her of reeds from the banks of the Ganges, and the form was thrown into the fire and the priests shouted, "Dead! Dead! Burnt out!"

The bond or "Execution Bill" was signed by the family priests and four Brahman gentlemen, the sacred ashes were gathered and taken at night to the burying ground, where other ceremonies were performed.

She is now living with the missionary, happy and cheerful. The once proud, petted, wealthy Brahman woman has broken all her alabaster boxes and laid all upon the altar, and is now teaching a low-caste Sunday-school and aiding in the Christian Orphanage, and her one longing is to go to the villages and tell the women the story of God's great love.

Missionary Agencies.

MR. EDWARD EVANS, SHANGHAI,
CHINA.*

The missionary, entering upon life in a heathen land, a *foreigner* in the midst of a large population of natives, whose habits of living, clothing, eating, etc., are entirely different to his, is at once confronted with some very practical questions entirely apart from his spiritual vocation. Himself and family, to be housed, clothed, fed, and all their accustomed needs supplied, how is it to be done? No shops there, where the

kind of things he wants are sold. Some needs will have been already anticipated, and supplies brought, but these run out, and so many unlookt for requirements come to light, and keep on presenting themselves, so that recourse has to be had to the friendly missionary brother, at the nearest point where such supplies may be purchased. While such aid may do in the early stages of missionary openings, and the "friendly brother" be willing to leave his own work, and go about his needy brother's business, it will not answer when there are many who have such needs, and the number of workers scattered about interior parts become numerous. Thus, an agency which will undertake all such matters, and meet the needs as they arise, becomes a necessity. The qualifications of such an agent, however, for the work have to be many-sided. One always to be depended upon to be there when applied to, to be ready to go about the matter entrusted to him, promptly, attentively, to use skill, taste, judgment, care, and economy in selecting, ordering, purchasing and packing, is a *desideratum*. Such an agent is called upon to take such a variety of matters in hand. The selecting of stores, food, drugs, clothing, books, etc., hardware and other necessities for the house and other buildings, which often have to be undertaken. Then, packages are being sent from home, which must be received, past the customs and forwarded on.

New arriving missionaries require outfits for residence in the interior; so furniture adapted to the new conditions has to be obtained, experienced counsel in such respect being all essential. Dressmakers are not! where clothing is so different, what is to be done? The wife and the children as well as the poor man himself must have such things done for them; so the agent is called upon to buy, match, alter and get made the wardrobe of the family. Who can do for others, with all the different ideas and tastes which are

* It is now nearly two years since we requested Mr. Edward Evans to collate information concerning missionary agencies in the far East, and to prepare a paper on the entire topic. Our thought was to provoke discussion of the subject. We had known of the efficiency of such agency in Constantinople and elsewhere, and believed that much greater efficiency might be reached by comparison of experiences among missionaries. The Sanitarium was not in our thought, but Dr. Beebe of the hospital at Nanking and Dr. Main of the Hongchow hospital, both write endorsing Mr. Evan's article in its reference to Sanitarium. J. T. G.

suggested in such a presentation of the case as the foregoing? And with it all, there must be economy, or the bills will get beyond the resources. And what means for remunerating such agency? Many of these calls are for items of trifling value, tho most necessary, and therefore any *commission* to really be commensurate with the service would probably be equal to or more than the amount to be expended. One such "agency" described in its report this branch of the work as "the un-remunerative branch." In his case the Board paid his salary and all the expenses of the "agency." But very few Boards have made this provision, and the larger part of the missionary body in China [for the writer has this field in mind] are without any provision thus made for them by their Board, and have consequently to manage these things themselves.

In connection with such agency there has been made evident that another need has to be met. The arrival and departure of the missionary family, and the occasional visit to the ports, have led to the establishing of a "Missionary Home," where all the conveniences of "Home" may be had, rather than the expense and discomforts of a hotel while so sojourning. It would be rendered more trying to the heads of the family if, as they necessarily have to make many excursions around the port to select and purchase the outfit, and these things are accumulating and being prepared for transport to their station, they felt themselves intruding on the "Hotel" and their children meantime having been left in the care of servants, mothers on returning finding the children and their nurses alike voted an intolerable nuisance to the other guests. Thus a "Home" where no sense of restraint will be felt, where the circumstances they are in are understood and sympathized with, the help rendered in every needed way, is appreciated.

The China Inland Mission, which has now some 700 workers in the field, has provided at Shanghai a "Receiving

Home and Supply Depot" for its members, that is a model of excellency. This mission is noted for its thrifty methods in these matters. A department for the storing of all kinds of supplies is kept, the articles having been purchased at wholesale prices and imported, and then retailed out at bare cost to its members. Distributing branches are established through the land at various points.

A number of the members of the mission have been delegated to attend to this work. Some give their whole time, and others a part. Clerks, accountants, housekeepers, etc., are occupied thus, as their share of the work, who gave themselves to the mission-field, expecting to be preaching to the "heathen;" but it has to be "indirectly" in their cases, and the blessing shared as to those who "tarry by the stuff."

The writer has been asked by the Editor of this periodical to give some account of "Missionary Agencies, his own included," and may therefore be permitted to add to this sketch the information that he, with his wife, some eight years ago, having gone to China, with the intention of laboring among the heathen, was led quite unexpectedly into undertaking the organization of a work such as has been herein indicated. "The Missionary Home and Agency" in Shanghai was in existence before, but has expanded in its scope in the last seven years so that now it has for its correspondents a very large part of the missionaries in China, numbering upwards of 2,000, not counting wives and children, and excluding the C. I. M. already mentioned, as well as many in Korea, Formosa, and Japan. The office-work to attend to the Agency Department employs several native assistants, bookkeeper, etc., as well as keeping perpetually busy the writer and his wife the year round.

The "home" as its name implies, is necessarily a place made as convenient as possible for the circumstances of

those who come to it. It is confined exclusively to missionaries. There are times when it will be crowded to its utmost capacity, tho the question sometimes askt has not yet been answered, "How many can it accommodate?" It meeting emergencies, so that when there is a great congregating, as at times of some mission assembling, or at the season of arrivals from the home-lands, it is in much demand. At other times but a very few may be found in it, but it is always ready for whatever call may be made on it, however unexpected, as in the times of "Riots," when a whole province of workers was emptied into it at once. It has been appreciated, too, because of the opportunity given for meeting workers from different points with whom comparison is made of methods of work, etc.; and to the new arrival it is an inspiration thus to come at once in contact with veterans whose names are familiar, and find a warm welcome to the land.

The Christian atmosphere, too, is helpful, where all have a common interest, so that tired workers are cheered by a few days' stay there, and little meetings may be held of an impromptu character, for stimulating the spiritual life, and bearing mutually the burdens of others. Of all the other needs that it is sought to meet, this is ever regarded as of the greatest importance.

And now ere concluding the writer after relating the *actual*, would like to give his thoughts of the *ideal* in some of these matters.

What one individual, on his own resources, has been able to accomplish in meeting the needs that have been indicated, comes very far short of what might and should be provided for the Lord's servants, laboring in trying conditions in this wonderful land. One might go on to speak of times, not infrequent, when one of the heads of a family becoming invalided, the entire family has to be transported away to the home land, at great cost and loss

to the work. Not seldom would such expense have been avoided, and the difficulty met, if a "Home," combining the advantages of a "Sanitarium" were available here to be a little while in a restful home, away from the sighs and sounds (and smells) of the native land, and in the midst of Christian friends of one's own kind, would often rehabilitate such an one, without the necessity of traveling further. Owing to recent appreciation in the value of property in Shanghai, rentals have greatly increased, and altho the present Home is an old dilapidated place in a poor locality, the rent has been so increased that with the advanced cost of everything else, rates of accommodation have had to be advanced, in order to meet the expenses, so much, that only a short stay in Shanghai is practicable owing to the expense. An institution, erected as a permanent Home available to all missionaries of every denomination, or of no connection with any society, would be a great blessing. If the only expense that had to be covered were the food and service, it would bring its advantages within the reach of the poorest, and there are "poor" missionaries, where large families and frequent sickness has taken all the resources. Tenements, of two or more rooms, partially furnished, connected with it, would be desirable, so that a family could use it, and live as economically as they desired.

In the present state of things, with many of the societies in debt, and unable to carry on all their present undertakings, it would be out of the question, if for no other reason, that such an institution should be incepted either by one or a combination of several societies. Their funds—even if they had a surplus—are not available for such a thing. Our only hope for one, therefore, would be that some of those entrusted of the Lord with a stewardship for him, should take it in hand. Mention has been made of that of the China Inland Mission, and it is

known that this splendid Home was the gift of one of its own members, who, out of his ample means has mainly provided the cost of several such places for the mission at different points, including a school now being erected for the children of its missionaries. This suggests another *Ideal*. The need of education for the children of missionaries is a pressing one that has been ill met so far. One of the trials and hardships of a missionary life is this. To see their children growing up around them without school advantages, and dependent upon what they personally can teach them, with the inevitable necessity to look forward to, of having to send them to the home-land soon, for years of separation, to get them educated, this is indeed a trial. Recently one has made a start in connection with the "Home" here, to undertake the education of such children, and if such an institute as has been suggested, should have attacht to it a children's home and school, where families could send their children to be trained for later entering on college life in the home lands, it would be a great boon to many. Yes a missionary "Home," including a sanitarium and a boarding and day-school for missionaries' children is a need in Shanghai. It may not be known to every reader that Shanghai is practically the port of entrance to China. Almost all have to pass through it, going and coming, and it is the metropolis of western civilization in this East. The writer would like to include in his scheme a resident dentist, who could be sent to convenient points in the land, as well as several trained nurses to go to the relief of sick families; one or two teachers; as well as a good dressmaker to take in hand the women's and children's supply department. But enough has been said to show what a work can be done in aid of the missionary worker. To thus help in economic supply of necessities, and provide ameliorating service of various kinds, is surely a missionary

work, just as much as preaching the gospel to the heathen. At any rate the writer feels this, and is grateful to God for putting him in such a place.

Still beyond there is more *Ideal* planning.

Why should there not be a supply depot establish, where staple articles of food, clothing, drugs, etc., could be laid in at first cost, and retailed at lowest rates to all the missionaries in the land? Here is a grand opening for a firm of consecrated business men.

The writer has, too, some pet ideas about a central bank for missionaries in the East, in charge of a responsible financier, who would consolidate the local treasurership of the several societies operating in the East. At present, in each station, and in each district, one of the missionaries of each society is given the work of local treasurer, whose duties are, to draw upon the home Board for needed funds, selling exchange on it for what the banks will give him. Much time is necessarily spent in keeping accounts, by those who would so gladly be more congenially occupied, unaccustomed as many are to business accounts and bookkeeping. A general treasurer could economically administer the funds of a number of societies, experience enabling him to obtain the best terms in disposing of exchange at the most favorable times for operating. Instead of each society having to hold a margin on deposit at various points, losing interest on it, such a manager would be able to meet any exigency promptly without such being required. The clerical work would be done by native help in large measure and methodically, regular reports made to Boards, an experienced audit also certifying to the correctness of all the details recorded. Business men will appreciate these suggestions, and it would not be difficult to believe that the expense of such a general treasury, would be largely, if not wholly covered by the saving effected in exchange.

III.—FIELD OF MONTHLY SURVEY.

Japan,* Korea,† Medical Missions.

BY DELAVAN L. PIERSON.

KOREA FOR CHRIST.

Korea has nearly ninety thousand square miles of territory, twelve millions of people, and is extraordinarily rich in natural resources. These natural resources consist in a soil of great fertility, vast mineral deposits, untold wealth in sea products, which Korea's unusually extensive seaboard brings to its doors, and a population capable of great industrial activity. Until 1883 Korea had no relations with foreign countries, and, therefore, there has been a total absence of that commercial exploitation, which would have made the people rich. As a nation they are poverty-stricken, but a brighter day seems to be approaching, for the total volume of foreign trade for the ten years ending 1894 was about thirty-five million dollars, and this seems to point to dawning commercial enterprise.

At present the Protestant missionary force in Korea numbers about ninety workers, representing six different missions. Since the work began in the fall of 1884 the Korean Church has had a marvelous growth. The total number of converts to the various missions is about two thousand, and regular preaching is maintained at fifty different places throughout the peninsula. A Holy Ghost native ministry is being raised up, and the outlook is of the brightest possible nature.

Under God, Christian missions have

* See also pp. 47, 48, 55 (Jan); 110 (February); 650, 658, 665 (present issue).

New Books: "The Gist of Japan," R. P. Peery; "Religion in Japan," G. A. Cobbold; "Japan, Its People and Missions," Jesse Page; "Dragons and Cherry Blossoms," Mrs. Morris.

† See also pp. 363, 371 (May).

New Books: "Korea, The Hermit Nation" (new edition), W. E. Griffis; "A Forward Movement in North Korea," D. L. Gifford.

become a recognized and indispensable factor in the national life. In former days the king's birthday was a time of festivity to the official and noble classes only, the common people having no part in its observance. Last year when the auspicious day came around the Korean Christians suggested that special prayer and thanksgiving services be held in the different churches in behalf of his majesty. On the afternoon of the day a grand Christian mass-meeting was held in the open air outside the city wall, and over three thousand Koreans were present. Addresses were made by high noblemen as well as by Christian missionaries, and great enthusiasm was manifested. Coming spontaneously, it impressed the Korean government in a most pleasant manner, and his majesty was especially delighted.

This is but a hint of the power which the Christian community possesses in modeling the national life. Korea must, and will be, won for the Lord Jesus Christ.—REV. G. H. JONES.

From every hand come cheering tidings of the progress of the Gospel in Korea. Bishop Joyce writes that all Korea is open to receive the Gospel. Towns and villages are constantly asking for missionaries, and the need for reinforcements is rapidly increasing. Mrs. Bishop's call has already been sounded in these pages (May, p. 363). Rev. Malcolm C. Fenwick, of Wonsan, writes that missionaries are now gladly received all over the country, and that there are multitudes of earnest seekers after the Light. Rev. D. L. Gifford tells of churches whose membership has increased three-fold in the past year, and of congregations far too large for any of their church buildings. Dr. Underwood, of Seoul, says that it might

almost be said of his report as was said in a certain war record, "There is the usual monotony of success and victory." Churches have been increasing rapidly, members have been growing in numbers and in grace, and almost the only drawback has been that due to the churches at home. Surely God is moving marvelously in Korea, and is calling us to an "advance upon our knees" to claim the country for Him.

The Need for Medical Missions.

BY MRS. BISHOP, F.R.G.S.

It is not as a worker, but as a traveler solely, that my journeys in Asia have given me some knowledge of the unchristianized Asiatic world. In those years I have become a convert to the necessity of missions, not by seeing the success of missions, but by seeing the misery of the unchristianized world. From the seaboard of Japan to those shady streams by which the Jewish exiles wept when they remembered Zion, and from the icy plateaux of Northern Asia down to the Equator, I have seen nothing but sorrow, sin, and shame, of which we have not the remotest conception.

We all know what sickness means among ourselves, and even in such an epidemic as influenza. The sufferings of surgical operations, weary nights, fever, pain, and much distress are all connected with illness among ourselves, but this illness has its bright side. It brings out kindness and tenderness in those about us; it brings delicacies and flowers into the sick-room. Everything that might bring distress into the sick-room is kept out of it, and everything that might cheer the sufferer is brought in. We have the skill and kindness and self-sacrifice of men of the very noblest profession about us, and the skill of trained nurses; we have magnificent hospitals, where the appliances of medical skill and the most skilful nursing are at the disposal of the very poorest of the community. We have, besides that, the tender ministrations

of Christian friends, the prayers and exhortations and comforts of Christian ministers, and even where the sufferer may have been impenitent to the last, we have Him who was ever ready to save, standing by the sickbed, ready to the very uttermost to cleanse and receive the parting soul.

But what does sickness mean among the thousands and tens of thousands and hundreds of millions of our unchristianized brothers and sisters? We must remember that sickness among them is usually, if not always, supposed to be the work of demons, especially in Asia and Africa. In many parts of Asia a sick person is looked upon as being possessed of demons, and becomes an object of loathing and terror. He is put into a large house with food and water beside him, and is absolutely avoided, owing to the terrible fear lest the demon in him go into the one attending him. In other cases the medicine men, priests, and astrologers are sent for. They light huge fires, and bring gongs and drums and six feet high horns, and dance round the fire, blowing the horns round the sufferer; and if this does not drive out the demon, they lay the sufferer before a roaring fire until his skin is blistered all over, and then plunge him into cold water. If this does not succeed, they lay him on his back and beat him with heavy clubs in order to drive out the demon. If the case is chronic, and he does not succumb to these remedies, in some countries he is carried to the mountain top, a few barley balls and a little water are put beside him, and he is left there to die alone. In all these circumstances of misery and solitude, thousands and hundreds of thousands are passing away in heathen lands, where the Gospel of Christ, the Good Physician, has never produced its healing influence. There is no hope. There is only the looking forward with terror to something going to happen of a terrible kind, launched at the disembodied spirit from some quarter they know not.

Medical missions put an end to these barbaric systems of native treatment, which are *worse* in the case of women secluded in their zenanas. In the hour of women's greatest peril and pain, these barbarities are multiplied to such an extent, that in many places women die in legions, or are rendered invalids for life. We are bound, as humanitarians as well as Christians, to make an end to those systems of treatment that exist in Asia and Africa, and to carry in the first place the unspeakable blessing of European treatment at the hands of skilful and gentle doctors, combined with the knowledge of the Gospel of the Lord Jesus Christ as the Healer of the soul as well as of the body.

People go to missionary meetings and hear much that excites enthusiasm about the work done, but we have only touched the outskirts of the work that is to be done, altho it is nineteen centuries since our Lord was on the earth. We should set our faces towards that wilderness in which two-thirds of the human race are, at this moment, wandering without hope. We have 1,000,000,000 at this time on the earth absolutely unchristianized, of which number, it is said, that 800,000,000 have never even heard the name of our Lord and Savior. We have 3,000 languages in which not even a fragment of the Bible has been translated. If the population of the world, estimated at 1,500,000,000, could pass before us, two out of every three would have no knowledge, even in name, of the Lord Jesus; and this is after the voice of our Lord has been ringing through the Church for nearly 1,900 years. It seems to me that instead of congratulation in speaking of what has been done, and imagining that the kingdoms of this world are on the verge of becoming kingdoms of our Lord, we should look these awful facts in the face, and be covered with shame and confusion, when we are content to take the blessings that come to us from the death of Christ, without passing them on to those who know Him not.

We are getting milk and water

views about the heathen world. We imagine that the heathen world is not so much worse than our own. After living amongst the heathen in many mission stations, I would say that the awful and fearful wickedness of our own slums, and of our own lapst masses, can not be named in the same day with the wickedness which is part of the daily life of these people. Scenes of vice are witnessed not only inside their temples but outside. There is no public opinion, prompted by Christ, to condemn any single act. From the sole of the foot to the crown of the head there is not one sound part. It is one mass of wounds and of putrifying sores, and there is nothing left on which to build any superstructure of truth. There is nothing left to tell of that creation of God in the beginning. While the intellect of women of 20 and 25 is not on a level with girls here of 10, yet the worst passions exist as if grown on a hotbed. I have counted up about 200 times that I have been asked what drugs would take away a favorite wife, or a favorite wife's son. This is the state of women in the East—huddled together and exposed in illness to the barbarities of native doctors. There are now a few hundred medical missionaries, many of whom are women, but we need them in thousands.

There is spent every year in this country fifteen dollars a head on alcoholic drink, and eighteen cents a head on converting the heathen. When we remember that every minute five souls pass into eternity—1,400 dying every hour in India and 1,600 every hour in China—it seems to me the time has come when we should readjust our expenditures at the foot of Christ's Cross. We must choose whether we will spend upon ourselves or give to Him. We speak of the claims of the heathen, but I should rather speak of the claims of Christ. Blessed indeed are those who have heard His voice, and who are giving their lives to Him, trying to lighten that great darkness. And we must do the same. How will they

preach unless they be sent? and as to sending them, we can do it if we will. We can do it by expending our means, and in other ways. Silver and gold we may have none, but we have influence in our own sphere, and we can use that influence upon those about us in favor of Christian missions. By prayer, by influence, by conversation, by cheerful giving, we may advance the work of Christ. The self-denial of Christ was not confined to the week of His passion, but the whole of His life was one long series of incomprehensible self-denials, and He has left us an example that we should follow in His steps.

The Situation in Japan.

Mr John R. Mott who has recently completed his world-tour in the interests of the student movement, gives us some very lucid and suggestive "Impressions of Japan" in his account of his visits in the various Asiatic countries.* He says in part:

1. The work of the missionary in Japan is not finisht. What was seen and heard in Japan created the conviction that the present missionary force is not only needed but should be wisely increast. Three-fourths, or 80,000,000, of the Japanese have not yet heard of Christ. Missionaries are needed to reach these unevangelized. They are needed to help solve the problem which confrot the Church in Japan, to promote the development of the Japanese church and to train the native ministry.

2. Japan calls for missionaries of unusual strength, mentally, and spiritually.

3. The greatest peril to Japan is the secular character of her institutions of higher learning.

4. Buddhism as a religion is doomed in the land where it has greatest vigor. It is rent with internal dissensions, and shows many signs of decay.

5. The signs indicate that the cause of Christ in Japan is entering upon a new and remarkable era. The rationalistic wave is receding. The Japanese are more friendly toward Christianity.

The Church is on a better basis. The impression seems to be general that Japan is about to witness another great spiritual movement, provided the Church sizes the present opportunity. About thirty years ago the first two Christians were baptized, now there are over forty thousand. God has doubtless great things in store for Japan. Let us advance to the place of duty and of privilege.

Rev. Dr. J. D. Davis, of Kyoto, author of a "Life of Neesima," has recently made an extended evangelistic tour in Japan, and thus sums up his impressions:

1. Japan is more ready for the Gospel than ever before. The official classes are more favorably disposed, and the masses are more ready to hear than at any time before or since Japan was opened.

2. The era of doubt and rationalistic discussion has past its zenith. Many of the pastors and workers, and most of the Christians who have held on to their faith, realize their need of a positive faith, and are hungering for spiritual food.

3. Wherever earnest men are preaching a positive gospel, churches are alive and souls are being gathered into the kingdom.

4. The great lack of workers. That great rich Aidzu valley, with its 800 square miles of villages, has no missionary and only three Japanese evangelists at work. Echigo, over 100 miles long and half as wide, has two missionaries and only eight to ten Japanese workers, all told.

5. Now is the time to pray for Japan. Pray that its force of workers may not be further depleted, but rather restored to its former strength; that the rising spiritual tide may sweep over the land, filling the hearts of all the Christian workers here, and bringing the Doshisha University and every band of Christians back to their former earnest faith and active service for Christ and for these millions who wait.

Dr. H. Loomis says:

The one thing needed at this time is the work of the Holy Spirit. There are men and means enough now employed to work a great change in the country, if only accompanied by power from on high. Meetings have been held in Tokyo to pray for this. A deep interest has been awakened, and services are being held in the churches to arouse and stimulate the believers, as well as gather in the unconverted.

* Strategic points in the *World's Conquest*, by John R. Mott. Fleming H. Revell Co.

IV.—EDITORIAL DEPARTMENT.

The Diamond Jubilee of Queen Victoria's accession was, of course, a great occasion. The interest of a great empire, in the longest and best reign known in its history, found its highest flood mark in the celebration of June 22d. By the courtesy of Sir George Williams, we had the opportunity to witness a pageant unsurpassing in its way in modern times, from one of the windows overlooking the very steps of St. Paul's where the main ceremony was performed.

The procession occupied about two and a half hours in passing, and the whole Empire was represented, and all its colonial dependencies. Five continents, the isles of the sea, and every great nation from sunrise to sunset, and from pole to pole, had their representatives. The costumes were brilliant and costly, beyond description, and the eye seldom looks on any scene so magnificently grand and imposing as was witnessed that day in the semicircle that fronts the great master-work of Sir Christopher Wren.

When the Queen's carriage entered the inclosure and halted before the steps of St. Paul's, the attendant royal carriages, with the highest dignitaries of the various royal families, stood outside the railing, drawn up in line side by side, and the Prince of Wales and others on horseback, within the railing, all facing the Queen's carriage; in front of them and likewise facing her Majesty were the primates of Canterbury and York with the Bishop of London, all in the most superb vestments, with their croziers, etc., and the lesser clergy about and behind them with the grand orchestra and choir. On their right the high civil dignitaries of the Empire, with the various Ambassadors from foreign lands, and all in robes of office of the most elaborate and gorgeous material and decoration, including the Hindus in cloth of gold, and the Chinese in sumptuous silk heavily wrought

in gold and silver designs. On the left of the Archbishops were the clergy of the various churches, and other invited guests, in all about five hundred. After the Te Deum, and a special prayer prepared for the occasion, the Hundredth Psalm was sung, the whole of the vast company that filled and surrounded the church-yard taking up the holy strain of praise; it was as the sound of many waters, and the supreme moment of the Jubilee celebration. Then, of course, followed "God save the Queen," after which the Queen's carriage resumed its onward progress. Millions of people lined the route of the procession, and the moral order of the whole pageant was something to evoke thanksgiving and was a fine proof of the self-restraint of the British people.

On the Thursday of the following week, at Albert Hall, we saw a sight even more significant in its way, for it was an exhibit of the work of woman for her own sex, as represented by the Y. W. C. A. Lord Kinnaird presided, and Canon Fleming, the Dean of Norwich, the Archdeacon of St. Paul's, the Bishop of Sierra Leone, Lord Overtoun, and myself made addresses, or took other parts of the service. The hall, which is vast, held probably 10,000. Dr. Barnardo, who has a genius for such spectacular displays, organized a procession in which we should judge a thousand young women may have taken part, representing by detachments with banners all the departments of the work carried on by the Young Women's Christian Association in this and other lands, each detachment wearing costumes appropriate to, and indicative of their work. The "Flower Girls" looked like a procession of moving flower-beds, and the "Foreign workers" were dressed in the costumes of the various lands among whose women they are carrying on their work. The procession moved up the middle aisle, mounting the stage, and then filing to

right and left, past through the corridors and took their seats in the center of the hall. But any one who witnessed that score of bannered regiments, each representing a different department of woman's work for woman, must have felt as never before how much the Victorian Era had done to develop woman, to bring her out of comparative obscurity into her true, normal sphere of organized and independent service for her Master and for human souls. It is probable that no one occasion has ever hitherto presented so effectively the wide work of Christian women. It was in the highest sense a great success, and left impressions not easily effaced. The Queen, had she been present, must have been greatly gratified at the exhibit of the multiplied spheres of usefulness into which God has ushered her sex since she began to reign.

The first convention of the *Federation of Christian Students*, recently organized, met at Williamstown, under the shadow of the famous "Haystack" monument, July 6-9, and was represented by twenty-seven nationalities—China, Japan, India, Syria, South Africa, and Scandinavia, Holland and Germany, France, etc., as well as the British Isles. This latest development of the Christian College movement will receive ample reference in these pages hereafter; but we can not but wonder, as we watch the Providential interpositions of our day, what is to be the next of God's great movements in connection with organizing the forces of the Christian Church for the last great onset against the powers of darkness. But what united prayer should now rise from millions of holy hearts, lest we be found unready for the combined advance.

The "World Encircling Movement" of the Y. P. S. C. E. excites more and more amazement at the rapidity of its progress and the almost wild enthusiasm it evokes. The sixteenth international convention of the Y. P. S. C. E. was

held in July, in San Francisco, and was attended by immense crowds. The reports of it would more than engross all the pages of this REVIEW, and all we can do is to call attention to some of the salient points in this history. Five thousand new societies within the year, with a world enrollment of 50,747 local societies and 3,000,000 members; in sixteen years, a multiplication of the original single society into over 50,000, and the members nearly 60,000 fold.

Dr. Clark, in a masterly address, or "message," luminously sets forth the following propositions as to this world-wide movement:

1. It must be true to its fundamental idea, raising the standard among the young of outspoken devotion and consecrated service.
2. It must be a unifying movement.
3. It must be a pervasive force
4. It must be essentially sacrificial, and missionary.
5. It must listen to and continually obey God's voice.

He gives a four-fold motto:

The world for Christ,
The nation for Christ,
The family for Christ,
Myself for Christ.

And we can only add, may this holy message prove a message from God, heard and heeded.

We had the pleasure of meeting Miss Annie R. Taylor at Keswick, with Puntso, her faithful Tibetan servant, and Siggue, his wife, who are now with her in Britain. The sight of a Tibetan man and woman will, as Miss Taylor says, better enable friends to pray for the Hermit nation, and claim for Christ the followers of the grand Lama. Miss Taylor was expecting to stay in England some three months. She hopes to pick up volunteers for the work of occupying this long shut up land. All eyes are now turned toward Tibet.

Our friend, Wellesley C. Bailey, Esq., of Edinburgh, who is superintendent of the Mission to Lepers in India and the East, sends from Edinburgh a copy of the address from the lepers of the

Almora Leper Asylum to Her Majesty the Queen, Empress of India, on the occasion of the diamond jubilee, by H. H. Raja Harnan Suiha Ahluwalia, who was also bearer of an address from the native Christian community of India:

"We, the lepers of the Almora Asylum, having heard that our fellow-Christians are uniting in presenting an address to her Most Gracious Majesty the Queen Empress of India, wish to be allowed to join in expressing our gratitude to God for having given us such a beneficent sovereign. Perhaps in no time during the history of the world has the sad lot of the poor leper been so sympathetically considered as during the reign of our beloved Queen Empress, whose ears have always been open to the cry of the poor and the afflicted. We thank God with all our heart that He has so long spared her, and we pray Him to continue her reign and make it still more prosperous. We are poor and helpless, and can do nothing to add to her royal magnificence, but we can and do pray for her. May our humble prayers be accepted.

"We beg to subscribe ourselves the grateful tho helpless subjects of our beloved Queen Empress.

"The inmates (120) of the Almora Leper Asylum. N. W. P., India."

A Twentieth Century Mission.

A few young men met in a room in Brown University, April 24th, to discuss a new plan for missionary work in the coming century. Most of them had felt the practical failure of the present business methods used in carrying out the Lord's world-wide purpose, and were persuaded that the nations can be successfully evangelized only by a *revival of the spirit of faith and prayer*. A new movement, if the Lord will, will be inaugurated in the spring of 1900, and with respect to Africa. The key to the Dark Continent is undoubtedly its southern end, and here a missionary colony is to be established, interdenominational and self-supporting. South Africa is extremely fertile, and the sheep-raising industry is attended with fair profit. There the colony of missionaries may undertake self-support, and thus be independent of all mission boards and like agencies.

The purpose of the mission is to be twofold: first to exalt the name of God by furnishing a living witness of His power and willingness to answer prayer

and to honor the principle of faith wherever dominant in His people; second, to evangelize the Continent of Africa directly by the missionaries, and indirectly through the training of native preachers, who shall be able to live and work in those interior districts where the climate is fatal to the white man.

Three qualifications are to be emphasized as absolutely essential: a passionate love for the Lord Jesus Christ; a firm belief in the plenary inspiration, infallibility, and divine authority of the Holy Scriptures; and a recognition of the supremacy of the Holy Spirit in the life of the individual, and in the conduct of the assembly. No one will be asked to join the movement, the same Spirit by whom the plan was originally conceived, being trusted to call out laborers into His service, whether preachers, teachers, doctors, nurses, or humbler tradesmen. Only such simple organization will be formed as seems really necessary to the effectual and harmonious cooperation of a body of people spiritually united. Finally, it is assumed that if the movement be born of God, He will supply such funds as are needed for the inauguration of the work without His servants soliciting or borrowing the money, or incurring debt in any way whatever.

Jared H. Randall, '97 Brown, expects to leave about the middle of September, under the auspices of the Brown Young Men's Christian Association, to begin work in Natal.

The Utility of Missionary Effort.

The following appeared in the *Missionary Herald*:

Among the recent contributions to the London Mansion House Fund, for famine relief in India, is one of a little over \$4,000 (£844) from the Fiji Islands. In connection with this gift, the English magazine *Work and Workers* may well call attention to the fact that when Queen Victoria ascended the throne, sixty years ago, the Fiji Islands were inhabited by pagan cannibals, to whom not one ray of light from the Christian world had come. These people were peculiarly ferocious. The Wesleyan Society, which in 1838 had planned to commence work within the group, declared in its report of that year that the missionary must prosecute his work "before the sailor and the merchant will dare to frequent those now inhospitable shores." And now we have an illustration of what the missionary has accomplished. The Fiji Islands are christianized, for out of a population of 125,000 about 100,000 are reported in

the government statistics as Wesleyans. The whole face of society has changed. In place of brutal orgies there is an orderly and thriving community, and now the grandchildren of the cannibals, whom it was seriously feared would slay and eat the first missionaries, have sent \$4,000 to feed the poor of India.

A Missionary's Striking Operation.

The Rev. R. Swallow, M.D. (China), related at the sixth anniversary of the U. M. F. C. Deaconesses' Institute, at Exeter Hall, London, on May 17, some instances of his work in the mission hospital at Ningpo, China. "On one occasion a girl was brought to our hospital with her leg doubled up. The father asked me whether I could do anything for her. After carefully examining the limb, I said I thought the deformity could be cured in about two months. He said I would have to do it quicker than that, or not at all. In a fortnight he came again, and seemed disappointed. I asked him if he would allow me to take a piece of flesh out of his arm to put it in his daughter's leg. 'Oh, no,' said he, and he went off. I asked the mother the same question, and she replied, 'No; I would rather she stayed a little longer.' Then I called the man, and told him to take my instrument and cut a piece of flesh out of my arm. He took the scissors up, but stammered, 'I can't do it.' I then picked up the instrument, cut out a piece of flesh from my arm, and planted it in the girl's leg. In a few weeks she went home cured."

The horrors of Armenia have never yet been adequately told, nor so far as told, have they reached the knowledge of even the intelligent and conscientious body of Christians. Professor J. Rendel Harris and his wife, Helen B. Harris, have published a volume of letters, descriptive of their experiences, while traveling through Armenia and distributing relief. Those letters ought to be read and pondered by every disciple of Christ, by every lover of humanity, as should also Prof. Lepsius' book.

The enormities they chronicle exceed for hellish cruelty and refinement of torture anything known to modern history. Outrage, rapine, malice, murder are reduced to a science and an

art. A few specimens might be here exhibited from this Museum of the Inferno.

A victim's hands and arms were cut off, and the eyes gouged out; a slash across the breast, and another across that, making a cross, with the taunt, "Where now is your Christ!" One man at Malatia riddled with bullets in form of a cross, that "Christ might find him if He wanted him."

A house took fire, and when help was needed, instead of a water barrel, the hose was maliciously attached to a petroleum cask that the fire might be more inextinguishable. Wives were compelled to witness the slaughter of husbands and sons, and a deliberate attempt was made throughout Armenia to slay every male over ten years, that the Armenian families might henceforth be impossible.

The slaughters were by wholesale, 100,000 having perished. In one church at Ourfa from 2,000 to 3,000 were slain or burned, 1,500 killed were dragged to a long trench and piled in promiscuously and buried in one grave. In Malatia, that natural paradise, between 2,000 and 4,000 Christians suffered martyrdom. The flesh of the chief men was carried round the market place for sale at less than a farthing a pound. There alone are over 1,500 orphans and 500 widows.

Of course, some outrages were worse than death, and to avoid them, a short distance from Harpoot, 32 women, led by one of peculiar nobility and intelligence, drowned themselves in the Euphrates. 600 girls and brides were in one case carried off to Kurdish and Turkish homes. Mothers in desperation first flung their children and then themselves into the flames which consumed their dwellings or churches.

After orders had come to stop the massacre one of the noblest men of Eghin, venturing out of his hiding-place was assailed by stones. He protested, "You may not kill me now;" but the brutal answer was, "No, not with guns—we are forbidden to shoot; but stoning is a different thing and so they crushed his head with heavy stones."

Not one village is yet rebuilt out of over 150 pulled down or burned round Harpoot. The women's eyes are always full of tears and the men's voices seem to have a tearful quality. "We can't sing," they say; "we have not sung since the massacre." At Biredjik not one Christian is left—all dead or turned over to Islam's tender mercies.

The needs of Armenia are corre-

spondingly great. Here are 60,000 orphans to be fed, and 5 cents a week will keep them. Twenty-five dollars a year will not only provide for any orphan, but leave a margin for the widow. It is possible to provide for 400 boys and 300 girls and supply 10 teachers at less than 400 dollars a year (school year of 10 months). If not provided for these orphan children will inevitably get under control either of Romanists or Mohammedans.

The *animus* of this massacre is not hard to trace. The civilization of Asia Minor is American. The missionaries have spread over the whole country a network of religious and philanthropic institutions and influences. The Armenians have been getting wealthy, thrifty, skillful, intelligent, and influential, and this has provoked the hostility of the Turks. There has been a secret plan, prompted by the Sultan, without doubt, for the extermination of this whole people, and it still moves on towards its accomplishment, with the Turk as the upper and the Kurd as the nether millstone.

There are off-setting and relieving lights even amid this horror of deep darkness. What heroism! Who will ever forget those heroines of the massacre, Miss Shattuck, of Ourfa, and Dr. Grace Kimball, at Van, not to mention Dr. Barnum and his associates in the American mission at Harpoot? Every one of this mission band faced death without fear or flinching. Dr. Barnum showed Professor Harris the remnants of the shell that burst in his little study. Professor Harris asked some of them what were their feelings just then. The answers sound like primitive martyrs. "All fear was taken away, and death seemed nothing." Others said—"We had no fear. We expected to be directly with Jesus, tho the flesh trembled a little."

There are other compensations. A religious awakening at Aintab has been the result. Various bodies of Christians have been drawn together as never before. Protestants are preach-

ing in the old Gregorian churches and in the midst of the long and tedious Gregorian Ritual.

For every missionary who fell in China in the massacre of 1895, God has already given at least 1,000 converts, and there are many more inquirers. So in Armenia. Already the divine harvest from the seed sown in this bloody soil begins to appear. Will not Christians hasten to the help of the 60,000 orphans that need immediate provision for their food, and shelter, and instruction? When was there a like opportunity and obligation?

The Central Sudan Mission, whose headquarters are in London,† calls attention to the open door into this long closed country. They are much in need of financial aid to take advantage of this opportunity to preach Christ where He has not been known. Mr. Hermann Harris, the director of the mission, is at present in Gabes, Tunis, Africa, from whence he writes as follows:

We have a hall for Gospel meetings, with good shop front on the main road. Over the entrance we have written in large Arabic characters the words, "House of the Gospel of Jesus, the Messiah, the Crucified;" and on the side wall in French is written, "Maison de l'Evangile."

In the windows we display Scriptures, Tracts, and text-cards in several languages, and many people come inside to read more, and to hear the Gospel; to some we give Scriptures and Tracts. Many of the natives, however, can not read, and even those who can, do not easily understand the standard version of the Arabic Bible, which is in high-class Syriac Arabic, well suited to the native Christians of Syria and Asia Minor, but not adapted to the Moslems of North Africa. We long to have a revised version of at least one Gospel in simpler language suited to the people of this province.

* Address Miss Mary W. Ranney, 1535 Masonic Temple, Chicago.

† Mr. R. Caldwell, F.R.G.S., St. Martin's House, 1 Gresham Street, London, E. C.

Our work may be well described under two distinct headings: 1st, the French or European work. This consists of meetings held three times a week, conducted chiefly by Mrs. Harris. *On Sundays*, at 6.30 P. M., the hall is always well filled by soldiers. Many have been brightly converted, and are bravely standing the test of persecution in barracks. *On Wednesday evenings* a Converts' meeting is well attended, and the men give bright testimonies. *On Thursdays*, at 3.30, there is a Children's Class, when illustrated Bible lessons are given on the black-board.

2nd, Arabic or native work. This consists of (1) reading, conversation, and personal dealing every morning with visitors at our hall, individually or in groups. (2) Four or five afternoons every week are spent in visiting the surrounding villages, and the population scattered in the oasis. The more distant places I reach on my bicycle. Sometimes I have a group of from ten to twenty or more men and lads (Arabs) to hear the Gospel. (3) Twice a week a service in Arabic is held in our hall, consisting of singing, prayer, reading of the Bible, and preaching. These meetings are attended by both Jews and Arabs; at some the numbers have been very encouraging, and the attention and behavior of the audience excellent.

The evident sign of God's presence and blessing with us have been accompanied by strong opposition from the authorities against our work. In November last we were forbidden to sell or to give away any Scriptures or Tracts either inside our own hall or elsewhere, and for continuing to do so, we were summoned and prosecuted both in January and February, and fined sums varying from one to three dollars. We have committed the matter to God in prayer, trusting that these things may turn out rather to the furtherance of the Gospel.

A lady, recently returned from Western Africa, writes concerning the life of European settlers there:

"Nearly all the traders, officials, and explorers rule the natives with a rod of iron and commit the greatest cruelties, especially upon the girls and women. It is no wonder that death often cuts them off in one of their spees, and altho this happens often, it has no effect upon those who remain. They are a little subdued until the funeral is over, but even when returning from the grave they joke about their dead friend

and return to their regular ways of life. The 'woman' of the dead man changes masters often before the funeral. Every imaginable vice exists among the white people who are the exemplars of the natives. The immoral lives of the European merchants and officials make hard work for the missionaries. To say that the missionaries are hated by the white people is putting it mildly. To be sure, they turn to us when there is sickness among them, or their dead must be buried, but at other times they hinder our work wherever they can.

"Protestant missionaries seldom get credit for the work they do. At least, officials and explorers hardly ever give them their just dues, altho they often praise the Catholic missions. It is true that the Catholic missions, in most places, have nice buildings and a large school, and these outside appearances give rise to glowing reports. The explorers remain only a few days at a station, and have not time to find out the inside workings of the different missions, nor the treatment which the children receive. The whip of hipbo hide which is the means of persuasion in the Catholic missions and is frequently used on the natives disappears when visitors are present. More than half of the children hardly learn to read, but have to work hard on the farm. The brighter ones are exhibited in the school-room to the passing stranger. The natives are not slow in finding this out, and the Catholics can not get freeborn native children in their neighborhood. So they carry on a slave trade with the interior. The slave children are compelled to stay in the mission until of age, and in most cases even longer. These things can not be learned during a short visit, and since the hospitality of the Catholic missions and the quality of their wines are famous all along the coast, explorers and others sound the praises of these establishments.

"Explorers carry black girls with them into the interior and bring them back with them, if convenient. I know whereof I speak and can confirm it at any time. Civilized nations would have stricter laws if they only knew, but it seems as if they did not want to know, about the true state of affairs, and if the real facts reach the ears of European Governments they are quickly hushed up, and the public at large knows nothing about them. The only remedy for these outrages seems to be for white men to take their wives with them, and through the influence of educated women a different atmosphere will be found in African society."

V.—GENERAL MISSIONARY INTELLIGENCE.

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Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

JAPAN.

—Pastor Karl Munzinger, has a profoundly instructive article in the *Zeitschrift für Missionskunde* (xii. Jahrgang, Heft 2), on the intellectual and spiritual life of the Japanese. It ought to be studied by every Japanese missionary.

The author remarks that accommodation to the inner life of a people is much more important for missionaries than accommodation to their ways of living. The latter, in Japan, is not expected, and would not be well received. But it is of the utmost importance that the missionary should learn, for it is only by slow experience that he can come to know, the inner temper of a people, and their fundamental way of thinking. Are they idealistic or materialistic, religious or merely ethical, patriotic or merely domestic, individualistic or gregarious, patient or flighty and impulsive. A very different way of dealing is requisite according as these questions are differently answered.

The fundamental intellectual trait of the Japanese character, says Herr Munzinger, is impatience of thorough research. They want results, they want to be spared processes. They are extraordinarily quick and keen in the apprehension and application of knowledge, especially technical and physical knowledge. They have done wonders in this. Nowhere are processes and methods, from the working of the steam engine to that of the State, more skillfully appropriated. But a deep intellectual assimilation of knowledge, step by step, genetically, is something they do not love. Their knowledge is

apt to be divinatory, not reasoned. Therefore it flashes out first here, then there. Like themselves, it is genial, but not stable. First they are nationalists, then idealists, always inclining, however, to materialism, not coarse, but decided. They do not worship Mammon, they rather despise him. Fame, high position, are their idols. The world of invisible truth and good has scarcely any meaning to them; even Christianity is viewed by them largely as a mere refined substitute for Confucianism, a simple support to social and national life. The author says he has been repeatedly told by Christians, of whose perfect orthodoxy he had never doubted, that they did not and could not believe in immortality, and moreover saw no use for it. They could be good parents and citizens without it, and they seemed to have no further use for it. That they were citizens of eternity as well as of Japan seemed to them unintelligible and incredible.

Nor do they regard themselves as citizens of mankind. Japan is the beginning and end of things to them. It is what Athens or Sparta was to an ancient Athenian or Lacedæmonian. Whatever aggrandizes it is good, from an aggressive war to an assassinated statesman. Macchiavelli's maxims have become flesh and blood in Japan. They do not even say, like our heathenish statesmen in the Mexican war, "Our country right or wrong." Their country can not be wrong. Christianity itself gives way too much to this propensity. Romanism is antinational. Protestantism is national, but Christianity, in no form, has a right to become absorbed in politics. Its first work is Personal Regeneration; its second, Universal Brotherhood. So far as nationalism will not minister to humanity, the Gospel must be against it. Much of the late brilliant patriotism of

Japanese Christians has been much more Japanese than Christian.

Should Christianity, by a sudden lurch, become the national religion of Japan, Herr Munzinger thinks it would fare with it as with Buddhism. Japanese Buddhism, he says, is not the true Buddhism at all. Its metaphysics and mysticism have almost disappeared. Its atheism has become idolatry. Its nirvana has become a sensuous heaven and hell. A suddenly adopted Japanese Christianity, the author says, would simply be the Gospel dechristianized. Happily this danger seems past. A "holy seed," of elect souls, spiritual, steadfast, patriotic, indeed, but refusing to let the Church, like Shintoism, become the mere handmaid of the Mikado, and owning fellowship only with those who are striving after that "true fount of life, our native land on high," would slowly but steadily regenerate Japan. All other successes are illusive.

The Japanese are so easily carried about, that they have an instinctive craving for organization. Nowhere is a thoroughly constituted congregation more beneficent, and more indispensable. The pastor must to them, far more, than to us, represent Christ. A thoroughly constituted national Church, not afraid of a strong government, would be a tower of strength against the winds of misbelief and unbelief. The author thinks, and with good reason, that the exaggerated American notions of democracy need to be very essentially tempered in Japan, if they are not to work anarchically.

INDIA.

—"The following are the heads of a lecture by Pundit Siva Nath Gastri, on 'Caste,' viz :—

1. It has promoted disunion and discord.

2. It has made honest manual labor contemptible in this country.

3. It has checked internal and external commerce.

4. It has brought on physical de-

generacy by confining marriage within narrow circles.

5. It has been a source of conservatism in everything.

6. It has suppress the development of individuality and independence of character.

7. It has helpt in developing other injurious customs, such as early marriage, the charging of heavy matrimonial fees, etc.

8. It has successfully restrained the growth and development of national worth; whilst allowing opportunity of mental and spiritual culture only to a limited number of privileged people, it has denied those opportunities to the majority of the lower classes, consequently it has made the country negatively a loser.

9. It has made the country fit for foreign slavery by previously enslaving the people by the most abject spiritual tyranny."—*C. M. Intelligencer*.

—Oscar Flax, in the *Allgemeine Missions Zeitschrift*, gives a pleasing description of the famous Indian lotus, which, from of old, the Hindus have so enthusiastically admired, that they esteem it the embodiment of a goddess. "On a slender shaft, four or five feet long, sways gently on the surface of the pond a half-opened bud, whose outer leaves yet cover over mysteriously the inner cup, whose dark rose color already becomes visible through the clefts of the leaves. The fully opened blossoms reveal the complete enchantment of this wonderwork, which stands unique in God's creation. The petals, at the tip of a radiant rose color, gradually paling below, and melting by the most delicate gradations into the purest white, gird in the unveiled magnificence of the cup, in the midst of which, like an inverted obelisk, rises the velvety flower gently touched with yellow and red, whose upper rounding is strewn with violet, rose-colored, white and gilded points as with stars. Around it wave in a circle the barriers of the stamens, which, white beneath, golden

yellow above, balance snow-white pollen-cases. Upborne by dark-green sepals, and profused with the magic charm of interblending colors, there it rests, the pearl of Hindustan, the most imposing, most delicate, fairy-like image of absolute beauty that our earth has to show. What wonder that the Hindu honors it as a flower of heaven, that in his glowing phantasy he makes it to have grown out of the bodies of his divinities of love, and when he seeks an image of utmost beauty and gloriousness, finds it in the Kamal, the Lotus!

"The Hindu Temples, there they rise before our view, the mighty colossal fabrics, with their pillared halls and balconies, pyramid cones with their decorations of uncanny idols and cobolds, the little gloomy filthy 'tikanas,' in the midst of the city throngs, the mysterious shrines in the midst of the pathless wilderness, bathed in the purple of the setting sun, the beautiful and noble Sikh temples, and the king among them, the golden temple in Armitszar, the sight of which transports us into 'The Thousand and One Nights.' Yes, interesting and romantic are they to him who only knows the outside, but devilish and accursed to him who has gained a deeper view. Jesus must conquer. In Bombay, between two temples you see a handsome house, inscribed 'Wesleyan Chapel.' It is not yet true that wherever Satan builds a temple, the Christians build a church alongside, but we may say that the Standard of the Cross now rises everywhere, and that Christianity begins to be a power in India."

—We notice that Herman Jensen, in the *Dansk Missions Blad*, gives the proportion of the casteless to the Hindus, of the various castes, as being, in South India about one to six. In North India, he remarks, the proportion is much less. So long, therefore, as missions work chiefly among the casteless, they can not be said to be taking hold of the Indian people.

—"The Hindu people is a poor people, and poorer, seemingly, it becomes every day," says Herr Jensen. The great reason, probably, is the enormous and unmanageable increase of the population.

—Mr. Jensen says also: "The missionary, having come to bring India Jesus and the Bible, is apt to give himself very little concern about what he regards as all her trumpery literature. Yet he is probably not without pride in his acquaintance with the Greek and Latin authors. And yet all this is dead and gone, and has only historical worth, while our Indian Iliad and Odyssey still live upon the tongue of every Hindu child and every Hindu woman. The missionary often fails to understand that what culture he brings with him from home does not at all pass current here, but should be regarded only as increasing his facility of appropriating the Indian culture. The ultimate truth may well be that the Hindu despises us, because we both openly and tacitly have made it so thoroughly evident, that we despise him. What does it signify to a common man what we may have learnt in Europe? All he inquires about is, whether we know anything about India, whether he can feel, in any measure, that we would gladly adapt ourselves to him, whether we are willing to become Hindus to save the Hindus, or whether we think it enough for this that we are Europeans and believers."

—The *Dansk Missions Blad*, for March, 1897, reports some statements of the president of the Indian National Congress at its last meeting, which suggest the question whether England is governing India in the interest of India, or in the interest of the younger sons of the English gentry. For instance:

"Poverty is increasing, and a third part of our husbandmen are in debt; the land is pregnant with wealth, and every seventh man has to fight with famine.

"The government, in view of the

depreciation of silver, advances the pay of the high-paid English officers, but not of the poorly-paid native non-commissioned officers, although the prices of provisions are rising daily—this makes bad blood.

"The larger the foreign element is, which, of course, must have larger pay to be able to serve in a foreign land, the deeper and wider does this dig the channel through which wealth and prosperity flow out of the land.

"I can not refrain from mentioning the lack of justice which our tribunals often show, as between Englishmen and natives, where Englishmen are defendants and natives the plaintiffs. Such partial judgments awaken discontent among the masses, and weaken confidence in the government.

"The crushing poverty under which our land sighs, and which nothing is done to mitigate, is the mother of many public aberrations from morality; for a people which groans under the heavy yoke of want, and for whom existence is a suffering, has no interest in maintaining morality."

MISCELLANEOUS.

The *C. M. Intelligencer*, referring to the cordial letter written by Archbishop Wake, Jan. 1, 1719, to the missionaries of Denmark (themselves Germans), Ziegenbalg, and Gründler, remarks that while then the primate, tho most cordial in his recognition of these brethren's labors, does not seem to have a thought of any similar responsibility of the Church of England. Archbishop Temple and Bishop Browne, in similar letters or speeches, "address themselves to the home clergy, and seek with all earnestness to arouse in them a realization of their own duty in the matter."

Little Denmark has since been overpast, perhaps even relatively, by the mighty England, yet she remains, among Protestant nations, one of the pioneers in missions.

"The wife of Bishop Ridley, of the British Columbia Mission, who has

long been in weak and failing health, was called home on December 6. The bishop, in a long, touching letter of her last few days on earth, writes: 'She was taken to church the Sunday before in Mr. Hogan's strong arms, when it was noticed that she lookt much changed. In the afternoon of that day she was taken into the chapel, and she took her women's class as usual. . . . For a long time she has been unable to stand alone or walk, but she never remitted any duty, or missed public worship. Four races at the same moment held her in their hands and mingled their tears as she blest them all. Besides all the mission party kneeling around, the room, a very large and airy one, was covered with silently-praying crowds of Indians. For the three days and nights when she lay a-dying, often nearly choked, the prayer-meeting in the chapel adjoining our house never once flagged. It was always full, and the overflow in other rooms. Every ten minutes messengers past from the bedside to the supplicating crowds, reporting her actual condition. They had changed their petition when they saw that it was God's will to take her, and prayed that she might have a peaceful, painless end, and that I might be upheld by the everlasting arms. Many souls found the light during the death-struggle. In her death she, by her beautiful and tender work, and patient endurance of agony at times through choking, drew more souls to Jesus than ever. It was victory on victory, triumph on triumph. Quite two hundred souls shared in the blessing.'"—*Children's World*.

English Notes.

BY REV. JAMES DOUGLAS, M. A.

The Church Missionary Society.—The Rev. C. H. Gill writes with reference to the Indian famine: Since my arrival home from Jabalpur, I have frequently been askt, "How long will the famine last?" With regard to those districts where it is acute, one may

safely assert that the *famine must continue till next September or October*, because there can not be any harvest till then. The success of the harvest depends on many conditions, but if these be fulfilled, and the famine in its acuteness be ended, it will even then take years to wipe out the disastrous traces, and set things right again. The fund raised at the Mansion House is being used to supplement efforts made by the government in trying to cope with the misery caused by lack of food. A large number of orphans and waifs are left on the missionaries' hands who will require continual provision and maintenance until they are grown up, and it is for this that funds are urgently needed. Surely the maintenance of famine-orphans, rescued by Christian missionaries from certain starvation, and brought up and trained in the nurture and admonition of the Lord is a most fit and appropriate object for Famine Relief Funds to be expended on, and one on which our Savior will smile.

Hang-Chow Medical Mission.—The work done during the past year in this quarter has been fully maintained, advance being made as far as circumstances would permit in every direction. The work is now very great and daily on the increase, the double nature of the mission providing for the whole being of man. Many times opportunities occur for speaking the Word while ministering to the physical needs, both in the dispensary and hospital of this center of work.

The native missionaries in Western Africa are being much blest in their work. In the station of Worawora, on the Gold Coast, the king has been won to Christianity by native agency, and consults and largely acts on the advice given by the native Christian teacher. Several of the distinctly heathen observances are no longer regarded in this district, and Christianity in its essence of love is being felt and realized.

Eastern Equatorial Africa.—The Rev. F. Rowling, of Busoga, has just sent home a copy of the Gospel of St. Matthew, printed in the mission in the language of the people. He is hoping soon to start the Gospel of St. Luke, and by degrees the whole of the New Testament will be in the common tongue of the people of Busoga.

Presbyterian Church of England.—Conferences for studying the Word and instructing native teachers, are being organized at Siong si, a large fishing village at the mouth of the Chinchew River. Mr. Campbell Brown superintends these gatherings, and the occasions are employed both for the systematic study of Scripture and evangelistic work in the district.

Medical Missions in Formosa and China are prospering. Dr. Maxwell writes hopefully concerning them, telling of many instances where closed doors have been opened to the medical missionary, which would have remained closed but for the healing art practised.

He concludes his letter to the *Monthly Messenger* by saying, "The pioneering power of the medical mission is unquestionable. Its abiding power for strengthening, extending and consolidating a Christian mission is also a great fact. The medical missions of the Presbyterian Church of England have done much to bring to the front and to commend to the whole Church of Christ the manifold value and power of this agency."

—Baptist Missionary Society.—The Rev. T. Richards, of Shanghai, in speaking of mission work in China, states that what is most needed by Christian missions in order that they may prosecute their work most effectually is:—

1. That the Christian Church should send out the best men of her colleges as missionaries.
2. That the natives may be helped to provide suitable institutions for train-

ing the Chinese themselves to become missionaries.

He further states, that the chief difficulty in working in China is the fact that foreigners have no right to settle in the interior of the country, and are only legally allowed to travel. No missionary can settle down in a district without first having gained the good will of the people of that district.

Mr. Richards is one of the oldest missionaries of the Baptist Society, having worked in China during twenty-seven years. He purposes returning very shortly to his much-loved sphere of labor in Shanghai.

—*Gospel Mission to Madeira and Porto Santo.*—Among the modern surprises in missions, is the attempt now on foot to evangelize the Madeira Islands. For almost two years Mr. and Mrs. Jefferd have been spreading the glad tidings in those parts, and have found the work, notwithstanding the malignity of the priests, delightful. Mr. Jefferd has told his story in vivid words. Speaking of the people he says: "Many of them are tired of Rome and her deceptions, and to them the words of a free salvation that can be known and enjoyed here on earth, are especially welcome. You can tell them a Bible story without their knowing whence it comes. How astonished they are to find that it comes from a book which is forbidden them; and when they become further acquainted with the Gospel, and know by experience how exactly it suits their needs as sinners, great is their indignation as they realize they have been robbed of the very words of life by those who pose as the representatives of God." Mr. Jefferd has reluctantly left Madeira for a season, that he might get the help needed for the thorough evangelization of the island. A council has been formed in London to assist him, and among others who will gladly receive gifts for the work is W. Roger Jones, Esq., Secretary of the Missionary Pence Association, 186 Aldersgate Street,

London, E. C. Two Harley students are preparing to proceed to Madeira, Mr. A. Robson and Mr. C. Pike. Miss Meyer has also been accepted for the same field and will accompany the mission party.

THE KINGDOM.

—The editor of this department of the *MISSIONARY REVIEW* will esteem it a special favor if secretaries of missionary societies, whether in this or other lands, will send him copies of their annual reports, and any items of intelligence from the world-field.

—Not a little embarrassment and perplexity come to the editorial mind and heart in connection with obituary notices. Not a month passes without intelligence arriving of the departure from life of a half dozen or half score of Christian toilers in far off lands, whose names are precious. It would be easy to cover the entire space at command with the story of their lives, and an estimate of their character. But such a task can very easily be overdone. Whoever considers the matter, and recalls the fact that there are some 15,000 men and women at work abroad, can easily see that only a very few of the most eminent names can be mentioned when the Master gives them their final discharge.

—How painful almost to the shocking is the contrast between the tidings which come from the "foreign" departments of our societies, and those from the "home" department. In well-nigh every case, while the former tells continually of deep interest, growth through conversions and need of enlargement, in the latter the main mention relates to lack of funds and the like. That is, tho among the heathen the outlook is most cheering, where Christians abound the prospect is gloomy. O Lord, how long!

—There is no evidence of a crisis in missions. All movements, religious as well as commercial and industrial, have their periods of enthusiastic advance

and of conservative delay. The cause of missions, not merely foreign but home, is at present in the latter, but it will not remain there. It is as firmly seated as ever in the conscience of the Church, and it has as strong a hold as ever upon its affection and devotion. There is need for work, but none for discouragement.—*The Independent*.

—The trained statistician, F. W. Hewes, contributes to the *Outlook* a valuable article showing what 14 of the leading denominations have been contributing to missionary work by ten-year periods, beginning as far back as 1815. The object of his study was to find out whether the present generation is giving as liberally to missions as our fathers did. The conclusion is established by outline maps that the decade 1885-1894 greatly surpasses its predecessors—not only in the absolute amount given, but relatively as compared with the increase both of property and of population. His maps show a steadily increasing growth of contributions, (\$40,000 in 1820, \$360,000 in 1840, \$2,481,000 in 1860, \$7,780,000 in 1880, to \$13,887,000 in 1890); with a decline, sharp, tho temporary, in 1857, during the Civil War, the panic 1872-9, and the current one 1893-7. The *per capita* contributions have also increased from \$0.04 to \$0.22 for each man, woman and child. And in like manner, the giving of the churches has grown much faster than their wealth.

—When Rev. John Newton went to India in 1835, he took out an old-fashioned wooden printing-press. It was the foundation of a publishing establishment which, in the course of fifty years, issued 267,000,000 pages in 10 different languages. The earliest religious literature in Punjabi was the fruit of Dr. Newton's labors, and of Rev. L. Janvier, afterwards associated in the same. The works produced included the New Testament, a Punjabi grammar, dictionary, and numerous tracts. That press at Lodiana, as well as another in Allahabad, were long ago rented to

Indian printers.—*Woman's Work for Woman*.

—The Rev. R. W. Gurd, of Kitkatla, British Columbia, writes to the Church Missionary Society: "No annual letter would be complete without a reference to Chief Skeuksh. The change in him is really remarkable. His very looks and features indicate what he is—a whole-hearted believer in the Lord Jesus Christ. Those who knew him in the days of darkness—Skeuksh the autocrat, the severe, the proud, the lion—can not but extol the power which has transformed him into Skeuksh the gentle, the true, the lamb.

—As a beautiful standing illustration of Christian unity, Benito Station, Africa, bears off the palm. Three women missionaries and 1 man, a teacher, constitute its membership. Among them there is 1 American, 1 German-Swiss, 1 Norwegian, 1 French-Swiss; 1 is Baptist, 1 Lutheran, 2 are Reformed. All are one in heart and aim and cheerful adoption of the Presbyterian forms. No wonder their school-children from antagonistic tribes, the Kombè, Mabeya, and Fang, are learning to dwell together in unity.—*Woman's Work for Woman*.

—Thirty-two years from the landing of the first missionaries in the Sandwich Islands 15,000 were found in the schools and 21,000 in the churches, a foreign missionary society was contributing more than \$6,100 annually, a limited monarchy had been set up, and a legislature with two houses.

—The ignorance of missions which prevails in seafaring circles generally is amusingly illustrated in the following anecdote: The sailing ship, *Scottish Dale*, was wrecked on the Batoa, or Turtle Island. The crew took refuge in the boats, but saw, to their terror, that a native boat with a brown matting sail was bearing towards them. They rowed with all their might to escape these supposed bloodthirsty savages, and thought themselves lucky when they distanced them. After a course of 240

miles they reacht the haven of Suva, where there is a British governor; but they were astonisht to find that when they related their narrow escape from the cannibal Batoans, it was received with bursts of laughter! and they were told that they would have been safer in Batoa than in any civilized European State. The Batoans are Christians, and have saved many shipwreckt crews and given them food and lodging free, and have preserved stranded goods and restored them faithfully to their owners.

—*Allgemeine Missions Zeitschrift.*

WOMAN'S WORK.

—The W. C. T. U's. of Cape Colony have been very much in evidence lately. Port Elizabeth, as usual, supplied temperance refreshments at the agricultural show, and sold thousands of cups of tea and coffee, taking £158. From all over the country reports came in of other Unions in the smaller up-country towns having taken up the same work, while the number of permanent booths on sports' grounds is increasing. The Unions of Kimberley arranged and carried through an industrial exhibition on a large scale in April. The exhibition lasted two days, and was an all-round success. £100 profit was made, part of which was devoted towards erecting an Inebriate Home in Cape Town. Mrs. Fehr, of Britain, is touring the Colony and holding meetings, and Miss Moody, the Colonial organizer, has given several successful lectures in various towns.

—Over \$8,000 has been sent in to the W. C. T. U. national treasurer for the Armenian relief, and it is still coming in, \$26.54 having been received from Tasmania. The India relief fund has also been increast by W. C. T. U. subscriptions. Through the influence of the national officers the national India relief fund committee has voted and sent \$500 to Pundita Ramabai, to be used at her discretion for the relief of the women in her school, and those under her personal direction.

—The gifts to foreign missions during the past year in the Presbyterian Church, North, which came from the churches, were \$270,497. The Women's Boards and societies contributed \$299,115. The women have beaten the men by nearly \$30,000.

—The managers of *Woman's Work for Woman* (Presbyterian) have made that magazine such a splendid success, that out of a surplus in its treasury they have been able recently to contribute to the Assembly's Board more than \$3,000, of which \$578 was to pay for the type for the Bangkok Press, and \$2,500 was to reduce the deficit in the year's receipts.

—Mrs. George S. Hays, formerly a missionary in China, says: "The religious feelings of Chinese women vary greatly in different localities. In some places they are distinctly religious, visiting temples, worshipping daily at a private shrine in the home, fasting, praying, and endeavoring by good works to lay up for themselves a regard in the future world. In the eastern part of Shantung province this is not the case. The women, as a rule, never visit the temples, and worship no private gods. They are, of course, filled with many vague and dark superstitions. Hard-workt, improperly nourisht, easily distracted, and excited by the little details of daily life, they seem to give little if any thought to their future after death."

YOUNG PEOPLE.

—*Foreign Mail*, representing the International Committee of the Young Men's Christian Association, for June, has most impressive articles upon "An Appeal for Reinforcements in Japan," "The Present Situation in China," and "The Indian Conferences of 1897." No phase of missions just now is more worthy of serious attention than this which relates so largely to students. *The Student Volunteer* for the same month finishes volume 5 of the magazine, which chronicles the progress of that thrilling movement.

—The great conventions of the current year indicate that the young people are still "marching on" in their united effort to do great things for Christ and the Church. First come the Christian Endeavorers, 24,000 strong to San Francisco in July, one-half from outside of California, and representing 3,000,000. A few days later Toronto was fairly flooded by the Epworth Leaguers standing for half as many more, and the Baptist Young People's Union gathered in Chattanooga.

—In opening his address at San Francisco, Rev. F. E. Clark said: "During the past year I have been journeying in many lands, among people who speak many tongues. One factor I have found constant in all these lands. I have found Christian Endeavor principles everywhere the same. The same pledge, the same consecration meeting, the same general lines of effort for the Master. Societies that are as widely separated in miles and manners as the Bengalis who live in the swamps of the Ganges, and the Kaffirs of the up-lands of Africa, from the Endeavorers of the Golden Gate, have subscribed to the same covenant pledge, and better still, are keeping it."

—A "missionary roll of honor" was unrolled in one of the meetings. Upon it were the names of 10,468 Christian Endeavor Societies that have given nearly \$200,000 to missions through their own denominational missionary boards. And these same societies have given an equal amount for other benevolences. The largest gift to missions reported by any one society is the \$1437 of the Clarendon Street Society of Boston. The Calvary Presbyterian Society of Buffalo is second, with \$1017; and a Chinese society in San Francisco, in the Chinese Congregational mission, stands third, having given nearly \$700 to its own denominational missionary board, and is supporting 6 missionaries in the field.

UNITED STATES.

—Alaska cost \$7,000,000 when purchased 30 years ago. Its gold mines are expected to yield \$10,000,000 the present year, and the values of furs and of fish are expected to bring up the yield to twice the original cost of that country. A heterogeneous American population are flocking up to that land of varied climate and wealth, increasing its importance as a mission field.

—"You must not be discouraged," said a Kiowa, "if we Indians come slow. It is a long road for us to leave our old Indian ways, and we have to think a great deal; but I am sure that all the Indian people will come into the Jesus road, for I see that these white Jesus people are here to help up, and I thank them for coming. Tell the Christian people to pray for us. We are ignorant, but we want to be led aright that we may come into the Jesus road."

—It is a tribute well deserved, but one not always rendered, when the *Christian Advocate* says: "If we were called on to specify the institution now at work in the United States that has done the most for the promotion of Christianity in the world, we should without hesitation name the American Bible Society; and were we personally reduced by some insurmountable force to contributing to but two institutions designed to benefit mankind and to promote Protestant Christianity, the American Bible Society would be one of them."

—The Baptists, South, are doing mission work in Africa, China, Japan, Brazil, Italy and Mexico, have 80 missionaries in the field with 110 native assistants, 75 churches with 4,324 members, and baptized 660 last year.

—The American Board has medical missionaries in almost all of its 20 missions, and a total of 39, of whom 11 are women and 15 are ordained. It also has 10 hospitals and 30 dispensaries.

—The Presbyterians, South, rejoice that 6 individuals and nearly 30

churches are each supporting missionaries of their own, and are able to say: "It means a great deal that one-third of our foreign missionaries are supported either as 'substitutes for service' or as the foreign counterpart to the home pastor."

—F. W. Hewes, mentioned on an earlier page, finds that the rate of giving, according to the financial ability of each, in 14 denominations ranges from \$6.87 among the Congregationalists to \$1.04 among the Disciples ("Campbellites"). The 4 which follow the best are these: United Presbyterians, \$5.98; Presbyterians, North, \$4.84; Reformed (Dutch), \$3.44; and Presbyterians, South, \$2.67. Ascending from the lowest we have, Cumberland Presbyterians, \$1.33; Free Baptists, \$1.35; Reformed (German), \$1.70; and Episcopalians, \$1.72

EUROPE.

Great Britain.—The British and Foreign Bible Society, at its recent annual meeting, reported its receipts as nearly \$11,000 in excess of those of the present year, amounting to \$642,000. The total issues of the society since its organization in 1804 amount to 151,142,802. The committee report that they have "thus far taken up with glad alacrity every item of translation and revision work that has been brought before them with sufficient evidence as to its excellence and missionary usefulness."

—When Queen Victoria began her reign, the British and Foreign Bible Society had only 9 agents working outside England and Wales. Two of these were located in the West Indies and 1 in Canada. The others were in France, Belgium, Germany, Turkey, Greece, and China. There are now 20 foreign agents, besides 6 secretaries of auxiliaries in India and South Africa, whose salaries are provided by the parent society. In the year before the Queen's accession it was with difficulty that probably less than 3,000 copies of

Scripture were circulated by the society in Spain, Portugal, and Italy. Nothing could be done in Austria. Now the society has an agent in each of these countries, and they reported an aggregate issue in 1895 of nearly 400,000 copies, chiefly through the labors of 102 colporteurs.

—Naturally at the present time in Great Britain reference is constantly made to Queen Victoria's reign of sixty years, and the Church Missionary Society recalls the fact that when she came to the throne there were in connection with the society only 3 natives ordained to the ministry, while during these sixty years 540 have been ordained. Ten years ago, at the time of the Queen's Jubilee, the society had sent out 900 missionaries, while during this last decade nearly 700 have been added to the roll. It was in that year, 1887, that the committee definitely adopted the policy of refusing no candidate on financial grounds. The past year has witnessed the largest number of adult baptisms on its records, namely, 7,700, a fact accounted for by the great ingathering in Uganda, where 3,751 adults have been admitted to the church.

The Continent.—Some weeks since a party of French Protestants left Marseilles for Madagascar, consisting of 3 pastors, 2 professors, 3 women, and 6 children. Four Malagasy students were present, and "one of them expressed their gratitude and confidence in a French speech which won the sympathies of the whole audience. No one would have believed that his stay in France had lasted only four months, so easily does he manage the language."

—The mission schools in the German colonies have become a great power. At the beginning of last year there were in these colonies 279 schools, all but 53 of them sustained by the gifts of evangelical German Christians. Since 1884 more than \$1,125,000 have been spent upon them. They are of four grades, the lowest, in which reading and writ-

ing with religion are taught, elementary schools, intermediate schools, in which in addition to what are termed common branches at least one European language is taught, and high schools, or the seminary, in which natives are trained for the best work of which they are capable. These schools have been of untold benefit to the colonies. Inasmuch as the government has as yet done nothing for education in them, it is quite natural that it should now be asked to make some provision for their support in the way of grants, as England, Holland, and even Spain have done for schools in their colonies. The policy of the German government has been to follow the settlers rather than to lead and to do no more for them than is necessary for their protection. But the managers of missionary work think the time has come when government may reasonably be asked to share in the expense of educating children born in the colonies.—*Congregationalist*.

—The McAll Mission was begun a quarter of a century ago, and now it can be written: In 25 years the one room in a shop at Belleville has been multiplied until there are 35 places of meeting in Paris and its environs, and nearly 50 scattered throughout France and in Corsica. From the first tiny plant have branched out Sunday and Thursday schools, Young People's Meetings, Christian Endeavor Societies, Mission Churches, the Mission Boat, Mothers' Meetings, dispensaries, temperance work, reading-rooms, work for soldiers, house-to-house visiting, a monthly paper, that has proved a second "Bon Messenger," with its glad motto, "The Gospel for All," a hymn-book, from which children learn to sing words that, long afterwards, may cheer their dying hours, a book that has come to America, and is used by the French from Canada to New Orleans, and has been welcomed by French soldiers in Madagascar. There seems no end to the possible shoots from the seed sown a generation ago.

—The *British Weekly* tells of a "quiet but remarkable work in France in the provision of an asylum for training priests who are leaving the Roman Catholic Church." Of 40 who applied last year, after very careful investigation, 12 were accepted. Some are preparing to be teachers, and a few are already at work as Protestant ministers and missionaries. In most cases the change was "attributed simply to the study of the New Testament." There is a clearer, freer religious atmosphere than 25 years ago.

ASIA.

Islam.—We have often been forced to observe that the whole Mohammedan world is connected by secret threads, and that a defeat which Islam suffers in any part of the world, or a triumph which she can claim either really or fictitiously, has its reflex action even on the work of our missionaries in the Mohammedan part of Sumatra. Thus the recent massacres in Armenia have filled the Mohammedans in this part of Sumatra with pride. They say to the Christians, "You see now that the Rajah of Stamboul" (that is, the Sultan of Constantinople) "is the one whom none can withstand; and he will soon come and set Sumatra free, and then we shall do with the Christians as the Turks did with the Armenians." And it is a fact that a considerable number of Mohammedans who were receiving instruction as candidates for baptism have gone back since the receipt of this news.—*Bericht der Rheinischen Missionsgesellschaft*.

—Considerable surprise will be felt at the news that a steamer has been placed on the Jordan, to run between the Dead Sea and the Sea of Galilee. It is said that the voyage can be accomplished in 5 hours. The current idea has been that the river is too rapid to allow of such a feat. But if it is true that the two seas are now connected in this way, there should be an added attraction to traveling in the Holy Land. Another thing is men-

tioned in this connection—that 4 Jewish families have settled in Jericho, and have rented for 5 years from the Sultan a large area of fruitful land for cultivation, the land to be irrigated from the Jordan.—*Free Church Monthly*.

—Miss Mattie R. Wylie, of the mission of the Reformed Presbyterian Church, at Latakia, Syria, writes: “Perhaps an outsider would say, there is no longer work among the Ansairyeh. Last spring the Government ordered the parents of those who had children in the boarding-school here to take them out, and threatened them with imprisonment if they refused. But we do not know how much seed is being sown in a quiet way. There is 1 evangelist, and in villages where there are Protestants they meet on Sabbath for prayer and praise and the study of the Word, and the members make an effort to attend communion services at Latakia. The schools are full. There are preaching services twice every Sabbath, and a Sabbath-school with an enrollment of 380. There is a weekly prayer-meeting and also a mothers’ meeting. A Bible reader visits from house to house. There are 2 Christian Endeavor societies, 1 for the young men of the church and the other for the schoolgirls. Dr. Balph has also commenced hospital work on a small scale. We also hold clinics 3 times a week, in which there is an average attendance of over 60. A Bible woman is employed to read and talk to the patients, both in the clinics and in the hospital, and to visit the sick in their homes.”

—Mr. Robert E. Speer, of the Presbyterian Board, writing to the *Independent* from Persia, speaks of 5 distinct impressions he has received in that land: the general decadence of all things from forces inherent in the Persian character and the religion of Islam, the power of the ecclesiastics of Islam; the influence and fanaticism of the officials, the increase of religious feeling against Christians, the power and hold of the missionaries and the

open door and immense need for a greater work.

—India.—Sixty years ago the government of India forbade its officials to employ native Christians in the public service. Brahmins and Moslems were preferred. This year a Bengal Christian, a pupil of Dr. Duff, was appointed chief justice at Raepore, in Central India.

—The *Bombay Guardian* says: “We could mention several Christian women who are receiving starving widows or orphans by the dozen on their own responsibility, without any guaranteed means for their support, but in faith in Him whose book says, ‘Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.’ One of these heroines is clearing her drawing-room to increase her accommodation for those who are ‘ready to perish,’ and is selling its furniture to help support them.”

—Rev. J. E. Robinson, of Calcutta, is well assured that great accessions to the Christian population will be made as a result of the famine, basing his expectation upon experience. He says: Out of the great distress of 1857 in Northern India, and in Southern India in 1877, a host of valuable mission agents were gathered in process of time. One large, well-established mission has drawn the greater portion of its helpers, teachers and preachers, from the orphans gathered in during famine. Christian communities are formed more rapidly during famine times than under ordinary circumstances—in some instances formed where efforts, under ordinary circumstances, would probably prove unfruitful through a long term of years. Indeed, there are strong missions in India to-day whose foundations were laid in the troublous times of famine, consisting largely of orphans and rescued victims. In this connection nothing can be more in-

structive than the experience of sundry missions in South India after the famine of 1876-7. With much hesitation, and many misgivings, not less, I think, than 60,000 persons were received by five or six missions as a direct result of the famine—persons who, in all human probability, would never otherwise have become Christians. After a few years Bishop Caldwell publicly stated that this famine element, which had been incorporated into his mission, developed more satisfactorily than the old “hand-picked” section.

The Rev. J. Parson, of Jabalpure, furnishes an apposite illustration of this point. He says: “We have not only taken compassion on orphans and widows, but when strengthless, helpless men, in a few cases with their wives, occasionally with a surviving motherless child or two, came begging us to take compassion on them, I felt that I could not say no and leave them to perish. Between 30 and 40 such are now with us. They came ignorant of the way of salvation, but now rejoice in God through Jesus Christ. Where there were only a few preachers and teachers less than ten months ago, we have now a rapidly increasing Christian community. They have utterly abandoned idolatry, and so broken the bonds of caste in pieces, that people from at least 25 castes of Hinduism, from the Brahman and Rajput down to the Chamar and Basor, with Mohammedans and Gonds and Kols, have all become one in Christ Jesus. Caste questions give us no difficulty whatever. And, in almost all cases, they are living a simple, straightforward, upright life, growing week by week in the knowledge of Christ.”

—The Lutherans have 8 missions in India: that of the General Council among the Telugus at Rajahmundry, with 6 married missionaries, 162 workers in all, 4,500 Christians, and 1,000 children in the mission schools; that of the General Synod, also among the Telugus, at Guntur, with 7 American

missionaries, 192 laborers in all, 18,000 Christians, and 3,400 pupils; the Hermannsburg mission among the Telugus, with 10 missionaries, 1,000 members, and an increasing number of baptisms; the Leipsic Society's mission among the Tamil people at Old Tranquebar, with 27 missionaries, 76 other ministers and helpers, 353 teachers, 5,400 pupils, and 15,000 confirmed native Lutherans, and branch missions to Tamils in Burmah and Ceylon; the Schleswig-Holstein or Brecklum Society's mission, in northern Teluguland and Jeypore, with 10 missionaries and not more than 500 converts; the Basel Society's missions in Malabar and among the Canarese, Marathis, and Kurgs, with 75 missionaries, 152 native pastors and catechists, 265 teachers and 12,500 adherents; the Gossner mission among the Kols, with 23 ordained missionaries, 20 native pastors, and 40,000 converts; and the Scandinavian Santhal mission in South Bengal and Assam, with more than 10,000 converts. Smaller missions are those of the Danish Society among the Tamils, with 8 missionaries and 1,000 adherents; the Swedish Fatherland Institution's Mission among the Ghonds in Central India, and the Missouri Synod's mission in the Tamil country. In all there are 170 European and American missionaries, 50 native pastors, nearly 1,200 native teachers and catechists, and more than 100,000 confirmed church members and 7,000 children in the mission schools.

China.—A Chinese typewriter, with 4,000 characters, has been designed by Rev. Mr. Sheffield, a Presbyterian missionary at Tung Chow, and constructed, at his order, by an American factory. The characters are carried on the edges of thirty wheels, each of which is a foot in diameter. Two keys must be struck to make an impression, one to turn the wheel, the other to bring down the letter or sign required upon the paper.

—Smoking seems almost universal with the Chinese. They smoke only a

very small quantity at the time, but they indulge so frequently that they must consume a considerable amount of their poorly cured weed. When workmen are hired to build a house it is customary in fixing the amount of the wages to stipulate the number of smokes they are to be allowed per day. For unless there is something to regulate the number of smokes, the work is apt to progress very slowly. It is quite common to see the workmen perched on their heels indulging in a "smoke social" during working hours.—"Hadji," in *North and West*.

—Although in theory the Buddhists, Confucianists, and Taoists hold different views with regard to the future, yet there is a general impression that the next world will be very much the same as this, that is to say, there will be magistrates, law courts, etc., etc. Every Chinaman knows that the man who can get to the magistrate first, by a judicious use of dollars, can generally make sure of winning his case. As in this world, so in the next it is important, therefore, that if a man wishes to injure another he should get to the magistrate as soon as possible. Among English people angry words lead to blows, and sometimes to murder. In China angry words often lead to one of the men committing suicide, that he may go into the other world and lay a charge against his enemy there. In the year 1872, when Mr. Elwin was staying on the Island of Pootoo with a friend, they were called in to save the lives of two Buddhist priests who had taken opium. These men had quarrelled, and one of them took poison in order to go into the other world to lay a charge against his enemy. When the enemy heard what had been done, he took a larger dose in order to get there first.—*North China Daily News*.

—"The Chinese Government," says *The Railway Age*, "is slowly but surely pushing forward the railway from Tientsin to Peking, and it is expected that in the near future the traveler or

other 'foreign devil' will be able to go by rail from the seashore to the gates of the mysterious capital. This will add about 90 miles to the 124 miles of the road from Tientsin to the Kaiping coal mines, which now constitutes the railway system of China. The spell of prejudice has been broken, and several other railway enterprises are now on foot. The chief of these, a great trunk line from Peking southwesterly to Hankow on the coast, a distance of some 1,400 miles, has already been started, with a small government subsidy, but its rapid construction is not to be expected. A short road from Shanghai to Woosung is also in progress. If may be well, however, to anticipate many inquiries by assuring our readers that there is not at present, nor is there likely to be for a long time to come, any demand for American railway men in China."

—Rev. James Carson, of Newchwang, reports the remarkable spread of evangelical truth in the province in which he is laboring. Not long since a respectable man from the market town of Tien-Chwang-Tai came to Newchwang to ask that some one might be sent to instruct a number of inquirers. The application was backed up, in a most remarkable way, by the proposal to pay all the traveling expenses of the person who should come. This man was the proprietor of an inn. Later a second and special messenger arrived to say that a small house had been prepared and was to be at the disposal of the teacher, affording a place in which to meet inquirers. Mr. Carson says: "Such urgency and such an unprecedented offer it has never been my lot to receive." A similar request came from the city of Shuing Yan. These are new cases.

Korea.—A notable event is the arrival in this country of the heir apparent of Korea, Prince Eui Wha, who, by the wish of his royal father, comes to remain some years in America and pursue his education under the special

guardianship of Dr. Ellinwood, secretary of the Presbyterian Board. The Prince is only twenty years old.

—During the political excitement in Korea, a company of Christian students, chiefly from the country, started out one day to do sight-seeing in the city; but the appearance of such a body of countrymen moving in company excited suspicion among the military authorities, and the whole class were arrested and taken to the barracks. As a confirmation to their claim of being students, a Sunday-school lesson paper was produced by one, and served as the basis of a practical talk about Christ to the officer in charge. He soon dismissed them all.

—Dr. J. Hunter Wells, Pyeng Yang, Korea, in the last year, cut off an arm in the dining-room, performed an operation for cataract of the eye in the bedroom, cut off a leg in the shed, made use of the kitchen for many minor operations, and had patients lying all over the neighborhood in every available shed or room. Notwithstanding the lack of accommodations, he treated some 4,000 patients, contributing much to the advancement of the growing work of that station. Friends living in Indiana have provided the funds, and a new dispensary and hospital on a small scale have just been completed.—*Church at Home and Abroad.*

—Rev. J. S. Gale, of Gensan, speaks thus of the difficulty of translating the Bible into Korean: “‘I am the bread of life,’ would seem one of the easiest sentences to translate, but the Korean has no bread. ‘I am the good shepherd and know my sheep,’ seems simple language, but there are no sheep in Korea, so it takes much thought to discover the best way to show the truth to minds whose modes of reasoning and whose associations are so entirely unlike our own.”

—The Presbyterian churches in Korea received during the past year some 200 into their membership, and have besides enrolled a thousand cate-

chumens. In no other mission of that Board is the harvest so ripe for the reaper.

—In Korea butchers have been hitherto degraded and despised, forbidden to wear the ordinary costume—virtually serfs; but the Korean Government, a few months ago, issued a proclamation granting them the right to dress like other people, and enjoining that they be treated everywhere with respect. An interesting evangelistic work is now being carried on amongst these men, 30,000 in number. A Christian of their own guild is traveling through the country accompanied by a colporteur preaching to them, and distributing the Bible and other Christian books. The expenses of the tour are being met by Christian butchers.

AFRICA.

—From every side the locomotive is making slow but sure advances upon the Dark Continent, and hastening the day of her redemption. England is laying rails up the Nile, far northward from Cape Town, with two lines westward from Beira and Mombasa on the East Coast, the latter aiming for Lake Victoria Nyanza; France is pushing towards the interior from Algeria, Belgium up past the cataracts of the Kongo, and Portugal slowly from Benguela in Angola.

—Including what has heretofore been known as Bishop Taylor's Self-supporting Mission, the American Methodists labor in 4 districts of Africa: (1) Liberia; (2) The Kongo; (3) Angola; (4) The East African Coast Mission. The statistical summary of the work in these districts is as follows: Stations, 28; missionaries, 40; native teachers and preachers, 25; membership, 581; children in mission homes, 588; value of property, \$73,122.

—Rev. John Howell writes thus of traveling in the Kongo country: “So away we went, and next day found us on tramp. I was quite at home at this, but my wife, in the hammock, with a black man at either end, found things

rather strange. Very often she was some distance in front of me, alone with her new colored friends. Once I caught her up. They were just fording a river with her, she being just a few inches above the water; a slip and it would have been a free bath. On the far side the bank was at least six feet above the water's edge. The porter at the foot of the hammock climbed up; the head-end remaining down, you can imagine the position; she was standing on her head, hanging on with all her might to the hammock, or she would have slid head first into the water. At night our beds were put in a rough shed, with our mosquito net over, to keep off ants, spiders, rats, and other abounding live stock."

—Not a few will watch the career of Heli Chatelain and some co-workers, who have just started for Africa to inaugurate the work of the Phil-African League. The object of this league is to bring relief to the large number of slaves in Central Africa and to endeavor to break up the slave trade, especially among the Moslem tribes, by establishing a series of colonies. The section selected is the high tableland between Benguella and Lake Nyassa. The plan of work is to acquire fertile lands by concession from European governments and by purchase from the natives, the adoption and settlement in model Christian villages of freed slaves and natives to be educated in farming and handicrafts. The station work is to be divided into these main departments—agricultural, industrial, educational and medical or charitable, each in charge of a competent specialist. Mr. Chatelain has had wide experience in Africa, and is thoroughly acquainted with the situation.

—Mr. Sheppard, a colored missionary of the Presbyterian Church, South, writes from Luebo, March 20: "The Gospel is being wonderfully blest by the Holy Spirit. The people are seeking the Lord, not for what they may receive at our hands, and not because

Christianity is popular. No; but with deep, downright earnestness and child-like faith they desire to know and love the Lord. There is no excitement. We are most careful in our examinations before receiving them into the church, sometimes putting them off for months. We have 1 station, 3 preaching places, 9 missionaries on the field, 1 Sabbath-school, 1 church, with 126 communicants, and a day-school with 45 pupils. Mr. Verner left two days ago to open a new station at Wissman Falls. My magic lantern has been of great use to me."

—A remarkable revival of the American Board of Mission is now progressing at all the stations in Natal. Such a work of grace as has never been witnessed in the Colony is now going on, leading to conviction of sin and conversion to Christ, with every evidence that it is a work of the divine Spirit. The year 1897 will hereafter be as memorable among the churches of Natal as is the year 1857 among the churches of America.

—It is gratifying to learn that in Bechuanaland, especially in the territory occupied by Chief Khama, the distress caused by drought, locusts, and the rinderpest is somewhat relieved. Aid has been forwarded from England, chiefly through the agency of the London Missionary Society. There was an absolute dearth of grain, but food was supplied, and especially seed, so that now a harvest is being gathered which promises to save the district from further famine.

ISLANDS OF THE SEA.

—The French Protestant Church has received a terrible blow in the death of two of her devoted and efficient pastors, M. Escande and M. Minault, cruelly massacred on the road from Antananarivo to Fianarantsoa, the post which the latter was about to occupy as missionary in the disturbed district of Betsileo. M. Escande had already been established in the island as pastor

and missionary for nearly a year. When, on Pasteur Lauga's return to France from Madagascar, the French Société des Missions appealed for someone to take his place, M. Escande, altho he had but just arrived from Senegal with his wife and children in order to recruit their health, without hesitation offered himself for the difficult and responsible post.—*London Christian*.

—Police-Inspector Fitzgerald, formerly an enemy of missions, reports thus to his superior upon the work of the Herrnhut missionaries at Mapoon on the east coast of the Gulf of Carpentaria, Australia. "As the result of personal observation of the management of the mission station of Mapoon, I can bear witness with great pleasure that this mission is in my opinion a perfect success; a proof of what sound common sense, courage, and goodwill can accomplish with savages. It was quite a new experience for me when I compared this station with others. . .

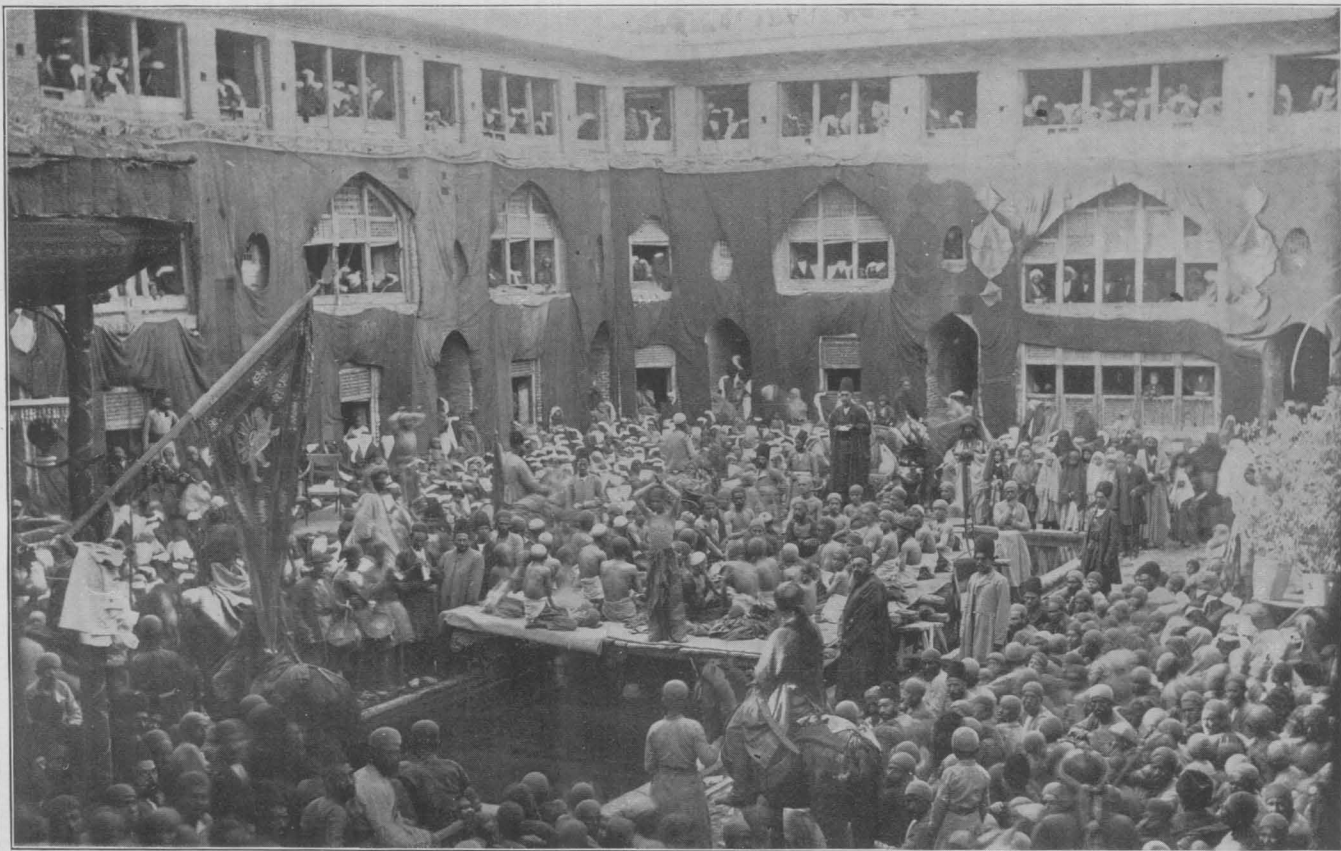
The results obtained here exceed all my experience among the aborigines during more than thirty years. I recommend that the Government should supply the station with a good boat and with 400 woollen blankets yearly. I am glad to have had the privilege of seeing a station which is conducted in so excellent a manner."—*Allgemeine Missionszeitschrift*.

—**Malaysia.** Missionary work in Malaysia is interesting for many reasons, and at Singapore for the special reason that so many nationalities are represented there. Our good friends tendered us a reception during our stay, and among the many kind people who were present at the Deaconess Home, were persons who had come from Sumatra, Java, Borneo, Bangkok, Saigon, China, and Japan, besides Malays from this region, Singhalese and Tamils from India, and Europeans of various nationalities in Europe and America. Indeed, if I begin to make mention of different nationalities from Europe, we may with equal and even greater

justice note the markt divisions which prevail among the Chinese. Those born at the Straits differ from the Chinamen at home quite as much as the Americans do from the English, while the various tribes of Chinamen differ among themselves both in language and race-feeling quite as much and probably more, than do the different nationalities of Europe. I was told by one who lookt over the assembly and made a count of the different languages and races represented there, that no less than 18 nationalities could be found in a company of people which perhaps did not much exceed 200 persons.—*Bishop Thoburn*.

—The Bremen Mission in New Guinea (Kaiser Wilhelm's Land), is still sorely tried by the unhealthy climate. To this, according to the latest news, is now added the even worse trial of a Romish eruption right into the portion of the field which the Bremen missionaries have for six years occupied. "The last steamer," write the brethren, "brought 4 padres and 8 lay brothers to begin operations where our mission is already at work." Missionary Helmich writes: "The Romish mission presses itself like a wedge into the midst of our field. And, however sure we are that no might of this world can stop the truth of the Gospel, we can scarcely repress some slight concern for our work. Shame on them that they should plant themselves where our mission has poured out its blood and its tears, and made many a sore sacrifice."

—The missionary steam yacht, *John Williams*, on leaving Sydney, carried out 50 tons of building materials for a Jubilee Hall, to be erected at Malua, in Samoa, at a cost of £1,000, all subscribed by the Samoan native Christians; 40 cases of Bibles for Savage Island, and a large consignment of books for New Guinea, in the Motu language, printed in Sydney under the supervision of Rev. Dr. Laws. In connection with the Samoan Mission there are now 600 members of the Christian Endeavor Societies.



AUDIENCE LISTENING TO A PASSION PLAY OF THE SHIAH MOSLEMS DURING THE MUHARRAM OR TIME OF MOURNING

THE MISSIONARY REVIEW OF THE WORLD.*

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GLIMPSES OF LIFE ON A PERSIAN HIGHWAY.†

BY ROBERT E. SPEER.

There are two prevailing modes of travel in Persia, on foot and astride. The former is not popular. It is amazing to see what endurance the apparently indolent Persian, who will move when he must, and will work on the same terms, possesses, and with what untiring, unresting zeal he will work in some occupations, such as that of chavadar, which bring small remuneration, involve great risks, are full of hardships and can force no man to choose them. The chavadar is the Persian freight-car conductor. He owns a number of horses, and carries freight of all sorts, human and inanimate, to any part of Persia or even into Turkey. But no Persian will walk when he can ride, even tho to ride he must heap himself above a load borne by a patient, staggering donkey, one of those animals which make a mute, almost heart-breaking appeal for a belief in the immortality of brutes. "Anything to do my work, to keep my feet off the ground," is the motto of the Persian traveling. Those who ride go astride, women and all. The camel drivers often ride with both feet on one side, and when Dr. Vanneman accompanied the Shah's harem from Tabriz to Teheran, much of his work was to patch up camel drivers, who had fallen off in their sleep. The donkey riders sometimes ride with both legs dangling on one side within a few inches of the ground. All this is ultra laziness, however. The trowsered women ride alone, or sit behind the men. The side-saddle of one of the ladies of our party was a source of constant amazement in the country and villages. "Why she has no legs," cried the people on one side. "Yes, she has," cried those on the other, "they are both on this side of her." And so she rode along, a Frangee monstrosity.

Not all Persians go a-traveling, but all do, who can. The four vital elements of Islam are the prayers, the fasting, the sacred fifth

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change *d* or *ed* final to *t* when so pronounced, except when the *e* affects a preceding sound.—PUBLISHERS.

† A letter from Kangaver, Persia, January 25, 1897.

of the income, and the pilgrimages. A more consistent religion of works, as the matter has turned out in practice, could scarcely be invented, so on pilgrimages go all who can. There are many reasons for a Persian's remaining a settled part of one community, and for his children's standing in his place after him, but the traveling instinct has been cultivated by centuries of Islamic influence, and the highways are full of life and movement, fuller than such a thin population would justify, were it not for the religious obligation that drives thousands to waste in this way what has been painfully earned and is direfully needed at home. The travelers bound for the religious shrines, Kerbela, Meshed, Kum, converge into the great roads running thither, and the student of the people's life sees it unbarred here.

Down one of these great highways from Tabriz to Hamadan, we traveled last October. Next to Teheran, Tabriz is the largest and most important city in Persia. It is the distributing point to north-western and much of western Persia of the importations from Europe, especially Russia, which though commercially lethargic, would fain control the trade from the north. Russian oil, candles, and sugar pour down from the north and practically monopolize the north-western Persia markets at least. From the south great caravans bring rugs, tobacco, dates, honey, etc., and show the traveler the name of Bagdad in good Roman letters on the bales, if they have come from afar. Of all these caravans on this highway Tabriz is the point of departure or destination.

A Persian highway is not a manufactured road. It owes nothing to the hand of man. His foot treads it, if he is so mean as to walk, but he spends on it neither an effort nor a copper coin, and the functions of national and local government in the country do not include the construction or maintenance of either bridges or roads. Accordingly there are, in one sense, almost no roads. The highways, untouched by wheels, save when some Khan or civilized traveler makes the painful attempt, or on Teheran-Kasvin or Teheran-Kum roads, are simply a congeries of paths, diminishing to one in a constricted place, and increasing to a hundred or more on a broad plain, where a caravan of donkeys will move along abreast, like a regiment of dumb Sancho Panzas. No one digs a ditch. No one drains a bog. No one removes a stone. The road was unsurveyed, ungraded, and is uncared for save by a kind Providence, who makes his rain and frost, and snow and wind to come alike upon the Telford road and upon the Persian track.

The roads of Azerbaijan, the north-western province of Persia, of which Tabriz is the capital, are infested by three kinds of thieves; the regular robbers, who have pluck to attack travelers, the authorized guards, who are often ex-robbers, or robbers who have lost their pluck, and been appointed guards, so as to have legal authority to

extort a small fee from a larger number, and the vampire customs-house rascals. Azerbaijan is a fertile, populous country, and there are customs-houses on all its important roads. Baggage or freight is not examined, but a small fee is levied. Some one finds a road much used—they are all found now in Azerbaijan—and offers the governor so much for the privilege of establishing a customs-house. This helps to line the governor's purse, and so fulfil the purpose for which he is governor and paid for his office, and it fastens the leeches upon the roads to bleed a little each passer-by who has baggage or goods. No service is rendered in return, either by the leech or the government. The traveler must be—or pay for—his own police, and make his own roads, or be satisfied with the uncorrupted face of nature. The people do not love the customs-houses. Their ruins are to be found on many highways. Soldiers returning home, or marching by, love to demolish the impositions, and not infrequently their exactions become so great that some angry popular demonstration forces the government to interpose a check. Near Taswich we passed a great building in ruins, thanks to the momentary flare of a sense of power and justice in a crowd of ragged, discharged soldiers, who, having served a government which takes and never gives, returning home without pay, took vengeance on the legalized throttlers of travel and trade. On the Tabriz highway, which runs into Persian Kurdistan, below Miandubab, there are no customs-houses. The government does not call all these establishments for the destruction of prosperity "customs-houses." When complaints are made, it will say, "Oh, that is not a customs-house; the man simply has a right to collect a small sum for each box or bale carried by." For that right some government official received his *peshkash*, or bribe.

The dread of the Evil Eye is heavy upon the Persian. He shudders at the evil which a complimentary word about his child will bring. He puts the bone of an animal, a horse or a donkey, in the wall of a new house. A skull, or a jaw-bone, or a leg is over the door-way of many a village gate, or stable, vineyard, or house. In one wall I saw the whole skeleton of a donkey, buried in this public and ghastly way that the Evil Eye might not affect the garden within. Among the ignorant the cold, still eye of the camera lens is a terrifying thing. At Khokhurt, before its silent gaze, a group of children clung together, and then fled in shivering terror lest the glittering brass ring in the black box were the Evil Eye. The camera is often a safer defence than fire-arms. A crowd of naked, savage beggars fell upon us once ready for supplication or theft, as might be most expedient. The whole crowd fled in fear, running like deer across the desert, crying, "Oh, he's killing us, he's killing us," when the clear, steady camera eye was pointed at them.

Bartimæus sits by the wayside, blind and begging, as he did when

Jesus saw him and gave him vision. Often his home is in a pile of stones and he will rise as the sound of the horses' steps comes near and walk out into the road lifting up his sightless eyes and asking in Allah's name. But the lepers are most pitiable of all. Many cities and towns have each its little group of these representatives of uncleanness and sin. They sit at the gate or by the side of the road or against the wall of a bridge, wrapped about, desolate, only awaiting deliverance. Near Tabriz there is a little settlement at the foot of "Leper Hill." The lepers do not cry out complaints. Many of them do not ask with words, but the poor hand is stretcht out for alms and the marred and wreckt visage, the ruin of a human face is lifted up with the piteous cry, "O Creator God! O Creator God!" The appeal is to Him, the Creator God, with whom is mercy and from whom is all deliverance. That leper cry sounds the depths of all power and peace, "O Creator God!"

Another denizen of the highway who arouses feelings not of pity and sympathy, but of intense loathing and disgust, is the dervish. No one who has not been in the East, where holiness is synonymous with asceticism, can understand the full force of the motives, which led Jesus to lay himself open to the epithets, "a gluttonous man and a wine bibber." It was absolutely necessary that he should make it plain that asceticism is not holiness. But Jesus' ideals do not prevail here, and the ascetic is the holy man. Every man who aspires to religious reputation or influence must present at least the external appearance of an ascetic life. The *beerun* or public apartment of the mollahs must be bare and unadorned, rich and effeminate as their *anderun* or inner apartment may be, and the supposed ascetic life of the dervish secures for him the greatest reverence on the part of the religious. The more ascetic he is, the more ascetic he appears to be, the greater his reputation for holiness. As a result the dervish is the most blasphemous and loathsome thing I have seen in this land. He is the denial of God in more points than the open sinners. He is the personification of that which God detests. He is so unclean as to be foul and diseased. He does not work. He has no divine virility. "Quit you like men" are meaningless words to him. His ambition is to attain to the utter uselessness of the life of a dog, who is a filth breeder, not even a scavenger. He whines and cringes and holding a faith which proclaims the Christian abject and unclean, sneaks at the Christian's heel and begs from the unclean hand! I have never seen anything to which it seemed more just and fitting that the Son of God, who loved cleanness and worked till his friends said he was beside himself, should say, "I will spue thee out of my mouth."

Apart from the representatives of human need and suffering on one hand and of putrid religiosity on the other, the highways have their multitude of beggars, traveling or coming out from village and

town to beg from the pilgrims. With some begging is a supplementary means of increasing their income, with others it is a profession. A physical deformity is an aid but it is not indispensable, while a vigorous frame and full ability to earn an honest living are no impediments. The pilgrims have money. All their earnings many of them carry with them. They are going to Kerbela to accumulate merit, and all the merit that can be accumulated on the way by deeds of charity—whether the charity is a curse and a sin matters not—is so much gain. In the midst of these beggars and remembering that Jesus lived in just the same conditions, it is easy to understand the perplexity of those who stumble at Jesus' words, "From him that taketh away thy cloak withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again."

The pilgrim caravans are of all sorts. Some are collections of poor laborers trudging on foot in a crowd. Now and then a man of sufficient standing to have "retainers," curious sycophantic parasites fostered by the peculiar conditions here, rides along, followed by his satellites. Often a man with his harem is passed. The women ride in the main in kajavas or cage-like boxes, covered with red and green cloth, and balanced one on either side of a strong, sure-footed mule or horse. It is hard for the horse and it is hard for the women who ride cramped up and roughly joggled. Many of the pilgrims on the Tabriz-Hamadan highway are from Russia. The territory taken from Persia by Russia two generations ago remains Persian in its customs and religions, and multitudes of poor and rich take the long journey (at least thirty-six days continuous travel by caravan time) to Kerbela. We saw these caravans going gaily and well equipt, and other caravans which had once been like them, returning drearily, foot-sore, and weary, ragged and plundered. For the pilgrims are pillaged by every one. They have not been accustomed to have money or to travel, and at every stopping-place they are imposed upon and defrauded. About the shrines a great crowd of harpies hovers, mollahs and adventurers, and the poor pilgrims come away at last with one of the great obligations imposed by their religion met, and with much merit laid up on high, but with money gone, new vices learned, new fanaticism develop for the defense of new superstitions. The sight of one returning pilgrimage of Russian peasants I shall never forget, as begrimed and exhausted it toiled up a steep and rocky mountain. Two horses were left and were ridden by the women. One man led an old blind man by a rope, the rabble crept along in rags. "That is the way they come back," said one of the Persian servants with us. The sophisticated come back differently, but as Mecca spreads the cholera over the whole area from which its pilgrimage is fed, so Kerbela and Meshed especially spread poverty, vice, and superstition over Persia.

The pilgrims on this highway are all traveling to Kerbela, two

days' journey south-west of Bagdad, where Hassan, the son of Ali, who was Mohammed's uncle, and married his daughter Fatima, was killed. Ali is the great prophet of Shiah Mohammedanism, and the Shiahs hold that both temporal and spiritual power should have descended in the hands of his posterity. Hassan and Hosein, his two sons, Shiahs regard as its martyrs, and celebrate their deaths each year in the month of Moharrem. Kerbela, accordingly, is its great shrine. Tho in Turkish and so Sunni territory, it is the center of the Shiah faith. Its great theological center is here. Here its dead desire to be buried. Hither its disciples come on their arduous pilgrimages, bearing the bones of the dead in long, suggestive boxes tied on the caravan horses, and distinguishable at once.

The pilgrimage is not productive of humility. On approaching a village the travelers will set up a long wail to let the people know they are passing through, and the simple people will run out to kiss their hands and ask for their blessing, or a little share in the great merit the pilgrimage earns. Coming out of the city of Khoi one fine morning, we saw the long, broad road filled with people bidding a large party of holy pilgrims farewell. Returning, laden with sanctity, the pilgrims have yet greater blessings to bestow. A company of well-drest Russian Moslems past us yesterday, the women clad in men's clothes, even to the Russian boots, and riding astride, and at each village the hands of this company were kist repeatedly. Raymond Lull's words are suggested at every turn: "We see the pilgrims traveling away into distant lands to seek Thee, while Thou art so near that every man, if he would, might find Thee in his own house and chamber. . . The pilgrims are so deceived by false men whom they meet in taverns and churches, that many of them, when they return home, show themselves to be far worse than they were when they set out on their pilgrimage." Men who have visited one of the Shiah shrines are called thereafter, as a title of honor, by the name of the shrine, "Meshedi," "Kerbelai," while those who have made the great pilgrimage to Mecca are called "Hadji," or "pilgrim."

One day, on the Tabriz road, near Ticon-tappeh, we met a large mollah, well clad, riding a fine horse, who greeted us cordially, and said in reply to our greeting that he was going to Kerbela for the seventh time. We askt why the arduous pilgrimages were undertaken. "They bring great holiness," he replied. We observed respectfully that he must be a very holy man, to which he assented with a deprecating nod of the head. "What good will the pilgrimage do," we inquired, "if the heart be wrong within?" "That is true," he said, "it would do no good," and he quoted a Persian ode about the two shrines, Medina-Mecca without, and the heart within, and the futility of visiting the former unless the latter be made holy and sweet. We askt him of the cost of the pilgrimages. He admitted that they drained

the country of money, that they took the life-time savings of many and squandered them, that the money wasted would suffice to make good roads, drain the bogs, irrigate the desert plains, care for the diseased and the poor. "Our religion," he added, "provides for all these things, too." "Yes," rejoined Mr. Coan, of Oroomiah, who was with us, "it may provide for them; but where are they? Our book says a tree is to be judged by its fruits. Your religion produces unhappy homes, bad roads, poverty, waste, desert, swamps, and desolation. If it does not produce, it tolerates all these, with no attempt at all at remedy. Have you ever heard of the fruits of a pure Christianity? They are happy homes, commerce, and close social relations of peace, and progress among nations, comfort, thrift, prosperity and love." "Yes, Sahib," replied the mollah, "it is a great subject." The open mind was as absent as the open heart.

Other Mussulmans have two replies to this argument, however. Some say that the Christians being the devil's children, and the devil being the god of this world, he gives his children all present and carnal comforts, while the Moslem looks for his reward in the world to come. But this is the complete abandonment of the teachings of Mohammed and the practice of Moslems from his day until now. Mohammed had no more consuming conviction than that there is one God, the living and true, and that He is the world's sovereign. With him there had been no atheistic abdication of the sovereignty in favor of the evil one. And as for carnal comforts, the prospect and promise of them have been the life-power of Islam. Others meet the appeal to the fruits of religion by saying, "These are the dark ages of Islam. There was a time when Mussulmans held the learning of the world, and carried light everywhere, but now the reaction has come, and the light of Islam is shaded for a time, just as in the Dark Ages of Christianity the light of Christianity was obscured. Compare the fruits of Islam in its luminous days with the fruits of the contemporary Christianity." To this there are obvious replies, but they do not always convince a man who knows just enough to know nothing of lucid reasoning or historic verity.

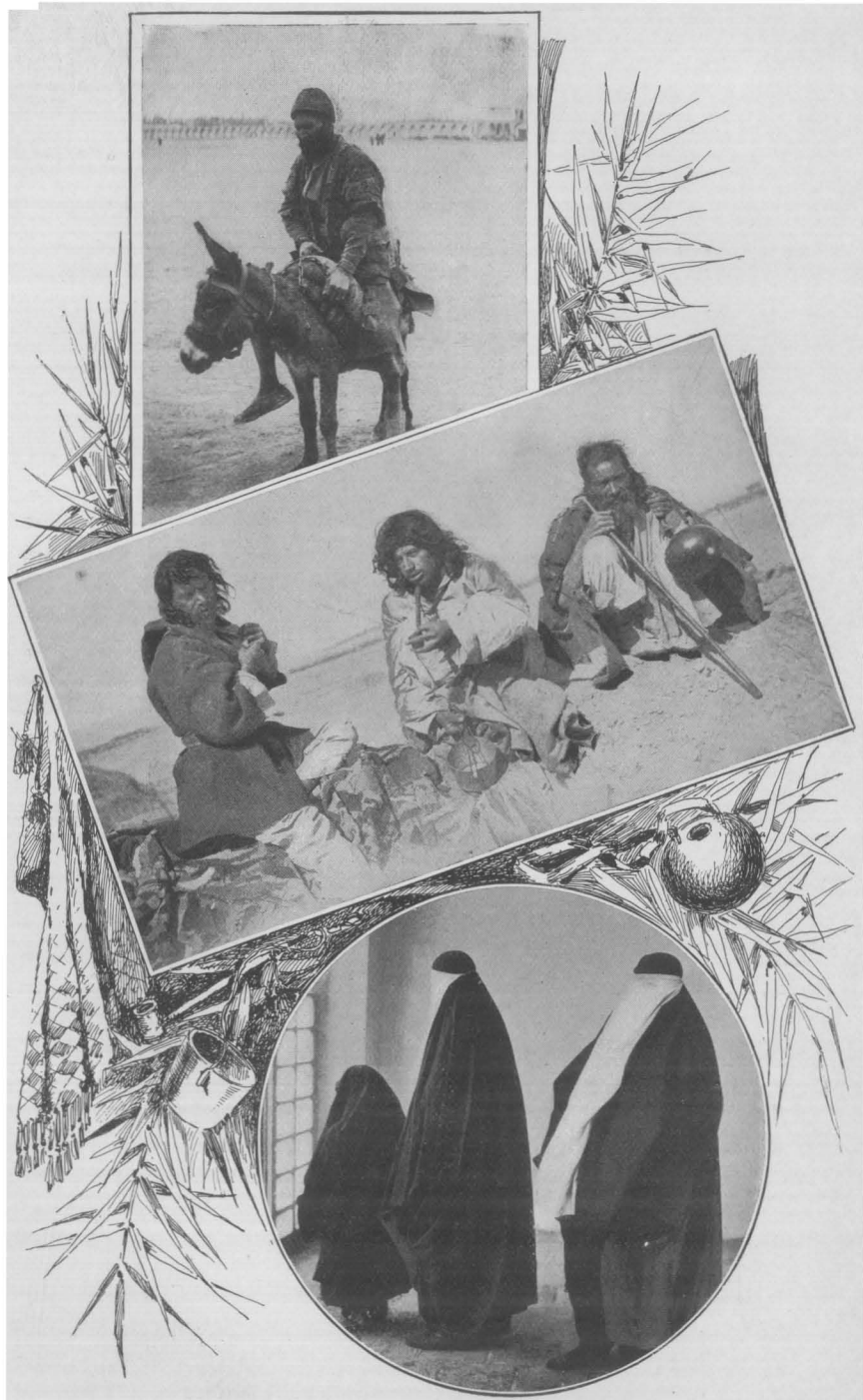
The Persian dislikes to grow gray. He is especially averse to a white beard. The shaved head saves him from gray hair. Accordingly when a man of long, lustrous black beard finds it turning silver, he suddenly appears with it dyed a glorious red with the dye of the blood plant, which is also used to color the finger nails and hands, with a stain that resembles the stain of nicotine or of the juice of walnut husks, tho it is less temporary than the latter. One of the most common and unfailingly ludicrous sights of the highway is an old red-bearded man, clad in rags, riding a small donkey, and keeping the little beast on a trot by working his half-naked legs, ending in great ark-like shoes, in and out like two pump-handles. The feet do

not touch the donkey at all, but the swinging motion is understood, and so long as it is kept up the swinging red-bearded patriarch and the wee, patient beast skip along merrily.

Bread and cheese are the staple articles of food on the highway or at home. The cheese is white and sour. The bread is often delicious, if made of clean flour and well baked. It is almost invariably eaten damp, however, so that it may be easily bent and serve as spoon and fork. Pocket-knife or none is the rule as to knives. Sometimes there are wooden spoons. As a rule all dip into a common dish, as our Lord and His disciples did in the Upper Room. The bread is thin and baked in the north in long, oblong "loaves," two feet or less in length and half as broad, and the thickness of extra heavy, coarse wrapping paper. In the south these sheets are round. There are other kinds of bread baked as cakes, or on hot pebbles, each of which leaves its indentation, but this is the common bread baked in urn-like, upright earthen jars, submerged in the ground, similar in name and character, and like to the ovens used by the Jews in Old Testament times (Lev. ii. 4; 1 Kings xvii. 2; Isa. xlv. 15).

At Khokhurt, journeying south, the appearance of the houses suddenly changes. Only flat roofs, used in the summer as the sleeping places of the village folk, were seen before. Here the roofs are all domed. There is no wood for use as rafters, so each roof is made up of one, two, three, or more domes, each with a small hole at the top, serving as the only entrance of light and air, save the door. In Bagdad and other southern cities the spaces between the domes are filled up, making the roofs level and the houses warm in the cold and cool in the warm weather. In the villages the domes remain, resembling a great community of gray ant hills. The single room of such a house gives no impression of the number of occupants. From subterranean caverns, through narrow and low-roofed passage ways, sheep, horses, cows, oxen emerge, and in the early morning march past the bed of the traveler, who has come in belated and been given shelter for the night.

As the traveler through Poland is surprised to see so few churches in the villages through which the railroad runs, so the absence of mosques in the villages of Persia is a constant surprise. To be sure, a Shiah mosque, which is never adorned with minarets, is not so conspicuous as the Sunni mosque, but in most of the villages through which we past there seemed to be no prayer-house, nor was the voice of the muezzin heard, calling the faithful to prayer; but Islam is evident in the coarse conduct and words which greet European women, in the fidelity of some believers to the hours of morning and evening prayer wherever they may be, and in the general prevalence everywhere of that demoralization of life, that decay of fiber and sinew which one would expect in a country where Islam, on the con-



1. "ANYTHING TO KEEP MY FEET OFF THE GROUND."
2. THREE HOLY MEN (DERVISHES) OF PERSIA.
3. MOSLEM WOMEN DRESSED FOR THE STREET.

tention of its most intelligent defenders, and in spite of the blazing Christian light about it, is in its "Dark Ages."

One sees no drunkenness on the highways. Much may be justly said regarding the absurd plea that Islam precluded the use of intoxicants, but the highway people are sober and its life a cheery, social, mutually helpful life. One chavadar helps another out of a bog or a drift. If one man lies to you about the road or distance, another may possibly tell you the truth. While the majority follow the command given to the seventy, and salute no man by the way, many give a cheerful greeting and wish God's blessing even on the life and journey of an infidel. One Persian was able to go so far as "Bon jour, monsieur," but he answered the reply in his native tongue. The wealthier Persians, who have traveled at all, usually know French, but the native speech or speeches—Persian, Turkish, Armenian, Syriac, Hebrew, Kurdish—are the languages of the road.

The Persian fields and hills are absolutely devoid of trees, save where they grow by the water courses or in the semi-tropical districts. I could count on one hand, I think, the isolated trees seen on the highway to Hamadan. In the fall all is sere and brown, and the great flocks of sheep and goats driven out from some village or from some camp of the black huts of Kedar, crop over what the civilized eye sees only as a waste lacking any green herb or nutritious thing. Children of foreigners, born in Persia, look with surprise and amusement at the little, worthless tails of the sheep at home. They have been used to seeing sheep whose tails hang down behind as heavy and large often as a ham. The tail is wholly fat, and in a good sheep gives enough fat for the cooking of the mutton, and in Persia meat is served swimming in grease. Sometimes, tho seldom, the tail grows so heavy that, as in Palestine, a little cart must be attacht behind on which the sheep can carry around its tail. What a mighty moral is hidden here! Goats are cheaper than chickens for food. We bought one at Khaswayam for fifty cents. A man came into the yard, and before our door killed it with his pocket-knife. Without other implements he cleaned it. A man stole its head and feet while the servant was not looking. The dogs came in and lickt up the blood and cleared off all traces of the butcher. An old woman came and prayed for the skin. The butcher brought the goat in on a tray. In a quarter of an hour our fifty cents was served before our eyes into a tray of fresh goat meat, and there was no evidence of the process of transformation.

One of the missionaries at home from Persia on furlough, was once reported in a local paper's account of an address to have said that an unveiled woman was never seen in Persia. The local reporter knew no better, and he printed his ignorance. The missionary had seen more women's faces unveiled than veiled. In the cities and fanatical places the women of well-to-do homes are veiled upon the streets, but

the poorer women of the cities, and the great multitudes of village women, while occasionally drawing their head-coverings over their mouths, go about with open face. But this emancipation is no evidence of liberty. We stopt one night at the village of Tikontappeh, on the southern border of Persian Kurdistan. It was a new town, built up in what here would be an enterprizing way. As we got ready our beds for the night, the woman of the house looked on with interest, and admired especially a coverlet made by Mrs. Coan, which led her to ask whether both the ladies of our party were my wives. We told her that our religion was different from hers; and askt whether her home was a happy one, whether her religion made her life sweet and desirable to her. "My husband is about to take another wife, Sahibs," she said; "O, Sahibs, our life is hell!" It is not hell with all, and many do not know that it is hell, because they have grown up into a stolid endurance of its repression and its littleness.

The day before reaching Hamadan, the intervening ridges slip away and the snow clad peaks of the Elvend Mountains, which overlook Hamadan, and the wide, fertile plain, where Ecbatana lay of old, rise up cool, white and, in the warm weather, inviting and promising. But they are many miles away. The Persian highway gives the traveler many a far away vision. Above all others, there is one of a far away glory, before which the radiance of the Elvend peaks under the sunlight pales and dies away, when Persia even shall be full of the great glory, not of snow peak, fertile valley and quiet village, but of the Lord; and, after all, it is not very far away.

ION KEITH-FALCONER, PIONEER IN ARABIA.

BY THE EDITOR-IN-CHIEF.

History, biography and philosophy teach by examples; they reduce precept to practice, and sometimes present the Book of Life in an illustrated and illuminated edition.

This heroic young man represented the flower of British civilization; and the lesson of his life is that the best is not too good for God's work, and the length of life is to be measured by service.

Oliver Wendell Holmes quaintly said that the training of the child begins a hundred years before its birth. Character has its heredity; it transmits its aptitudes. Something depends on blood as well as breeding; and Keith-Falconer might well have been proud of his noble lineage, which he could trace back through eight centuries. In 1010, when Malcolm II. was King of Scotland, Robert Keith, his remote ancestor, by valor and prowess in battle with Danish invaders, won

the title of Hereditary Great Marischal of Scotland; and what he did for the Scottish crown, his descendant, long after, did for the crown and covenant of the King of kings—as a standard-bearer on the battle-field where Moslem and Christian powers contend, he won a higher honor and title as a Knight of the Cross.

When, a little over forty years since, Ion Keith-Falconer was born in Edinburgh, Scotland, there began an eventful era, when more new doors were suddenly thrown open for missionary labor than in any previous decade of years since Christ gave his last command. Born in 1856, and dying in 1887, his life-story covers only about thirty years. Yet, in a higher sense these thirty years span eternity, for they wrought out God's eternal purpose, and left a lasting legacy of blessing to the young men of all generations, the true wealth and worth of which only eternity can compute.

His life may be viewed from four points: his boyhood, his college life, his home work, and his pioneer enterprise on the shores of the Red Sea. He was marked, as a boy, by four conspicuous qualities: manliness, magnanimity, piety, and unselfishness—rare traits in a lad. He loved outdoor sports and excelled in athletics, and grew to be six feet and three inches tall, and well formed, always conspicuous among his fellows. At twenty, President of the London Bicycle Club, and at twenty-two the champion racer of Britain, four years later he was the first to go on his wheel from Land's End to John O'Groat's House—very nearly one thousand miles; and he accomplished that feat in thirteen days—an average of nearly eighty miles a day.

If his stalwart manhood won applause, much more his sterling worth. He had inward strength and symmetry, and was too strong and brave in soul to be overcome of his own lusts, or enticed. He loved truth and had no patience with shams or frauds; and reminds one of the statue, which represents Veracity standing with open face, the mask of dissimulation lying at its feet, cleft with the sword of Sincerity. The Bible was the one book he loved; from the dawn of his intelligence he was its faithful and loyal student, and sought by obedience to get new knowledge of its true spirit and meaning.

Better than all were his unselfish piety and charity. To impart is the highest blessedness, tho few learn the bliss of giving, if at all, until late in life. Yet as a lad he showed deep sympathy with sorrow and suffering, and is remembered for his simple ministries to those who needed help. He went about, a boy of seven, reading and explaining the Bible in the cottages of poor peasants; and on one occasion having spent his pocket money for some baker's choice cakes, he bestowed them all, untasted, upon a hungry boy. The child thus forecast the man who gave his short life to teaching the ignorant, and himself became one of God's barley loaves to feed dying souls!

In college life, Keith-Falconer was an example of a fine quality

of brains as well as brawn. He mastered "short-hand," and rivaled Pitman himself, and wrote the article, "Shorthand," in the *Encyclopædia Britannica*. He had the genius of industry, and like William Carey, could plod. Conscientious in his curriculum, he applied himself to hard tasks, and overcame obstacles, until he rose to an enviable rank and won honors and prizes which the indolent and indifferent never secure, mastering not only the regular studies, but theology, Hebrew, and the Semitic languages, and the Tonic sol-fa system of music.

The missionary spirit burned in him, even in college days, tho the atmosphere of a university is not always stimulating to aggressive and evangelistic piety. He who at Harrow School, not yet fourteen years old, was, by the testimony of the masters, "energetic, manly, and vigorous," altho "neither a prig nor a Pharisee," was, during his career at Cambridge, which began in 1874, not only fearless in the avowal of his faith, but was moved by that passion for souls which compels unselfish utterance and effort. In temperance and mission work he both used and tested his powers and adaptations for a wider field of service. He led a band of students who, in an old theater, carried on ragged school work and similar Gospel evangelism. Together they gave or raised about eight thousand dollars to purchase the building, and there began a wide-reaching service, whose harvest is not yet wholly gathered and garnered.

A field in London next drew him. When yet but a lad of fifteen he had met F. N. Charrington, then twenty-one, who was visiting at the house of his father, the Earl of Kintore. Between these two, notwithstanding six years' difference in age, an intimate friendship at once sprang up, which bore that blessed fruit of fellowship in holy work. Mr. Charrington, now known as the founder and leader of the Tower Hamlets Mission in the East End of London, had, two years before, consecrated his life, at the cost of surrendering a princely fortune as a brewer, to uplifting and redeeming the East End drunkards and outcasts. When, late at night, he watched wretched wives and mothers anxiously waiting for their husbands outside the drinkshops over which was the name of "Charrington, Head & Co.," he felt a noble impulse to break off the yoke of the drink traffic; and, resigning the eldest son's share in the business, accepted a smaller portion, which he laid on the altar of humanity, resolved that what was largely coined out of human woe, should be dedicated to human weal, in raising the very classes that the beershop had dragged down. Charrington began his work in a hayloft, was crowded into a larger hall, and then into a big tent; until an Assembly Hall was opened—now twenty years ago—where two thousand people were gathered night after night for nine years.

Keith-Falconer's name is so inseparable from the work of Char-

rington, that it is no digression to give that noble enterprise ample mention. The two young men, moved by a similar impulse, were knit together, like David and Jonathan. During his Cambridge days Keith-Falconer often went to London to watch his friend's work, and give it help. He shared the opposition and persecution that made Charrington its target, and the "mobbing" which rewarded unselfish service to the slaves of drink, going with him to the police office, when he was arrested on false charges, as one that was turning the world upside down. Like Charrington, also, he had his reward in seeing drunkards reformed, gangs of thieves broken up, public houses deserted and for sale at half their cost, and homes redeemed from rum and crime.

During the fearful winter of 1879 the feeding of hungry multitudes occupied the attention of Charrington and his helpers, and led ultimately to the erection of that new hall which, with its buildings, cost \$200,000, and is a perpetual benediction to the neighborhood. There, for over ten years, untold blessing has been imparted to thousands and even millions. In that grand audience room on Mile End Road five thousand people may gather under the sound of one voice; there, every night, a Gospel service is held; the days of mob violence are over; Mr. Charrington finds stalwart defenders in the poor victims whose yoke he has been the means of breaking, and the whole East End is being redeemed from its social curse.

In all this work Keith-Falconer has a share, as in its eternal reward. He, as honorary secretary, issued the necessary appeals, himself becoming a beggar for funds, and a donor to the extent of \$10,000. As a college student he would hurry off to the metropolis for a week at a time, lend hand and voice as needed, visit the poor, teach the word, aid in administrative details, and then hurry back to his studies. His biographer, Mr. Sinker, says:

"I could not but be struck with the similar expression on the faces of the two men. It was one in which joy and keen resolve and humble thankfulness were strangely blended. One great work for God which Keith-Falconer had striven hard to further, he was allowed to see in its full completeness, carried on by men working there with heartiest and purest zeal. Not while any of the present generation of workers survive will the name of Keith-Falconer fade out of loving remembrance in the great building in Mile End Road."

All this work he did as a layman, who seldom spoke in public, but had learned the secret of "having a talk with a man"—and with one at a time—as Jesus talkt with Nicodemus and the Samaritan woman. While on a bicycle tour with a friend in Sutherlandshire, in 1884, he wrote to his wife, "We had a talk with the boatman on the Kyle, who said he had been praying and searching for years, but couldn't find Him." This form of evangelistic and missionary work, getting

in touch with an individual soul, and finding the key that unlocks the heart—a personal, private conversation about the most important matters—courts no publicity and escapes observation, but does not fail of recognition in God's Book of Remembrance, written for those who "think upon His name" and "speak often one to another."

The closing period of his life is forever linkt with Arabia. After he past his last examination at Cambridge, in 1880, Keith-Falconer gave himself to the study of the Arabic, including the Koran. He got from books what preparatory knowledge of that tongue he could, and then went to the Nile, and resided for some months with the missionary, Dr. D. W. Hogg, to acquire the colloquial language, learn the temper of the Arabic mind, and study the Moslem faith. Then in university halls for three years longer he carried on his research, translating the *Kalilah* and *Dimnah*,* and meanwhile filling the post of Hebrew Lecturer at Clare College and of Theological Examiner.

This young man, not yet thirty, was married to a charming woman, Miss Bevan. In the midst of the finest classical surroundings, everything was calculated to root him at Cambridge, where before him lay a future of almost unlimited possibilities. He might have grown in such a soil until, like the palm, he overtopt others, and blossomed into a surpassing fruitfulness as well as a scholarly symmetry. Fame had her goal and laurel wreath in sight, but a holier calling and a higher crown absorbed him. He left all else to carry the Gospel message to distant Aden.

The life of Dr. John Wilson, of Bombay, had opened his eyes to the possibilities of a missionary career, and about the same time General Haig had called attention to neglected Arabia, and to the strategic importance of this particular point of approach and occupation. Aden as a military position controls the Red Sea, and in a mercantile and nautical point of view sustains a relation to Asia and Africa similar to that of Gibraltar to Europe and Africa. In the year of Victoria's coronation—1838—the Sultan ceded the peninsula to England, and Aden was made a free port. It is but five hundred miles from Mecca and six hundred and fifty from Medina. Thousands from all parts of Arabia, entering the British territory every year, must see how the peace, order, freedom, and good government, there prevalent, contrast with the tyranny and anarchy elsewhere found.

Keith-Falconer had an interview with General Haig, and in the autumn of 1885 went to Aden to prospect. On his way he began inducting his wife into the mysteries of Arabic, and quaintly wrote: "Arabic grammars should be strongly bound, because learners are so often found to dash them frantically on the ground."

*These were the so-called "Fables of Bidpai," or Pilpai, an Indian Brahman and gymnosophist, of great antiquity. Scarcely any book but the Bible has been translated into so many tongues, and its history is a part of the history of human development. Bidpai has been called chief of the philosophers of India.

He determined to fix on Sheikh-Othman as his station, leaving Aden to the Church Missionary Society. He explored the neighborhood, and thus proved to the inhabitants that not all Europeans are "clever people who get drunk and have no religion to speak of."

In the spring of 1886 he and his wife were again in England, and, on Easter Day, in the Assembly Hall at Mile End, he delivered, on "Temptation," the most striking address of his life. Did it reflect his inward struggle with the parting of the ways before him—nobility, wealth, distinction, on the one hand; seclusion, self-denial, obscurity on the other? Before the General Assembly of the Free Church of Scotland, he gave, on Mohammedan missions, an address equally impressive in its way, which reveals his purpose and conception of the possibilities of service in Arabia. He said that he had been again and again urged to go to Arabia and set up a school, and that one day a Mohammedan wrote in a mysterious fashion: "If you want the people to walk in your way, then *set up schools*." The man was a Hadjee, returning from a pilgrimage to Mecca, where he had been stripped of all his money. Being offered a copy of John's gospel, he would not accept it; and, being further questioned, acknowledged that he liked the historical parts, but other parts made him fearful. He pointed to the talk between Christ and the woman at Jacob's well, "If thou knewest the gift of God," etc., and said "That verse makes my heart tremble, lest I be made to follow in the way of the Messiah."

This young Semitic scholar of Cambridge, already the greatest living orientalist, laid out a great work at Sheik-Othman. He would have a school, a medical mission, and a depot for distributing the Holy Scriptures. He would study medicine himself and secure a Christian physician as coworker. He would work under the Board of the Scottish Church, but pay all costs of the mission himself.

Just at this point, and greatly to his surprise, he was made Professor of Arabic at Cambridge. The position was partly honorary, its active teaching depending mostly on an associate; and it was accepted, with no divided purpose, for his mind was set on Arabia, but because his Cambridge work would augment his power to turn public attention to its needs. After a course of three lectures on "The Pilgrimage to Mecca," he again left at once for Aden, with his wife, and colleague, Dr. Stewart Cowen.

Thus in November, 1886, he laid the foundation for his mission premises and work. His character made such impression on the Moslem mind, that, within a few months, but few who came in touch with this Christlike man were willing to admit that they were followers of Mohammed, but were wont to say, "There are no Moslems here!" The Gospel in Arabic found both purchasers and readers in those who had read in this man the living epistle of God.

But the Aden fever proved a fatal foe. Both Keith-Falconer and

his wife were stricken in February, 1887, and fresh attacks rapidly weakened his stalwart constitution until, on May 11, he sank into quiet slumber and could no more be awaked. His biographer writes: "It was indeed the end. Quietly he past away. God's finger touched him and he slept. Slept? nay, rather awakened, not in the close, heated room where he had so long lain helpless—the weary nurse, overcome with heat and watching, slumbering near—the young wife, widowed ere she knew her loss, lying in an adjoining room, herself broken down with illness as well as anxiety—the loyal doctor, resting after his two nights' vigil—not on these do Ion Keith-Falconer's eyes open. He is in the presence of his Lord; the life which is the life indeed has begun."

After five months of labor in his chosen field his body was lovingly laid to rest in the cemetery at Aden by British officers and soldiers—fitting burial for a soldier of Christ, who, with armor on and courage undaunted, fell with face to the foe. The martyr of Aden had entered God's Eden. And so Great Britain made her first offering—a costly sacrifice—to Arabia's evangelization.

No doubt some will exclaim, "'To what purpose is this waste!' for this flask of costly ointment, broken and poured out amid Arabia's arid sands, might have been kept in the classic halls of Cambridge, and even yet be breathing its perfume where scholars tread and heroes are made." To all such cavils of unbelief there is one reply, and it is all-sufficient, for it is God's answer: "What I do thou knowest not now, but thou shalt know hereafter."

The Free Church, whose missionary he was, declares: "The falling asleep, in the first months of fervent service, of the Hon. Ion Keith-Falconer, in the extreme Asian outpost in South Arabia, gives solemn urgency to his last appeal to the cultured, the wealthy, and the unselfish, whom that devoted volunteer for Christ represented when he address them in these words:

"'While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field.'"

God makes no mistakes, and we are "immortal till our work is done," if we are fully in His plan. We may not penetrate the arcana of His secret purposes to learn the final issue, but, as Dr. J. W. Dulles used to say, our disappointments are, rightly read, "His appointments." The short career of Keith-Falconer teaches a lesson—never more impressively taught—that nothing is too good to be given to God on the altar of missions. His death sent an electric shock through the British kingdom and the wider Church of Christ. But his distinction and accomplishments made it impossible for his

life's lesson to remain unread. His fame gave a trumpet voice to his words and made his life vocal with witness. Admiration and love drew others to follow in the steps of a heroism so divinely self-oblivious. The Church askt for one volunteer to step into the breach, and thirteen of the graduating class of the New College at once responded; but the response did not end then or there. In the very year of Keith-Falconer's death Robert P. Wilder and John N. Forman were going about among the colleges and theological schools of the United States and Canada, securing from the best educated young men, volunteers for the foreign field. And now, during the ten years that have past since this martyr spirit of Aden went up to God, ten thousand lives of young men and women in Britain and America have been offered to God, quickened by this example of consecration. The Henry Martyn Memorial Hall at Canbridge, the Hannington Memorial Hall at Oxford, and many other monuments of dead and living mission heroes enforce the testimony of the Cambridge orientalist. He, being dead, yet speaketh, and no voice of the last half century is heard more widely by the young men of the Church of Christ.

He sought to "call attention to Arabia;" and has done it in a way and to an extent that he never imagined. The workman fell, but the work goes on. Under Rev. W. R. W. Gardner and Dr. Young new currents of influence are flowing into and through Aden. In 1888 a large number of Abyssinian children carried into Arabia from ruined homes and massacred families, for enslavement, were rescued by a British man-of-war and put into school in this mission for Christian training, to be sent back to Abyssinia as missionaries. Christian teachers, evangelists, and physicians have since gone to take up the work Keith-Falconer laid down. And, on both sides of the Red Sea, in Africa and Asia, the mission which he begun is likely to be the seed of other enterprises, looking to the evangelization of both continents.

The mission to Arabia has not come to its grave because its founder sleeps in the cemetery at Aden. On these southern shores of Arabia is a Church of England edifice, largely built from collections made in the mail steamers that ply across those waters. The Scots Church, partly paid for by money raised by the children of the Free Church of Scotland, is now building under an Arab contractor and workmen, some of whom are Jews. And so, curiously enough, Christians, Arabs, and Jews unite to erect Christ's houses of prayer in the land of Ishmael! Dr. George Smith, who recently visited Aden, testifies to the prosperity and hopefulness of the congregation there worshipping in connection with the Scots Church, and says that in the pioneering stage of the Arab mission it supplies the spiritual life and enthusiasm of common worship and evangelical effort. Dr. Young acts as military chaplain for the British infantry and artillery located at Aden, and he and

his colleague undertake not only to furnish two sermons a week, but as medical missionaries to meet the demands of Arab and Somali, Jew and Parsee ; thus, while nourishing piety in British residents, reaching out to the various foreign populations that need Gospel effort.

The British camp and the native town of Aden lie in the crater of an extinct volcano. What a typical place in which to plant God's tree of knowledge and of life! And the Bible is planted there. On a busy corner of the main street stands the British and Foreign Bible Society's depot, with Mr. and Mrs. Lethaby as its devoted workers; and near by is the resting place of the body of Keith-Falconer. In the middle of a row of graves of British officers and men, each with a single cross above it, may be seen the tomb of the first missionary that Scotland gave to Arabia.

Dr. Smith says of him:

"He died at thirty, one year younger than Henry Martyn, and was followed by the aged bishop, Valpy French, on the eastern shore at Muscat. A massive block of white Egyptian marble covers the grave, while there rises at its head an exquisitely pure slab, with an inscription, under a coronet which might well represent the martyr's crown. There Dr. Cowen, who was then his medical colleague, and several officers and men of her British majesty's Ninety-eighth Regiment, as the sun set, laid all that was mortal of the young Scottish noble, scholar, and self-consecrated missionary of the Free Church of Scotland. The sacred spot is the first missionary milestone into Arabia.

"As the Keith-Falconer Mission, bearing its founder's name and generally supported by his family, this first modern mission to the Arab may be said to have begun anew in the year 1889. First of all, Principal Mackichan, when on his return to Bombay, after furlough, carefully inspected the Sheikh-Othman headquarters, and, with the local medical authorities, reported in favor of continuing and extending the plans of its founder. The mission is now, as a result of past experience, conducted by two fully qualified men, one of whom is married, who are working in most brotherly harmony, preaching the Gospel in Arabic as well as healing the sick. Its Arabic and English school is taught by Alexander Aabud, a married member of the Syrian Evangelical Church, from the Lebanon, but trained in the American mission in Egypt.

"All over this neighborhood the medical mission founded by Keith-Falconer is making for itself a name, and its doctors are received or visited at their dispensary, as the messengers of God. European and native alike, natives from India and Africa, as well as the Arab camel drivers and subjects of the Sultan of Lahej—himself and his family patients of the mission—turn to the missionaries with gratitude and hope, and will do them any service. Nowhere has the influence of medical missions in this early stage, of course preparatory, been so remarkable as in this Yemen corner of Arabia during the past seven years."*

* Letter to the *Free Church of Scotland Monthly*, by George Smith, LL.D.

In this man — one of the finest, brightest, and noblest young men of the century, some special traits shone which provoke to emulation.

First, his *simplicity*. The childlike character, refined of what is merely childish, is the divine ideal of human perfection. We must not outgrow the simple artlessness, humility, docility of childhood, but rather grow backward toward it perpetually. The ideal child is inseparable in our minds from faith, love, truth, and trust; and these are the cardinal virtues of Christian character. To learn to doubt, to hate, to lie, to suspect, is to learn the devil's lessons, and any approach to these is just so much progress in Satan's school. This pioneer to Arabia never lost his simple childlikeness. His manhood was not an outgrowing of his boyhood, in all that makes a child beautiful and attractive. He never put on airs of any sort, but hated all hollow pretense and empty professions. His was that high art of artlessness; in his most careful work he did not lose naturalness, and in his most studied performances there was no affectation. He acted out himself, a genuine, honest, sincere man, who concealed nothing and had nothing to conceal.

Second, his *eccentricity*. This word has a new meaning by his interpretation of it. He was wont to say that a true disciple must not fear to be called "eccentric." "Eccentric," said he, "means 'out of center,' and you will be out of center with the world if you are in center with Christ." He dared to be one of God's "*peculiar* people, zealous of good works." While we are content to live on the low level of the average "professor of religion" we shall exhibit no peculiarity, for there is no peculiarity about a dead level. But if, like a mountain rising from a plain, we dare to aspire to higher and better things, to get nearer to God, to live in a loftier altitude and atmosphere, we shall, like the mountain, be singular and exceptional; we can not escape observation, and may not escape hostile criticism. Blessed is the man who, like Caleb and Joshua, ventures to stand comparatively alone in testimony to God; for it is such as these who go over into the inheritance of peculiar privileges and rewards.

Third, his *unselfishness*. Few of us appreciate the deformity and enormity of the sin of simply being absorbed in our own things. One may be a monster of repulsiveness in God's eyes through qualities that exhibit little outward hatefulness and ugliness to the common eye. Greed, lust, ambition, pride, envy and jealousy, malice and uncharity, may not be forbidden in man's decalogue, but they eat away the core of character like the worm in the apple's heart. Balzac, in one of his stories, revives the old myth of the magic skin which enabled the wearer to get his wish, but with every new gratification of selfish desire shrank and held him in closer embrace, until it squeezed the breath of life out of him. And the myth is an open mystery, to be seen in daily life. Every time that we seek something for our-

selves only, without regard to God's glory or man's good, our very success is defeat; we may get what we want, but we shrink in capacity for the highest joy and the noblest life.

Fourth, his *concentration*. Paul writes to the Philippians, "This one thing I do." In the original it is far more terse and dense with meaning. He uses two little Greek words, the shortest in the language (*εὐ δε*), "But one!" an exclamation that no words can interpret. All his energies were directed toward and converged in one. Our lives are a waste because they lack unity of aim and effort. We seek too many things to attain anything great or achieve anything grand. Our energies are divided, scattered, dissipated. We follow impulse, which is variable and unsteady, while principle is constant, like the pole star. We are too much controlled by opinions which change with the hour, instead of by convictions which, being intelligently formed, hold us, like the girdle of truth in the Christian armor, instead of our merely holding them. It is possible for a man or woman to gain almost any goal, if the whole energy be concentrated. How immense the importance, then, of getting a right purpose to command the soul, and then making everything else bend and bow before it!

God speaks to the young men and women of our day as in trumpet tones: "He that hath ears to hear, let him hear!" An example, like that set before us in this life story, is one of God's voices. In Keith-Falconer the Holy Ghost saith, "Stop and consider!" What way is your life stream running? Are you living for yourself or for God and for man? Every man *is* his brother's keeper, and it is fitting that the first one who questioned this was Cain, his brother's murderer! Every one is either his brother's keeper or slayer, for every life is saving or destroying other lives. We lift men up or we drag them down; there is no escape from responsibility.

No man liveth unto himself and no man dieth unto himself. Life is bound up in a bundle with all other life. We are none of us independent of the others, and we can not escape the necessity of influencing them for good or evil. Eternity alone can measure the capacity for such influence, for eternity alone can give the vision and the revelation of what life covers in the reach and range of its mighty forces. It is a solemn and august thought that, to-day, each one of us is projecting lines of influence into the unending hereafter. The life span is infinite.

So lookt upon, this short career of thirty years did not end at Aden ten years ago. The building whose basis was thus laid is rising unseen and silently, and its spires will yet pierce the clouds. A seed was planted on the shores of the Red Sea whose branches will yet shake like Lebanon, and wave in beauty and fertility when the everlasting mountains are no more. The career of Keith-Falconer is still going on, but the cloud which is between hides its onward, upward path.

Once more we turn to that grave at Aden and read its simple inscription:

TO

THE DEAR MEMORY OF

THE HON. ION KEITH-FALCONER,

THIRD SON OF

THE EARL AND COUNTESS OF KINTORE,

WHO ENTERED INTO REST

AT SHEIKH-OTHTMAN, MAY 11, 1887,

AGED 30 YEARS.

"If any man serve me, let him follow me; and, where I am, there shall also my servant be: if any man serve me, him will my Father honor."

POLITICS AND MISSIONS IN PERSIA.

BY REV. S. G. WILSON, TABRIZ, PERSIA.

Muzaffir-id-Din Shah has now occupied the throne of the Kajars about a year. During this time the condition of the country and its sovereign has been far from satisfactory. The Shah is the victim of a chronic disease, and his tenure of the scepter is destined to be short. Several times it has been announced that he had the intention to go to Europe for medical treatment. Rumors of his death have been circulated. At one time the bazaars in Teheran were closed, business suspended, and riots imminent, owing to such rumors. Only the appearance of the Shah in public quieted popular apprehension. Not only illness, but fear of assassination, seems to keep the Shah in retirement.

Shortly after his accession, the Shah removed the prime minister who had served his father for so many years, and had shown great energy in holding the turbulent elements in check until His Majesty reached his capital. The Sadr-Azam retired in disgrace to Kum, and the cabinet was reorganized, many of the old ministers retaining their portfolios. After a few months another reorganization was effected, the Amin-i-Doulah being recalled from the governorship of Azerbaijan and made grand vizier. He is an enlightened man, a great admirer

of European civilization, the patron of the Ferry Hospital in Teheran, and friendly to missionaries.

There has been a noticeable increase in Russian influence during the year. A consulate has been established at Ispahan. A wagon-road from the Caspian to Kasvin, leading to Teheran, is being constructed by Russian capital. The boundary between Moghan and Ardebil has been pushed forward. A governor of Ardebil is said to have been induced, by a bribe of 50,000 rubles, to report to the government that a certain territory in question was of no value, and that Russia's desire for it might as well be gratified. Afterwards the inhabitants of twelve villages came to the Shah to protest against being expatriated in so summary a way. When the Shah learned the truth, the governor was divorced from the Shah's daughter, his property confiscated, and he was banished on a pilgrimage to Kerbela.

Russia naturally desires to reap advantage from the disturbed condition of the country. Indeed, the vice-consul, who was at Tabriz during the bread-riots, is reported to have been censured for not having scored some points when the rioters fled to the consulate for protection, and professed a desire to become subjects of the Czar. In Meshed, the consul showed a better knowledge of his duty, and made the local disturbance a pretext for calling in a band of Cossacks to guard the consulate. But the greatest show of Russian power has been at Tabriz. A servant of the Russian consulate was reported to have insulted a Mohammedan woman, the wife of a prominent mollah. A crowd quickly gathered to punish him. He took refuge at the consulate, and the mob turned to plundering Armenian houses. Four houses were looted, and many men robbed and beaten on the streets, before the government got control of the mob. Then demands were made on the consul that the man be given up for punishment. The consul maintained his innocence, and refused to give him over to certain death. Popular excitement rose high. The mob threatened to return to looting the Armenian quarters, and even to attack the consulate. Armenians, to the number of 700, fled to the Russian and French consulates, and remained there for three weeks; the rest of them were confined to their houses; their schools, as well as those of the mission, were closed. It was uncertain what a day might bring forth. The consul told the government plainly that if order was not kept, he would call for the Cossacks in 48 hours. They came to the border at Julfa to be in readiness. The government took alarm, and made strenuous efforts to control the populace. Guards of soldiers were placed in the Armenian quarters. The mollahs exhorted their followers to be quiet, saying that otherwise the Russians would conquer the country, take off their turbans, and prohibit their call to prayer. So the Persians were cowed, and restrained their fanatical and plundering passions. The Shah's government, at the demand of

the Czar, paid indemnity to the plundered, arrested and imprisoned the ringleaders of the riot, and gave a written promise of security for the Christian population. The results were a great increase of the already predominant power of Russia, and an improved position for Nestorians and Armenians, and greater security for all foreigners.

The Jews, too, have been passing through trials. Shortly after the above event, a renegade, Jewin Urumia, accused his brethren of having sacrificed a Mohammedan child at the Passover. A mob quickly gathered, and were about to take summary vengeance on the defenseless Jews, when the government, fearing further disturbance would give Russia a coveted opportunity, exerted unusual energy, and restrained the crowd before they had injured anyone. In Teheran, moreover, a mollah gave a decree that the Jews should wear a distinctive dress, and have a badge of red on their coats, that they could be recognized, and Mohammedans not be contaminated by contact with them. The Jews appealed to the Shah, who answered them favorably. Still the populace was determined to attack them, and the Shah had a silver badge, of the value of a franc, struck off, to be hung about the neck of each Jew. In Hamadan, too, the Jews were in great danger during Maharren.

These riotous demonstrations against Christians and Jews are, in part, the result of the bigotry excited among the Persians by the events in Turkey, for though Shiah Mohammedans, they show a fellow feeling for their Sunni brethren, which was not anticipated, and glory in the victories over the Greeks as those of Islam over Christianity. They had come to feel that there was no protection for Christians, and they could be plundered with impunity. Only the fear of Russia excited the government to a prudent activity, and prevented a repetition of the scene enacted in Turkey. This series of riots shows what the condition of life is in Persia at present.

During the past year thousands of refugees from Turkey have past into Persia. Not only have Armenians from the villages along the border fled hither, but thousands of Nestorians abandoned their lands, their homes, their all to the Kurds, and took refuge in Urumia. The dangers to which they were exposed was tragically illustrated in the murder of the Nestorian Bishop of Urumia, Mar Gabriel, three priests, and two deacons of the old church and their attendants. They were proceeding to the Metropolitan of Nochea. A party of Kurds, by command of a sheikh, murdered this band of harmless clergy, mutilated their bodies, cutting their ears and noses, and ripping them up. Their bodies were then dragged more than a mile and thrown over the Persian border, where they were found after ten days by a searching party.

Much has been done to relieve these destitute refugees in Urumia, more than \$10,000 having come from England and America for that

purpose. Many were furnished with passports to emigrate to Russia. Clothing and food have been distributed in Salmas, and now Pastor Fisher and wife, with the Misses Pollock, have come from Germany to establish an orphanage and perhaps a colony for the refugees. One scheme of aid was to purchase cattle in Persia for the plundered villagers in Turkey. For this purpose the Rev. Mr. Allen, of Van, came to Persia, and purchased several thousand head of cattle. Difficulties were, however, put in the way of exporting them. It was found to be against Persian law to export cattle and grain. The price of meat was also raised by the extra demand, and the people of Khoi became clamorous against the exportation. Their opposition took the form of an extensively signed petition against Deacon Werda, the preacher at Khoi, who had negotiated for the cattle. He was accused of preaching the Gospel to Mohammedans, and baptizing converts, and his expulsion was demanded. The petition was ready to be sent to the Amir-i-Uizam, the governor-general, when Dr. Cochran was fortunately called to Khoi, to attend a patient, and was able to procure the destruction of the document. The feeling against the export of cattle was so strong that the plan was abandoned. At present some anxiety is felt regarding the bands of Armenian revolutionists who are gathering in Salmas with the intention of attacking Kurdish villages across the border. It is feared that they may provoke reprisals and lead to further massacres, without accomplishing any good. The Armenian bishop has endeavored to dissuade them from the enterprise.

A recent event of importance to mission work in Persia has been the visit of Secretary Robert E. Speer. It was the first visit ever made by an official of the board to the Persia Mission in the sixty years of its existence. Now that a Secretary has once ventured to take this ride of 1,500 miles over the rough mountains of Persia, and escaped so successfully from an attack of typhoid, we hope he may quickly find courage to come again, and be followed by a rapid succession of official representatives. Mr. Speer's visit was a spiritual blessing to many of the missionaries.

Retrenchment has been the order of the past year, and greater curtailment is ordered for the present year. With this there has been unusual spiritual activity. In Tabriz there has been a marked friendliness on the part of the Armenians, and an unprecedented readiness to hear the truth. In connection with the Memorial Boys' School a series of evangelistic services were held for three months after the week of prayer, which were attended as never before, and were the means of removing many prejudices and made a strong impression for evangelical truth. Hearts that had resisted all appeals during many years were brought to a decision to serve Christ. In Urumia a gracious blessing has been experienced in a number of the churches.

The winter campaign, conducted largely by Mr. Coan, was one of the most remarkable in the history of the station. Large congregations of revived church members and inquiring sinners attended the services. The churches would not hold the numbers who desired to be present. The attendance of Old Nestorians and Catholics was specially large. Many of the refugees, too, received a blessing and the interest extended to the Armenian villagers as never before. Five hundred accessions were expected as the result of the campaign.

Quickly following this evidence of God's blessing came not only an order for an unparalleled retrenchment in the work, but another event which clouds the prospect for the future evangelization of the Nestorians. Priests from the Russian Church arrived in Urumia in May. They had been invited by the Nestorians in an extensively signed petition to the Czar. The motive of the signers was to obtain political and civil protection. The insecurity of life and property in these parts has well nigh led the Christian population to despair. They felt sure of protection if they could come under the ægis of the Czar. Hence the same people who some years ago invited the mission of the Archbishop of Canterbury now turn to the Orthodox Synod. The coming of the Russian mission was anticipated with intense interest. As one expressed it, the Nestorians had their horses saddled for months in anticipation of their advent. The missionaries arrived in Tabriz under guard of a band of Cossacks, just after the Tabriz riots. When they arrived near Urumia, Nestorians and some Armenians, in all to the number of 8,000, came out to meet and welcome them. They strewed their garments in the way, kissed their hands, and even the dust of their shoes, prostrating themselves before them and greeting them as "Our Saviors." Their reception was a grand ovation. They quickly followed up their triumphal entry by special visits to villages. At the edge of the village they would plant the standards—the holy Eikons—and hold religious services. The people flocked to the services and all who desired were invited to partake of the Eucharist, after which their names were enrolled as members of the Orthodox Russian Church. Some whole villages have been thus enrolled. Among the leaders in this headlong rush to forsake Nestorians and the Syrian Fathers are Bishop Mor Yohannan and Yoseph Arsenious, who has traveled extensively in America. These with the zeal of new converts are persuading and cajoling all they can to join the Russians. The movement is chiefly confined to Old Nestorians, who seem about to be swept out of existence, as far as Persia is concerned. Oh, degenerate sons of steadfast sires, who suffered exile and loss of all rather than call Mary the Mother of God, and you now run in hot haste to bow down to her image and pray to her as mediator. Not a few even of the converts of the Catholic and Protestant missions are borne along by the flood, and the missionaries stand amazed

at the power of political and worldly motives to uproot conscientious convictions. The mission is interpreted by the Persians to mean that the Russians are about to make a movement to occupy Persia.

The results affect most peculiarly the Anglican Mission (Ritualistic), which was established at the request of the Nestorians, and whose aim has been to bring the Nestorian Church to acknowledge the first six councils. Now, after years of self-denying effort, they see their hosts flying to the refuge of Orthodoxy, but under the Russian banner. As their object to make the Church orthodox, is thus accomplished in a way they could never have anticipated, they can rejoice even in tribulations. They will probably "fold their tents like the Arabs and silently steal away." Indeed, most of them are already taking vacations. That clergy who have subscribed to the XXXIX Articles, should be better satisfied to see their flock go to the Russian Church than to the Evangelical Church, must excite amazement.

As for the Protestant community, we yet confidently hope that the great majority of its adherents will stand firm and receive the blessing of those who endure temptation and come forth purified. When the chaff is blown away, the pure wheat will be all the more worthy to be garnered with care. But it is a question whether it will be possible to do missionary work among the Russianized community, for should any repent at leisure, they will leave their new confession at their peril, and make themselves liable to temporal penalties, means of inflicting which will be found, tho they do not reside in the dominions of the Czar.

The Church mission at Ispahan shows aggressiveness and progress and at the same time is compassed with difficulties and persecutions. The force of missionaries has been much enlarged, dispensary and hospital work increased, and a new station established at Kerman, and Bishop Stuart, the first English bishop in Persia, has been active in visiting the cities of southern and central Persia. As a natural result of this aggressiveness, opposition has increased, especially directed against the school of fifty Persian boys and the medical work for women. In January a mob collected in Jalfa, and drew off to prison three Persian pupils, one of whom had been baptized, and the other two were sons of a convert. Other converts were beaten, some were tortured and fined for sending their sons to the school. During the mob the colporteur, Benjamin Badal, who had been so efficient in distributing the Bible, was severely beaten. At the same time a stone, thrown at him by a Mohammedan, struck another Mohammedan and slightly injured him. Benjamin was charged with throwing the stone. Seventeen days afterwards the man died or was killed, and his death was laid at the door of Benjamin. A mob assembled to murder him. He fled to the protection of the Prince Governor, where he was kept from the mob; but, to appease them, he was chained and placed

in the stocks. He afterwards fled the country. In the last of February the Mujtehid, Agha Najifi, ordered that women should not attend the dispensary, and that hospital in-patients should leave, and that a woman who was supposed to have become a Christian, should be thrown down a well and have stones heaped upon her. One mob against the hospital was dispersed by the British vice-consul. Subsequently a definite plan was made to attack the hospital, but a fall of snow of a foot and a half, the heaviest snow known since the mission was established, blocked the streets and deterred the mob. These persecutions continued through the spring, and, as usual, will give the work a back-set for a considerable time.

In January a document was sent by the Persian Foreign Office to all the legations which (omitting titles and abbreviations) reads as follows:

SHOBAN, 16, 1314. Year of the Monkey.

To the Legation of the United States, etc., etc.

According to the will of his high majesty, the glorious and mighty, the holy and illustrious king of kings (may his government and reign be forever), and according to his enlightened mind, it is determined in regard to all kinds of books whether heavenly, sacred, religious, or otherwise, that when foreign subjects wish to bring them to the countries of Iran to buy and sell, their purchase and sale shall be conditioned on the permission of the Department of Arts and Science of the High Government. Again, the transfer of such books from one city to another shall only be done after obtaining a permit from the department in which the names and number of the books must be stated. Otherwise they will be seized and detained, and the man who carries them shall be answerable to the courts. After thirty-three days this order will go into execution.

United States Minister, Mr. Alex. McDonald, protested against this order, and was informed that "the trouble had grown out of the free distribution of religious books by English missionaries in southern Persia; that the mollahs were much excited, and serious trouble was feared, for which the government could not be responsible. This step had been taken to quiet them and to preserve peace." Afterwards the government sent a modified order "that books of science, literature, and history, and such like, for instruction and learning, are free and, after obtaining a permit from the Department of Arts and Science, will in no way be interfered with. Religious and heavenly books, even such as are necessary for the believers of such religions, shall also be by permission; but all books that are brought in for the propagation of foreign religions, and are given without charge to Mussulmen, are prohibited. This prohibition is strict, so that if they come to hand, they shall be seized and destroyed. The government will not be answerable for their value."

Since the order was issued, nothing further has developed, tho Bibles have been imported and transported from one city to another. We trust nothing further may be heard of the order.

THE DIFFICULTIES AND ENCOURAGEMENTS OF MISSION WORK IN ARABIA.

BY REV. S. M. ZWEMER, F. R. G. S., BAHREIN, ARABIA.

When a large building is not yet in process of construction, and the foundations only are being laid, the plan of the architect can best be seen from the model, and not amid the digging and stone-breaking and loose material. How much more is this true when the Great Architect is laying the foundations for His spiritual temple in Eastern Arabia? Even now, ten years after the death of Ion Keith Falconer at Aden, the foundations of mission work are only beginning to be laid in the peninsula, and there is so much rubbish about (the desolations of former generations), that it is hard for those who are at a distance to see much progress from year to year in the superstructure.

While other mission-fields can speak of harvest time, and give statistics of churches, schools and baptisms, Arabia, like most Moslem lands, is yet in the midst of early sowing, and the figures we can give all refer to the seed-time of the written or spoken word.

But of difficulties and encouragements in this work it is easy to write, for there are enough of both to dishearten the boldest and to encourage the weakest. And lest our writing prove a stumbling-block to those who already have little faith in work for Mohammedans generally (altho that work has been signally blest within the last decade), we speak first of the difficulties; difficulties which, tho formidable, persistent and arduous, are not worthy to be compared with the glorious encouragements we meet in this same field of work.

Among the difficulties, those that occur first to the mind are:

1. *Moslem Prejudice*.—Some three years ago I received a letter from the Rev. W. A. Essery, honorary secretary of the Bible Lands Mission Aid Society, in which he wrote: "A word as to the task your mission attempts. It is to me the hardest in the whole mission field. To conquer Mohammedanism is to capture Satan's throne, and I think it involves the greatest conflict Christianity has ever known. In attacking Arabia, you aim at the citadel of supreme error occupied by the last enemy that shall bow to the kingship of Christ." This is true; and yet the difficulty of work among Moslems has been emphasized more than sufficiently in proportion to the efforts made by the Church for their evangelization. That the Mohammedan world is harder to reach, humanly speaking, than the heathen world, no one denies. But that the work for Moslems is a hopeless task, the recent history of missions in Sumatra, the Punjaub, Algiers, and Egypt emphatically disproves. Professor Lansing, of New Brunswick, one of the founders of the Arabian Mission, wrote in 1890: "If the smallness of the

number of converts from Islam to Christianity be pointed out, this argues not so much the unapproachability of Moslems as the indifference and inactivity of Christians. The doctrine of fatalism, commonly accredited to Islam, is not one-half so fatalistic in its spirit and operation as that which for thirteen centuries has been practically held by the Christian Church as to the hope of bringing the hosts of Islam into the following of Jesus Christ." This also is true. But Moslem prejudice and Ishmaelitic intolerance are real, and must be faced. Our colporteurs meet this difficulty on their travels along the coast and up the river country. In some places, especially by the Shiah sect, bread and shelter are refused them, and religion discredits the justly famous hospitality of the Arab. Sometimes Bibles and other books that have been sold to villagers are collected by a fanatic mullah and consigned to the flames or the oblivion of an upper shelf in his house. A Wahabee from inner Oman, infuriated because he was worsted in argument at our Muscat Bible depot, attempted to give the colporteur a beating. At Amara, on the Tigris, the attempt was made to wear out our patience and good-feeling by repeated insult and annoyance. Books were stolen, torn, burned; dead vermin cast into our quarters, and the rabble hooted us in the street, until God gave us the victory and peace. At Bahrein a petition, signed by many of the merchants, was sent to the Kadi, asking permission to murder the missionary, but nothing came of it. Nearly everywhere in Arabia the prejudice against certain aspects of Christian doctrine are so strong, that without previous explanation, it would be unwise and unsafe to use the words *Son of God*, *death of Christ*, *Trinity*, etc., in a coffee-shop.

2. *Climate*.—A second difficulty to mission work in Arabia, at present, is climate. At present, we write, because those who have studied the geography of the peninsula know that in the mountain ranges of Oman and Yemen, as well as in some of the Nejd-lands, a healthful, bracing climate is the rule. Now, alas, while all work is still confined to the coast, we have perhaps one of the most trying climates in the world. The intense heat of summer (often 110 degrees Fahrenheit in the shade) is aggravated by the humidity of the atmosphere, and the dust raised by every wind. Nor are there rains or clouds to temper the excessive heat. In the winter, from December to March, the winds are often cold and cutting, and altho the temperature is then more suited to Europeans (35 to 60 degrees Fahrenheit) it appears to be the less healthy season. The so-called Gulf-fever of the remittant type is very dangerous and convalescence is only possible sometimes by leaving the Gulf. Cholera and smallpox are not uncommon. Ophthalmia is rife. Prickly heat, in aggravated form, boils, and all the insect plagues of Egypt are a cause of suffering in their season.

3. *Isolation*.—"The work is great and large, and we are separated

upon the wall, one far from another." There are only two missions at work in Arabia proper. The Keith-Falconer Mission at Aden (Sheikh Othman) is fifteen hundred miles from Muscat, our southernmost station. Muscat is six hundred and thirty-five miles from Bahrein, and the latter three hundred and sixty-seven miles from Busrah, as ships travel. The Scotch Mission has two missionaries, one of whom is married. At Muscat, whose "hinterland" has a population of more than 500,000, there is only one missionary. *In the whole peninsula*, with a population of ten millions, *there are at present eight missionaries*, not including the C. M. S. Mission at Bagdad. All the vantage points hitherto occupied on the coast are painfully, shamefully undermanned, and the whole of the interior is without any missionary. This isolation, this loneliness, is often a discouragement, and therefore a real difficulty. Hope of reinforcements so often deferred makes the heart sick. It is not good for man that he should be alone. "The Lord sent them *two and two* before his face into every city and place whither He Himself would come."

Of yet other difficulties it would be easy to write. The Arabic language, so rich in its vocabulary, grammatical intricacies, impossible gutturals, extensive literature and dialects—this language is a difficulty. In Turkish Arabia we meet with the Turkish system of misrule and oppression, which often adds difficulty to the work.

But we will turn to the brighter side of the picture, and note *encouragements*:

1. *Political Changes*.—This last of the nations and hindmost in the march of civilization is beginning to awaken to nineteenth-century life. When Phillips Brooks was on his eastern travels, he wrote to his children, "Last Tuesday we past Aden, and stopt there about six hours. I went on shore and took a drive through the town and up into the country. If you had been with me you would have seen the solemn-looking camels stalking along with solemn-looking Arabs on their backs, looking as if they had been riding on and on that way ever since the days of Abraham. I think I met Isaac and Jacob on two skinny camels, just outside the gates of Aden. I askt them how Esau was, but Jacob lookt mad and wouldn't answer, and hurried the old man on, so that I had no talk with them; but I feel quite sure it was they, for they lookt just like the pictures in the Bible."

And the greater part of Arabia is still wholly patriarchal. But Isaac and Jacob would be perplexed had they seen Aden harbor with its warships and commerce from every land, with electric lights and hotels and forts. Since this oriental Gibraltar became English territory, in 1839, rapid political changes have taken place in the peninsula, which have all tended to open doors for the Kingdom. Here again the hand of God is evident in history. To-day less than one-fifth of the area of Arabia is under Turkish rule; and that one-fifth

is *graspt*, not held, by the Sublime Porte, for it is in continual rebellion.

The British protectorate at Aden has grown until it now embraces a tract two hundred miles long by forty broad, with a population of 130,000. All the tribes on the coast from Aden to Muscat are subsidized by annual payments. Muscat became practically a British protectorate last year at the conclusion of the tribal war of the Sultan of Oman. The island of Bahrein became English some years ago, and the Union Jack flies over this center of the Gulf pearl-fisheries. English consulates or agencies exist at Jiddah, Hodeidah, Makallah, Muscat, Sharkah, Bahrein, Busrah, and Bagdad. The slave-trade is interfered with. Cables and commerce stretch from Suez, around the peninsula, to Busrah. The postage of the Persian Gulf is Indian, not Turkish, and the rupee is forcing the piastre out of the market, since ninety-eight per cent. of the imports and exports are in English ships. English and American merchants are developing the resources of the country. Last year 150,000 tons of dates were exported from Busrah alone, and date-culture is a growing industry.

The interior of Arabia, always independent of Turkey, comes in contact more with Christian and occidental civilization, than with Ottoman. The Arab youth on the coast begins to read English, and looks toward Bombay rather than Mecca. There has long been talk and now there is a proposition for a railway to India from Port Said, eastward along the thirtieth parallel to Busrah, to cost £12,000,000. (See the *London Times*, May 7th, 1897.) All this commercial activity and these political changes are full of encouragement to the missionary. There is a stirring among the dead bones.

2. *Growing Friendliness of the Arabs.*—This is in part occasioned by the contrast, now so plainly evident, between English and Ottoman rule, a contrast acknowledged by even the dullest fisherman of the Persian Gulf. And this friendliness extends to the missionary. Where on our first arrival we met with rebuff or prohibition to preach, we now find opened doors and hospitality. The village judge at Bahrein, once our bitter enemy, now rents us the building used for our Bible-shop. Where formerly the missionary was avoided, his house is now often a rendezvous for all sorts and conditions of men. To this result our dispensary work has naturally largely contributed. Controversial books (mentioned in a whisper in some parts of the Moslem world) are read, purchased, and in some cases have been eagerly sought for by inquiring minds. At Muscat open-air preaching is now entirely possible, and at Sheikh Othman there is a small Moslem boys' school, where the Bible is taught. Arabian fanaticism has been exaggerated. Where it exists it is due to ignorance and not to ill-will.

3. *Increased Demand for the Word of God.*—This is a great encouragement; "for as the rain cometh down and the snow from heaven

and returneth not thither, but watereth the earth and maketh it bring forth and bud . . . so shall my Word be that goeth forth out of My mouth; it shall not return unto Me void."

The increase of the sale of Scriptures in the eastern part of Arabia (not to mention that in the Red Sea litoral, of which I have no statistics at hand) has been encouraging. This table shows it at a glance:

In 1892	1893	1894	1895	1896
Less than 500	825	1760	2313	2805

Of these sales eighty-seven per cent. were to Moslems, the remainder to Jews, Sabeans, and Eastern Christians. From each of our three stations as a center, and from the northernmost limit of the Busrah vilayet for more than a thousand miles along the coast of Arabia to Ras-el-Had, our colporteurs offer God's Word to all who will receive it, and speak with all who will hear. They are the real pioneer evangelists, and their work breaks down prejudice and opens the way for work of all kinds in the future. It is especially hopeful that the sale of *complete* Bibles and Testaments is on the increase where earlier sales of smaller portions have prepared the way. Besides the Scriptures, 947 religious and educational books were also sold last year. The letter of the Oman Arab, reproduced in the picture, is another illustration, how even in out-of-the-way corners they seek to possess themselves of the book of the Christians. In Oman the ship of the desert was in the service of the king once and again to carry boxes of Bibles over the mountain passes to the distant villages.

4. *Strengthened Stakes.*—Not only have the cords of our mission tent been lengthened since last you heard from Arabia in these pages, but our stakes have been strengthened also. This is encouraging. The Scotch Mission in Yemen has received reenforcement, and has a more vigorous policy than heretofore. Their hospital and dispensary at Sheikh Othman exert influence far inland, and receive patients from every part of Yemen. This work is even a better memorial to Ion Keith Falconer, than the pretty chapel built to his memory at Steamer Point. On a good site, behind the post-office, the building is used on Sundays and in the week for services in behalf of the soldiers and sailors of Aden. The children of the Scotch Free Church supplied the means to build it.

At Muscat a rescued-slave school was opened last year, and now eighteen boys are receiving industrial training. The building formerly rented has been purchased, and, after some improvements, will be a suitable mission-house in this trying tropical climate. It is built of undrest stone, plastered over, and with the usual flat roof, and has a small garden surrounding it, outside the city walls of Muscat. With all its simplicity and smallness, it is the first "House of God" in all Oman, and will be a house of rest to those who seek Christ there.

From Busrah, as a center, the Bible work has extended until now branch-depots have been opened at Amara, on the Tigris and Nasariyeh on the Euphrates, at the latter place under specially auspicious circumstances. At our Busrah dispensary, under charge of Dr. H. R. L. Worrall, 4,345 cases were treated last year, of whom 2,670 were Moslems. The waiting-room of the dispensary is a daily pulpit, where we enjoy every freedom to preach Christ.

5. *First Fruits.*—This is the crowning encouragement. During the year past we have had the joy of witnessing the ascent of at least two souls out of darkness into the light of life. A Turkish soldier first heard the word of the Gospel at Amara in the midst of all the fanatical disturbance there when our work was begun. By reading the Bible, and in conversation with the missionaries, he has come to accept Christ, and walks in the fellowship of the Spirit. His escape from all interference seems inexplicable, except it be that his position as petty officer in the army protects him. He has asked for baptism, but is first to receive more instruction.

The other Moslem, of whom we know that he believed in Christ, was a middle-aged Persian, conversant with Arabic and a seal-engraver by profession. He came to the Busrah dispensary suffering from consumption, and was a frequent visitor. Reading a copy of Luke's Gospel, he was deeply convicted of sin, and when we prayed with him in the house he wept like a child. A day or two later he found peace, and kept repeating the name of Christ. His disease was too far advanced to promise cure, and so he left Busrah to try and reach his family at Shiraz. We have not heard from him since. We accompanied him to the ship, and knelt between decks to commend him to God. Doubtless he fell asleep in Jesus ere he completed his long journey. But we shall see his face again when the harvest is gathered in, and full sheaves from Arabia, as well as first fruits, fill the garner of God on the great day.

CHURCH AND STATE IN RUSSIA.—I.

BY VLADIMIR SOLOVIEV.*

In the time of St. Vladimir (972-1010), by changing its national idolatry for a universal faith for which there is "neither Greek nor Jew," Russia freed itself from its heathenish isolation and exclusiveness, and acknowledging itself part of the one humanity, accepted its

* One of Russia's foremost living philosophers, son of the great historian, and a member of the Russian Church. Article translated by Mrs. A. S. Howe.

true position and fulfilled its universal-historical fate. But the adoption of Christianity, if it is the real thing, does not only imply the performance of pious ceremonies, or the verbal confession of certain accepted dogmas. This adoption of Christianity laid on the converted people practical duties also; to reform their lives according to the principles of the true religion, and to direct their actions by its character and spirit. Kieftian Russia* really marched on this path, but naturally the first steps could neither be firm nor steady. In the life of the people remained much of barbarism and paganism, but there were also to be seen clear traces of the new spiritual principle. The moral disposition evinced by those converted under Vladimir, as in their care for the poor and unfortunate; their benevolent conduct towards their European neighbors, their horror of barbarous tortures was really Christian. These were the feelings and opinions which a hundred years later were set forth in the "instructions" of Vladimir Monomachus. This disposition was nothing extraordinary or accidental; though not every one lived so well as Vladimir, every one thought as he. The quarrels of the dukes were looked upon by the people as bad and sinful, they never agreed with them. As Kieftian Russia was placed between Byzantium and Western Europe, it easily accepted in addition to the truly universal principles of the Christian civilization, the immaterial and passing forms. Western feudalism and the despotic centralization of the half-Asiatic Byzantium, were exceedingly strange to Russian life. In Kieftian Russia the obstacles to the formation of a Christian community were less than in any other country; but these good external conditions were not sufficient to secure the fulfilment of this task. Being right in the way of the Asiatic hordes, which never ceased to press on the Christian world, Kieftian Russia had first of all to struggle for its own existence. This struggle had but little success, as the organization of the State was very weak. The young nation was in danger of perishing by violence before having developed its spiritual power, and it became an urgent necessity to create a strong state. The happy realization of this vital question was not achieved by Kieftian Russia, but it was the triumph of the Moscovite Empire.† Giving themselves up to this national political task, the Russian people in the Moscovite epoch easily took the needed power (the strong state) as the aim of their political life; on this followed consequently a lowered and darkened religious and moral ideal. Most of the sins of the Moscovite Empire were accidentally committed; they depended upon outward historical circumstances. The Russian people in the far northeastern corner of Europe were in the thirteenth century physically isolated from the Christian world, and they concentrated all their forces on the ungrateful task of

* Russia as it then was, a dukedom centered at Kief.

† Dating from the time when Moscow succeeded Kief as the capital, when Empire began.

solidifying the State, which brought about also a spiritual isolation, and the development of national pride and egotism. The linking of Kieftan Russia with other Christian nations, besides securing their cultural influence, had the advantage of obliging our people to feel themselves part of the European concert, and of holding up, tho at the beginning very feebly—some feeling of universal solidarity. Opposed to this beneficial reaction, connection with the barbarous Mongolian hordes humiliated and opprest the Moscovite State. The influence of that connection was twofold, and a doubly bad one. From one side, subjection to a lower race, and permanent commingling with it, had a deadening effect on the Russians, especially as they were entirely cut off from Europe. It lowered both their spiritual and their political standards. On the other hand, it developept in the Moscovite Russians a national self-consciousness and pride, since they, tho lowered, retained the superiority of a Christian and historical nation. The permanent consciousness of superiority in comparison with the Mongols was not abated by international relations in the other direction. With the Russian people, it was as with a man whose sole intercourse is with persons of a lower spiritual standard, through which he gets too high an opinion of his own importance and value.

The national pride of the Moscovite Empire increased, especially in the first half of the fifteenth century; first, because through the burden of the Mongolian yoke, the feeling of their inward superiority over the Mohammedans was combined with a consciousness of outward power, and secondly, because their deliverance from the Tatárs, and the final defeat of Byzantium, under the Turks, happened at the same time. As payment for the Moscovite assistance, traveling Greek monks gave to Moscow the title of a third Rome, with the claim of an absolute importance in the Christian world. In this, our national self-consciousness found something like an ideal justification. In the Moscovite epoch, the Greeks, being independent and possessing a relatively high civilization, had a beneficial influence over the Russians. This influence imposed upon the young nation a historical discipline, by forcing it to acknowledge the spiritual supremacy of another nation, and to honor the foreigners for their ideal superiority. The erroneous extremes of Byzantinism were not dangerous, as they were counterbalanced by the reaction of the West. Matters acquired another aspect in the Moscovite epoch. The Greeks were no longer representatives of a spiritual enlightenment, or of a great Christian empire, or of a high civilization, but they were slaves of the infidels, beggars, and flatterers.

Thanks to these qualities, they could but strengthen the national self-consciousness of the Moscovite people. Thus through the spiritual isolation of the Moscovite Empire, Byzantian ideas were readily accepted by the people. In the power of these historical conditions a

spiritual and social organization which can not be called a truly Christian one, took its rise in the Moscovite Empire. Tho this organization had a religious ground, all its religion was reduced to "orthodoxy" in ceremonial worship, which laid upon no one any moral duties. It happened that this formal religiousness was united with benevolence and piousness, as well as with the utmost wickedness. St. Sergius was God-fearing and "orthodox," but as God-fearing and firm in faith was Tzar Ivan IV.—the Terrible. "Even devils believe," says the Apostle. According to Byzantian notions, nothing more than such a faith was expected from the majority of Christian people. The few who were not satisfied with this were obliged to leave society, to go into the deserts or to become fools. The highest ideal of holiness, represented by hermits or fools, was essentially ascetic, and therefore could not raise the social morality to a higher level. The average life lay between those of such holy warriors as Sergius and Nil, and of God-fearing monsters like Ivan IV. The notion of an ideal perfection of the individual was retained in the national consciousness, but the principal conditions for real perfection, for moral progress, active religion, the ideal of a common truth, was entirely absent. In the Moscovite Empire, as before in Byzantium, the religious and moral principles were entirely excluded from the sphere of political or social life. In this sphere, instead of the universal Christian ideal, something altogether opposite appeared. To the national empire was restored the absolute nature which was taken from it by Christianity. In consequence of the extreme separation of the Moscovite Empire from the civilized world, the former reaction against Christian universalism showed itself in its full power. Our forefathers believed themselves to be the only *one Christian nation and empire*; all others they called non-Christian, being unconscious that by this they deprived themselves of the essential unity of Christianity. The Byzantian Greeks, thanks to whom the national self-satisfaction was ingrafted in Moscow, became themselves its victims. With all their might they magnified the pretensions of the Moscovite Empire as sole defender and protector of the true faith, and the God-fearing land; tho then the question arose, could the Greeks, having lost the supremacy of Christian empire, and having become the slaves of infidels, guard the purity of doctrine and the fullness of faith? The answer to this question was unfavorable for the Greeks; it decided that Russia was the *only Christian and God-fearing country*!

(To be continued.)

HAS ISLAM BEEN A RELIGION OF PROGRESS? IS IT NOW?

BY REV. F. F. ELLINWOOD, D.D., LL.D.

A high authority on the doctrines and philosophy of Islam is Rev. Edward Sell, Fellow of the University of Madras, etc., etc. Some years ago he published the *Faith of Islam*.* There is now a second and improved edition, the result of fifteen years of additional study of Islam in its own Arabic sources. Mr. Sell is a missionary to the Mohammedans in Madras, and while faithful to his commission he has shown so much of tact as well as intellectual ability as to win for himself the confidence of all classes of the community, Europeans, Hindus, and even Mohammedans. His scholarship, his insight into the social and religious questions of India, and his fairness in discussing them are generally recognized. In these times when on the one hand so many apologists are lauding the benevolent and enlightened spirit of Islam, and on the other hand, the worst atrocities known to history since the seventh century, are being perpetrated in the Turkish Empire, any new light which can be thrown upon this most potent and formidable of the world's man-made religions should be welcomed.

"I rest my case entirely," says Mr. Sell, "upon Mussulman authorities themselves; still more, I have ascertained from living witnesses that the principles I have tried to show as existing in Islam, are really at work now and are as potent as at any previous period."

The author contends that the more recent Fetvas delivered by the Ulema in Constantinople, show how firmly a Moslem state is bound in the fetters of an unchangeable law, and that the present practice of Orthodox Moslems, all the world over, is a constant carrying out of precepts given in the Koran and the Sunnat centuries ago.

There has been no change if indeed change is possible. The author explains how it is that travelers and casual observers, like Canon Taylor and Hopkinson Smith, gain the roseate impressions which they proclaim. They take individual exceptions as exponents of the character of whole communities. "In India," says Mr. Sell, "there are a number of enlightened Mohammedans, ornaments to native society, social servants of the state, men who show a laudable zeal in all social reforms so far as is consistent with orthodoxy. Their number is far too few, and they do not in many cases represent orthodox Islam. These exceptional individuals have felt the wave of western influence, modern science, social progress, and their highest virtues exist in spite of, and not as a result of Islam."

* *The Faith of Islam*. By the Rev. Edward Sell, B. D., M. R. A. S. Fellow of the University of Madras: London, Kegan Paul, Trench, Trubner & Co. Second edition, revised and enlarged.

From other sources we find evidence that intelligent Moslems in India have become aware that their cast-iron system has retarded the progress of Mohammedans, even as compared with their Hindu neighbors.

Mr. Sell's book is especially valuable for the light which it throws upon the period following the first bloody sweep of Mohammedan conquest. The history of Mohammed himself, his struggles to gain a footing by persuasion, his later military achievements, his private character so far as it is revealed, the production of the Koran with its civil and religious teachings, all these are well-known, and the remarkable military achievements of Omar, Omru, Othman, and others are also familiar to most readers. But at a later date, and especially during the Kalifates of the Abbassides of Bagdad, and the Omyades in Spain, endless discussions upon the interpretation of the Koran and the Sunnat, or traditional sayings of Mohammed, were rife, and new phases of Islam appeared which are not so well understood. There was also at Bagdad in the east, and at Cordova in the west, a revival of interest in Greek philosophy, which contrasted strangely with the antecedent history and the well-known spirit of Islam.

The apologists of Mohammedanism have made so much of the advanced learning of Bagdad and of Spain, and have so exaggerated the debt which the Christianity of the dark ages owed to the intellectual light borrowed from Islam, that the discriminations which Mr. Sell has pointed out, will be highly valued. The truth is that philosophy and science were always exotic in even those Moslem nations which tolerated them at all.

"There never was any Arabian science strictly speaking," says G. H. Lewes, in his *History of Philosophy*. "In the first place, all the philosophy and science of the Mohammedans was Greek, Jewish, and Persian. It really designates a reaction against Islam which arose in the distant parts of the Empire."

Ernest Renan, in an address delivered before the College of France, uttered the same sentiments as follows: "Arabian science and Arabian philosophy are often alluded to, and in fact during one or two centuries in the Middle Ages, the Arabs were our teachers, but it was only until we were acquainted with the Greek originals. When closely examined, moreover, this Arabian science has nothing Arabian in it. Its foundation is purely Greek; amongst its originators there is not a single pure Shemite; they were all Spaniards and Persians who wrote in Arabic."

Mr. Sell quotes even from a Moslem author (Musinir Mulk), the following frank confession: "It must always be borne in mind that in spite of the enormous progress made by the Mohammedans in the early centuries of their power, *learning has never been popular among them as a nation*, and science only flourished when there happened to be

a willing man to protect it." Such protectors were found in the Abbaside rulers, Al Mammun and Harun Al Rachid of Bagdad, and "that great free thinker the Mogul Akbar of India." The philosophy of Aristotle had been translated into Syriac and Persian before the Mohammedan conquest, and under the protection and encouragement of the Abbassides, it was translated from these languages into Arabic by Nestorian physicians residing at their courts. The most eminent of these was Housin Ibn Ishak. Through the influence of these translations the study of philosophy spread rapidly in the ninth and tenth centuries. Books on grammar, rhetoric, medicine, logic, etc., etc., were multiplied only to be condemned a century or two later. The only true Arabic philosopher whose name has been transmitted was Al Kendi, born at Bosrah, on the Persian Gulf, A. D. 870; and he was a rationalist.

A careful study of the list of eminent Mohammedan philosophers will show that they were not Arabs, and that they were not Orthodox Moslems. Farabi, who lived in the tenth century, and was educated at Bagdad, denied not only the inspirations of the Koran, but all objective revelation of any kind.

Avicenna, born near Bokhara, 980 A. D., was regarded with disfavor as a heretic. Ibn Badjah (Avempace), born near Saragossa, toward the end of the eleventh century, was violently persecuted by Orthodox Moslems. Al Gazzali, born in Khorassan, A. D. 1059, was a famous scholastic; but becoming at length sceptical with regard to both religion and philosophy, he ended by embracing Sufism.

Averhoes, the last of the Moslem philosophers of note, was born at Cordova, A. D. 1126. He was the most profound of all Mohammedan scholars, and a great admirer and expounder of Aristotle. He was condemned as an arch-heretic by the Moslem doctors and by the Moorish King Al Mansur, and was banisht first to Lucena and finally to Morocco, where he died in 1198.

Philosophic inquiry had already been effectually suppress in the East, and now it thus received its death blow from the Moslems of Spain. Experience had shown that liberal studies of any kind transcended the narrowness of the Koran, and were at eternal warfare with the whole spirit of Islam. Since the twelfth century, intellectual progress has rested under the most uncompromising ban in all Mohammedan countries.

It is an interesting fact, however, that what Spain lost in suppressing the teachings of Averhoes, the Christian nations of Europe gained. It was from the schools of Cordova, that France, Italy, and England received the Platonic and Aristotelian philosophy, which the bigotry of the Eastern Church and the fury of the Moslem conquests had conspired to withhold from Christendom. Just as philosophy was about to go into final banishment from all Mohammedan countries, the

Benedictine and Dominican scholastics, Thomas Aquinas, Duns Scotus, Albertus Magnus, and others welcomed it. And in spite of all the intellectual vagaries of these men, the Christianity of Europe received substantial benefit. It began to shake off the repression of four centuries of ecclesiastical tyranny and to show its real spirit. Islam recoiling from the light which its institutions could no longer endure, showed also its true spirit; the two changed places.

Even Hinduism has shown greater progress than Islam. Within the last five years a Mohammedan newspaper in Calcutta has striven to arouse the Moslem population of India to the fact, that in all the higher official appointments, Hindus far outnumber the Mohammedans in proportion to their respective populations. This is a hard confession for the conquering Islamic race; and the writer did not hesitate to charge the responsibility upon the neglect of Mohammedan society to keep pace with the movement of the times. On the other hand, Moslem papers of the extreme conservative stamp maintain that the fundamental principles and the essential spirit of Islam can not change. For example, Mr. Sell quotes certain criticisms of a Moslem paper in Cairo, of February, 1896, upon the speeches made by two Moslem speakers, at the dedication of a new Mosque in London, with reference to the adaptation of Islam to European ideas. Says the Egyptian editor, "I do not know what meaning they (the two speakers) attach to the phrase, but I do know that no adaptation or alteration of Islam will be accepted by any Moslem people. Islam as a religion, as a guide to man in life, in his duties to God and men, is divine and perfect. To say that it needs adaptation, is to say that it is neither divine nor perfect, and no Moslem can or will admit either assumption. Islam as it is, is perfect, and is as wonderfully adapted to the needs of man in England, or in the Arctic regions, as it is to the Bedouins of the African desert; and the fact that it is so, is one of the striking proofs of its Divine origin." (Splendid instance in which one gratuitous assertion may serve as proof positive for another !)

Altho Greek philosophy had been suppress in all Mohammedan countries by the close of the twelfth century, yet various heresies and schisms have continued to arise through all the centuries, down to the present time. But everywhere the Mohammedan sects are alike in their repression of all that the world calls progress. The Shias of Persia, who maintain that the descendants of Ali, the cousin and son-in-law of Mohammed, are the only lawful imams, have developd various sects, known as Sufis, Karmathians, Fatimites, Ismailians (including the order of the Assassins), Babis, and Wahhabis. The one thing which these sects shared in common, was an element of Persian mysticism, tinged with Indian pantheism, which reacted against the hard and fast objectivism of Koranic authority, and at the same time weakened the moral sense and the feeling of personal responsibility. With Sufis and Babis, the idea that the one only self lives and acts within us, led to ecstasies and fanatical fancies and flourisht most in quiet ascetic life. It was comparatively harmless, but it was destitute of any power to regenerate society, or any element of progress. With the Karmathians, the Assassins, and the Wahhabis, on the contrary,

the exemption which it offered from moral responsibility, gave free rein to those savage instincts which had prompted wars of extermination in all ages of Mohammedan history. "If," they reasoned, "there is but the *One Supreme Self*, then practically, so far as human life and conduct are concerned, all distinction between good and evil disappears, and each man's passion or ambition is his only law." Such were the ethics of the Karmathians, a sect which arose in Mesopotamia toward the close of the ninth century, but finally found its home in Egypt, where it established the Fatimite dynasty. The Karmathians represented a combination of Islam, Persian Magism, and Christianity. Their leader even claimed to be an apostle of Jesus. But the spirit of the sect was an intensification of Islamic fanaticism and intolerance, tho chiefly visited on Islam itself. Mecca was attacked and conquered 920 A. D., the Kaaba was plundered and the sacred black stone was carried off to be ransomed, twenty-two years later, for fifty thousand ducats. The Karmathian or Fatimite power was broken after a century and a half (909-1171), but it was still represented for more than a century longer, by a form of religious fanaticism, which embodied its worst elements and became the terror of all the East. This was the order of the Assassins. Mr. Sell gives us only a glimpse of the early history of its founder, Hassan bin Sabbah, who was born in 1035. Professor Harvey Porter, D.D., of the Syrian Protestant College at Beirut, in an interesting article published in the *Bibliotheca Sacra*, of January, 1895, presents a much fuller account of the order—its long continued atrocities and its well merited fate.

About the middle of the eleventh century, three schoolmates in a city of Khorassan, entered into an agreement, that whichever of the three should first rise to fortune should aid the others. One of the three, Nizumu'l Mulk, on becoming grand vizier of Alp Arslan, and later of Malik Shah, secured to the second, Om'r Khyyam, author of the famous *Ruba'iyat*, a liberal pension that he might give himself to his favorite literary pursuits. To the third, Hassan bin Sabbah, he offered the governorship of a province, with which, however, he was not satisfied.

At the famous Fatimite University in Cairo was taught the extreme Shia pantheism of Babek, who had proclaimed the moral indifference of all actions, and the perfect freedom of men to give free course to their passions. These diabolical doctrines, strengthened by the Karmathian disloyalty to Islam as taught at Baghdad, opened the way for more than one strange sect. El Hakem, the sixth of the Fatimite Kaliphs, encouraged by the Shia mystics, El Dorazy and El Hamseh, founded the sect of the Druzes, who still exist in Syria, and who revere the name of El Hakem, as an incarnation of the Supreme Being. And to this day they observe the fatal ethics of Babek toward all mankind, except the members of their own order. None but Druzes have any rights which they are bound to respect. Hassan bin Sabbah had imbibed these reckless atheistic principles in Cairo, and when he founded the order of the Assassins in the year 1088, he cast aside all moral obligation toward God or man. And yet for effect he posed as a saint. He preached a crusade, not only against the Abbassides of Baghdad, but against all rulers and all government and social order. By means of the assassins' dagger he aimed to bring the nations to his feet. He established himself in a remote fortress in the mountains, south of the Caspian Sea, from which he sent forth his secret

emissaries and which he never left during the thirty-seven years of his power. Upon the common ranks of his order, he enjoined a strict adherence to the Koran, and the traditions of orthodox Islam, but a select and limited number were initiated into his esoteric doctrines, which rejected all revelation and all moral restraint. The only recognized law in the universe was his command. His ambition did not project a visible kingdom upholding armies, but a reign of terror in which by secret and murderous emissaries, he might control all kingdoms. No errand of death was too dangerous to be undertaken by his minions; no distance was too great for his avenging arm to reach. Among his victims was Nizam ul Mulk, his early friend and benefactor, and Nizam's master, Malik Shah, died probably through poison from the same source. These murders were continued for more than a century and a half. In 1102, the Governor of Hums fell a victim, and in 1119 the Governor of Aleppo and his son. In Persia large numbers who held various official positions, shared the same fate. Others were compelled by terror to advance the tyrant's interests.

At a later day, branches of the order extended into Syria and elsewhere. Some of Hassan's own kindred fell by his order. At length "the old man of the mountains," as he had long been called, died in his fortress, at the age of ninety, but a line of successors followed and the work of death was continued. Thrice was the life of the great Saladin attempted, and it is said, that he finally made terms with the Assassins. Two Kaliphs, one a Fatimite ruler of Egypt, the other a Kaliph of Baghdad, were numbered among the scores and hundreds of distinguished victims.

The Mohammedan rulers of the East seemed powerless, either single handed or in alliance. There was no visible army to be met upon the field. They were dealing with a treacherous unseen foe, like the pestilence which wasteth at noonday. Members of the order were lurking in their courts and were frequently found among their trusted servants. It is one of the many strange overrulings of Divine Providence that when the whole Mohammedan world was paralyzed and helpless before this extreme development of its own teachings, the reign of terror which had ruled Persia and all Western Asia for a hundred and seventy years, was finally broken by the sweeping invasion of the heathen Mongol Hulagu Khan. By him the order was entirely crippled in the East, tho it survived for many years in Syria. Among the Nusairi of Northern Syria, who also call themselves Ismailians, is still a small but weak and harmless remnant. And the history of these strange Nusairi of Northern Syria, or that of the Druzes of the Lebanon, may equally well answer the question whether this type of Islam has aided the world's progress.

The Wahhabis of Arabia and India constitute another prominent and influential sect. It is comparatively modern, having existed only about one hundred and fifty years. Most of its career has lain in this nineteenth century, and yet so far from giving any progressive impulse to the Mohammedan cult, it has proved the most reactionary element in the history of Islam. Mohammed ibn Abdul Wahhab, from whom the sect takes its name, was a native of Nej'd in Arabia. He was alarmed at the laxity which had crept into the worship of profest Moslems, and even of devout pilgrims. He thought he discovered in the practical worship of the sacred tombs of Mohammed and Ali a veritable idolatry. And the pilgrims worshiped relics as truly and disgrace-

fully as the early Christian idolaters whom the prophet had condemned to death. Winning to his support a powerful chief, whose son married his daughter, Wahhab established at Ryadh the Wahhabi dynasty A. D. 1742. The sword was now turned against lax and idolatrous Moslems as they had used it against the infidels. Never was Mohammedan warfare more remorseless. "As soon as you seize a place" said the allied chief Mohammed Ibn Sa'ud to his soldiers, "put the males to the sword; plunder and pillage at your pleasure, but spare the women and do not strike at their modesty." According to Burkhart, the Wahhabi chief on the day of battle would give to his men each a passport to heaven, or more strictly an order on the treasurer of paradise. "Plunder if you succeed, and paradise if you fall. Female captives in the one case, celestial houris in the other." This has been the religious (?) motto of conquest in Arabia from the seventh century to the nineteenth. And with half savage men of an unquestioning and fanatical faith, it has always been a spur to reckless daring and an element of success. It was no new device of Wahhab, except that he employed it against men of his own faith. It is all in the Koran. It was so understood and acted upon some months since by the army of the Sultan in Armenia, and if a different procedure was since observed in Thessaly and in Crete, it was only out of regard to the full gaze of adjacent nations, and a wholesome dread of the indignation of mankind.

Wahhabism had by the end of the last century extended over Central and Eastern Arabia. In 1803 the ruling Wahhabi chief made an armed pilgrimage to Mecca. Both Mecca and Medina fell into his hands, and a perfect wreck was made of all that seemed inconsistent with the high Wahhabi standards. Seven years later another chief, succeeding to his father's scepter, plundered the tomb of the prophet, and distributed its jewels and relics among his soldiers. This aroused the faithful of the West. The armies of Turkey and Egypt joined in a crusade for the rescue of the "Holy Sepulchre" of Islam, and after nine years of undisputed sway, the Wahhabis were driven out of Mecca, and the sacrilegious young chief was taken to Constantinople and beheaded (A. D. 1818).

In 1827, Seyed Ahmad, a Wahhabi of India, having gained many followers, ordered a jihad (war of extermination) against the Sikhs. But five years later the Wahhabis were attacked by the Sikh, Sher Singh, and Seyed Ahmad was slain.

Wahhabism has ceased to figure as a political power of any consequence, even in Arabia, but its principles are still maintained and have a large following. Palgrave gives interesting accounts of its strict requirements and its tyrannical espionage and censorship over all social, domestic, and even personal life. There is no other place on the earth where liberty of thought is so absolutely extinct, as in the Arabian province of Nej'd, and especially at Ryadh, the capital.

Mr. Sell, while recognizing the progressive spirit of such native Mohammedan authors in India, as Maulavi Cheragh Ali and Seyed Amir Ali, whom he calls "Modern Mutazilas," after the old free thinkers of Baghdad, quotes even them in support of the statement that Orthodox Islam—*Islam* is as moveless now as in the middle ages. The old Mutazilas were suppressed and it is only the protection of British power that renders liberal Mohammedanism possible in India and Egypt.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Hymn of Sukkat or Patricius, (St. Patrick).

Patricius so witnessed for Christ one Easter morn, that the fire-worshippers would have put him to death. They "halled him before King Leugeire, at Tarah, the center of Druidism. He mused and prayed, and the following are a part of the verses he wrote on the occasion." Every missionary everywhere in peril among heathen might adopt the prayer. [J. T. G.]

"May Christ, I pray,
Protect me to-day
Against poison and fire,
Against drowning and wounding;
That so, in His grace abounding,
I may earn the preacher's hire.

"Christ, as a light,
Illumine and guide me.
Christ, as a shield, o'ershadow and
cover me.
Christ be under me. Christ be over
me.
Christ be beside me
On left hand and right.
Christ be before me, behind me, about
me,
Christ this day be within and without
me.

"Christ, the lowly and meek,
Christ, the All-Powerful, be
In the heart of each to whom I speak,
In the mouth of each who speaks to
me.
In all who draw near me,
Or see me, or hear me.

"At Tarah to-day, in this awful hour,
I call on the Holy Trinity.
Glory to Him who reigneth in power,
The God of the elements—Father, and
Son,
And Paraclete Spirit—which Three
are the One,
The ever-existing Divinity.

"Salvation dwells with the Lord,
With Christ the Omnipotent word,
From generation to generation—
Grant us, O Lord, thy grace and sal-
vation."

The Higher Classes in China.

J. T. G.

We devote the International Department this month to the consideration of the comparatively recent movement, specially designed directly and indirectly, to reach the higher classes in

China. The "Higher Classes" in China as shown by Mr. Walker's article following this, are not an aristocracy of blood, but of brains; they are only the ruling class in the government and these are recruited from every part of the social order of the Empire. Specifically these "Higher Classes" which it is aimed to reach are named in the report of the Society for the Diffusion of Christian and General Knowledge for 1891, as follows: The Chief Civil Mandarins of the rank of Mayor and upwards, estimated to number 2,289; the Chief Military Mandarins of the rank of Captain and upwards would be 1,987; the Educational Mandarins of the rank of Inspectors of Counties and upwards, 1,760; Professors of Colleges about 2,000; Leading Expectant Mandarins who reside in each of the provincial capitals and who resemble members of Parliament at home, as they are advisers to the provincial government, and assist it in various other ways, about 2,000: Five per cent. of the Literati, (1) when examined for the degree of Literary Doctor at Peking, (2) when examined for the degree of Master of Arts (Kü-jen) in each of the twenty provinces, (3) when examined for the degree of Bachelor of Arts (Siu-tsai) in the 253 prefectures and sub-prefectures. The last three classes combined are variously estimated from half a million to a million, say 600,000, and five per cent. of these would make 30,000. Ten per cent. of the ladies and children of the selected families of Mandarins and Literati, say 4,000. All these specified and thus estimated would make in round numbers 44,000 whom it is proposed to reach.

During the past period of Protestant missionary work, it has been considered useless to attempt to reach these classes. They are the governing classes in a highly organized political structure, systematically opposed to all intercourse

with foreigners as perilous to the national peace, prosperity, and perpetuity. For thousands of years the Chinese have esteemed themselves superior to every other people, and this entire body of mandarins, gentry, and educated classes has been ignorant and prejudiced against innovations of any kind in any department of the social or political order. The genius of the Chinese government is paternal, and the people are accustomed to pay deference to their rulers in a very uncommon degree. What the rulers disapprove is sure to be treated at least with suspicion and distrust. Thus these "Higher Classes" have not been accessible to missionary effort, but the lower classes, the "common people," whom Lincoln is quoted as saying, God must love "because he had made so many of them," have heard the missionary and forty thousand or more of them are enrolled as Christian communicants with possibly double that number as "adherents."

The purpose to reach these "Higher Classes" has, however, never been absent from the missionary heart. As early as 1877 the China Missionary Conference entertained the project of producing a literature specially adapted to reach these literary classes. Little was done, however, but, in 1887, Dr. Williamson started the movement which resulted in the organization of the "Society for the Diffusion of Christian and General Knowledge Among the Chinese," supported by the Book and Tract Society of Scotland. The immediate aim was to provide books of comparatively high order for the most intelligent classes in China, and books illustrated with chromos for families. In 1891, Rev. Timothy Richard was asked to become its secretary, and the English Baptist Mission, of which he was a member, generously voted to continue his support in this new relation. This met with special sympathy of missionaries who were successful on other lines among the masses of the people, who had hope, and some faith, that, as Bishop Schereschewsky exprest

it years ago, the higher classes could be reached if proper methods were pursued. The importance of this branch of work lies not in that these classes are more worthy in the sight of God, but no nation can be saved unless all classes are saved, whether high or low; and there should be concurrent effort to reach all as rapidly as possible. This "Society for the Diffusion of Christian and General Knowledge" publishes two monthly magazines, the "Review of the Times," edited by Rev. Young J. Allen, D.D., and the "Missionary Review," edited by Rev. E. T. Williams. These periodicals make free use of the MISSIONARY REVIEW OF THE WORLD, which is furnished them gratuitously by us to help on this good work.

The society named publishes also quite a large number of works, the titles filling fourteen pages, treating of religion and missions, biography of great reformers who became converts to Christianity, and historical and scientific treatises. One of these publications has been placed in the hands of every civil mandarin throughout the Empire of the rank of county mayor and upwards. Special efforts are put forth to circulate these publications at the triennial examinations. They have met with favor at the hands of some of the prominent Chinese, one viceroy sending a donation of a thousand taels. The Educational Association of China has for some years, specially since 1890, sought to aid in the production of suitable text-books for schools. These are not only designed for mission schools, but to promote the general educational interests of China. They recognize that this is no small task amongst an ancient people with traditional respect for the learning it possesses and a well-organized system of schools. The task is to introduce new methods into their present linguistic studies, and to create a demand for mathematical and scientific knowledge. This society says China has as yet produced no statesman or philanthropist interested in or equal to the needed

reform; it must come from foreigners. They hope that the changing conditions now being forced on the nation may develop such native talent to aid in this reform. They have issued valuable works, covering almost the whole field of mathematics, natural science, mental and moral philosophy, and other departments of western learning, until there is no reason why a Chinese pupil may not be given a general education, through the medium of his own language, equivalent to a college education in Europe or America. No missionary body in the world, it is said, can point to a more complete list of books which it has prepared for the people among whom it labors.

On the same general line of friendliness and interest in reform among Chinese, Rev. Gilbert Reid has been laboring for the past six years, pre-eminently influencing the upper classes through friendly, social intercourse, winning their confidence and cooperation. He is warmly commended by Li Hung Chang, who, as senior guardian of the heir apparent; classical reader to his majesty, the emperor; senior grand secretary of state; minister of the foreign office and earl of the first rank, besides being viceroy of the province of Chihli, exercises an influence second to that of no man in the empire. General Li acknowledges the difficulties of the situation because of the "suspicion, prejudice, and self-sufficiency," which, he says, are peculiar traits of educated Chinese, especially noticeable in their estimation of other countries—perhaps because of the isolation of China from western influence for many centuries. Mr. Reid has obtained official sanction for the establishment of a hall or institute, on an international basis, to advance the general enlightenment and prosperity of the country, and to increase religious toleration as well as to teach truth. This institute, as proposed, includes an auditorium, a museum, a library, reception rooms, and class rooms. Mr. Reid's scheme is not all that he desires it to be, but it is the

only plan yet ratified by the Chinese Government, and in a vast empire, immobile, self-satisfied, and proud, it is a great triumph that even a beginning should have included so much.

That the failure of China in the conflict with Japan has put the nation into an attitude of inquiry as to "how it happened," is abundantly evidenced throughout the empire. To a degree, perhaps never known before, China is willing to take a seat on the school-forms of western nations. The higher classes, as defined at the beginning of this writing, are accessible by indirect methods as never before since the T'ai-ping rebellion. Western nations, wisely or unwisely, supported the dynasty then; they should not throw away this new opportunity to help the whole nation to a higher civilization, and place her in the way of Christian reformation.

On Dr. Martin's return to China, whither he was invited to resume the duties of president of the Imperial Tungwên College, he halted at Shanghai and delivered an address before the missionary association at that city, a copy of which he kindly furnished us for publication in this periodical. Other matters have obliged us to lay over the copy till now, but it will have aptitude in the present discussion of this department, and the more so, as Dr. Martin, since his return, has taken an active part in the "forward movement" for reaching the higher classes, assuming the direction of Rev. Gilbert Reid's project in his absence, and otherwise being urgent in the special efforts now being made for the reform and independence of the Chinese Government, and the cultivation of friendliness between Christians and the upper influential classes of Chinese, together with the promotion of western civilization in China. For forty-five years Dr. Martin has been a resident in China; over thirty years he was in government employ as president of the Imperial College, Peking; "learned not only in western scholarship, but, to a remark-

able degree, in the Chinese books, literature, history, language, thought, and characteristics; highly respected as an adviser and friend by Prince Kung and other distinguished officials," his influence must necessarily be greatly helpful along these indirect and direct lines for conciliating the literati. He is a trusted friend of China, and will throw himself zealously into any progressive measures for China's good.

Conversion of the Upper Classes in China.

REV. J. E. WALKER, FOOCHOW, CHINA.

When missionaries began work in China, it was thrown up to them for several years that they were making no converts; and when this ceased to be true, it was urged against them that their converts were all from the lower classes, which tho not wholly true was largely so. But then, who and what are these upper classes?

In China, rank and power are not hereditary. The descendants of a very distinguished statesman may be ennobled by special edict for a limited number of generations, and the head man of the descendants of Confucius inherits a title in perpetuity. But, in general, rank and authority have to be acquired; and the son of a laborer may attain high rank through success at the literary examinations. The successful scholars at the prefectural examinations receive the degree of "Cultivated Talents," become privileged characters, and begin to lord it over their fellow-men. Next success at the provincial examination wins the degree of "Promoted Men," which carries with it more lofty privileges and eligibility to the office of county magistrate. Success in the imperial examinations at Peking, secures quite high distinction. At all these examinations only certain fixed numbers can pass; and of course it is much more honorable to stand at the head of the list than at the foot. The man who stands first at the Imperial examinations wins thereby quite high rank. But he will, perhaps, be sent to

hold a high office in some region remote from home; and he will not be actually in office, but must await his turn or use money. If poor, he must meanwhile support himself the best he can, perhaps do unworthy work for his superiors, or even let his wife sell her charms to them. There are also military examinations and degrees corresponding to the literary, but inferior to them in honor.

These literati with the military and the wealthy, constitute the upper classes. But when a family once attains power and wealth, it often perpetuates them; for there are short cuts for the rich and strong; and wealthy and influential relatives can advance a student both by legitimate and illegitimate means. Hence leading families are apt to monopolize the honors with the usual increment of pride and self-importance.

Such are the upper classes in China. One might imagine them to be more accessible than like classes in other lands, and perhaps they are relatively so, but not as compared with the lower classes of their own race. What are the obstacles in the way of reaching them? Superior intelligence? No. Better morals? No. Pride and apathy are two main obstacles. The Chinese are rather deficient in religious sentiment and conscience; while as we go upward, there is an increasing addiction to sloth, gluttony, and sexual excesses. The people with all their industry and frugality do not love these virtues, but regard ease and abundance as the envied lot of a favored few. A Chinese girl once said to the restless child of a missionary, "Why don't you just sit down and do nothing, I think it's real nice?" And a carpenter when told that a foreign mechanic's tools would cost a hundred dollars, exclaimed, "If I had a hundred dollars would I be a carpenter? No, I would open a store!" One thing which makes opium smoking so fascinating is its pleasurable sloth.

The Chinese distinguish four classes of society, viz., scholars, farmers, artisans, traders. The scholar is especially

distinct from the other three, a very genteel person of weak physique with finger-nails half an inch long, to show that he does nothing rough enough to endanger such fragile growths. Closely limited as to what occupations he may follow, he yet regards himself as one to whom the world owes both special honor and affluence. His legal privileges are perverted into the privilege to do as he will with any thing or any body in his power. He studies the ancient sages, not to cultivate virtue but to gain rank, power, wealth, and thus becomes habituated to a sordid use of high sentiments. It is truly said that "there is some honesty among the common people; but the literati and the officials who are derived from them are the biggest rascals." They have been educated into the pride and hypocrisy of the Pharisee, yet withal are usually Sadducees; holding that death is extinction. A Chinese preacher said to a scholar who interrupted him, "I am not talking to you; you have no soul, you know you have not. I am talking to you common folks; you have souls, you know you have."

The literati owe their honors to a system of education which is blind to anything outside of itself. Its difficulty, which confers distinction on the successful student, makes him seem half divine in the eyes of the masses; and this is heightened by teaching all classes to regard "lettered paper" as something sacred. It is a sin even to light a fire with it; and the scholar at every stroke of his pen is producing something which the whole nation must reverence. Yet this is no barrier to the use of "lettered paper" for bad purposes. When a scholar is operating a lottery, he takes a page from some classic, and writes the characters by pairs on slips of paper, which he puts in his pocket. Then he takes out one slip at random, and puts it in a box which is then sealed up in a bag, and the bag hung in the top of a tree. Then all hands receive copies of the page, and mark on it the pair or pairs of

characters on which they wish to stake their money, paying so much for each pair thus marked. The lottery is illegal; but if the police interfere, they find only leaves of a good book which apparently some idle pupil has been daubing with red ink.

Missionaries hire literary men to be their teachers; and then teachers find us ignorant of what they regard as the essentials of scholarship. It would take us several years of hard study to become even passably good Chinese scholars; and unless one is specially gifted with a remarkable memory and skillful fingers, he can not hope to equal his Chinese teacher. So, as a rule, we hire Chinese scholars at a few dollars a month to do our literary work; and few attempt to equal them on their own ground. This further puffs up their pride.

Finally, the literati have the upper hand under the present order of things, and wish no change. They look upon the missionaries as their natural enemies. Some years ago the United States consul at Foochow asked the governor why it was that the literati were so hostile to the missionaries? He replied: "The scholar is accustomed to regard the common people almost as his beasts of burden and receive from them profound reverence; but as soon as they become Christians, they cease to respect him." This is in a measure true. To the enslaved mind that fears images of wood and clay, the literary man is an awesome personage, but there is little about him to command the respect of the disciple of Christ, who learns to fear God and work righteousness. Hence the missionary will sometimes reply to the charge that he has no converts from the upper classes, "No, the Chinese literary man is hard to convert, and not worth much after he is converted." Yet we do make converts from this class, some of whom become very valuable helpers.

Shaowu, which has been my field of labor, was half depopulated at the time of the Taiping rebellion, yet the

number of graduates was not decreast. Hence they are rather too common to win markt distinction. Almost every family has its graduate, and there is less of pride and exclusiveness. When we began work there the literati laughed at the idea of "foreign spooks" coming to teach them. But now we have several efficient workers from their number. I will briefly outline the history of one such converted man with the degree of "Cultivated Talents."

Chang Sien-sen, Senior Chang, when an orphan boy had been apprenticed to learn a trade; but an uncle, perceiving that he had talent, sent him to school; and while still quite young, he took his degree. In order to eke out his earnings he learned the art of selecting lucky sites for graves, etc. He was a man of genial temper, and more than average religious susceptibilities, but not over scrupulous as to truthfulness. He stood in high repute as a medium with the "divining pen." When no one else could make it work he could. If he could see a sensible answer to the question put to the god or spirit, he would make the pen write it; otherwise he would make the pen produce illegible marks. But his mind was not at rest; and he plunged into the speculations of the Taoists, and also joined a vegetarian sect. Not finding satisfaction in this, he tried a stricter sect, and at last joined the sect of "The Former Heaven," which is an eclectic combination of Confucianism, Taoism, and Buddhism, and aims to restore the Former Heaven, *i. e.* the Golden Age. Its members abstain from animal food and practice celibacy, but live at home and follow secular pursuits. For over two years Senior Chang spent most of his earnings on this sect; and all this time he never touched his wife; but neither did he properly feed and clothe her.

Soon after we opened work at Shaowu, he was employed by Rev. J. B. Blakely as his personal teacher. He had not found satisfaction in all his vegetarianism, and the incidental read-

ing of Peter's vision in Acts, so weakened his faith in it, that one day Mrs. B. easily induced him to eat meat. After he had been with us about four years he profest to embrace Christianity and was received into the church. But we were disappointed in him. He showed no inclination or ability as a preacher; while vague rumors troubled us as to his life and talk outside. He was still a Taoist at heart, and profest conversion to Christianity merely to please us. His real conversion came three years or more after he joined the church. As he afterward described it to us: we had set him to teach a boy's school, and every evening he would sit down to look over the Scripture to be taught the next day; and, as he read, it was just as if some one stood at his side and would now and then give his sleeve a twitch and say, "Now is not that good?" He became genuinely converted, and when a suitable occasion offered, he publicly confest his past hypocrisy. He is now an eloquent preacher, skillful and sometimes severe in handling proud disputers, but plain spoken and yet gentle in addressing an average audience. He owes it largely to him and a friend of his who was before him in the Gospel that we have a number of the literati among our Shaowu Christians.

The defeat of China in her late war with Japan was preeminently the defeat of the upper classes; and there is nothing before her but defeat, until there is a decided improvement among these same upper classes. If they really can not be reached, woe be to China. But the task of reaching them, though hard, is not hopeless.

Western Science as Auxiliary to the Spread of the Gospel.

BY DR. W. A. P. MARTIN,
President Emeritus of the Imperial Tunguen College, Peking, China.

Among those interested in the enlightenment of these Eastern nations there are two extreme views. Some there are who hold that the native re-

ligions are good enough for the people, and that all they require for their uplifting is the intellectual culture and material civilization of the West. Others hold that with intellectual culture and material civilization, we, as missionaries, have nothing to do—that our business is with the heart alone, that to implant there the hope of eternal life is the object we should pursue, exclusive of all side issues.

With the latter I find myself in fullest sympathy so far as feeling is concerned. But when it comes to the question as to the mode of procedure, I maintain that in order to win the world to Christ, a vast variety of subsidiary influences must go along with the Gospel. The commerce of Christian nations in seeking new fields for its enormous expansion opens wider and wider areas to the heralds of the Cross, and where our governments extend protection to their merchants, they, also, throw their shields over the work of their missionaries.

Is it not meet that the political power and commercial predominance which spring from Christianity should co-operate in extending its blessings to all the nations of the earth?

All things are overruled of God for the furtherance of his spiritual kingdom; we have but to look back through the long ages of the past to see how the stars in their courses have fought against the powers of darkness. But the question is not what agencies may God employ, for it is His prerogative to employ all agencies great and small—according to that power by which he is able to subdue all things to Himself. The thing for us to ascertain is what auxiliary agencies we, as missionaries, may properly employ for the conversion of men to the faith of Christ. Instrumentalities many and varied as the gifts of the Spirit enumerated in the epistle to the Corinthians have, as a matter of fact, been employed in all ages. In regard to many of them there is no difference of opinion. But in regard to those specified in the wording

of my subject, missionaries are so far from being agreed that they need to compare views, in order to attain that unity of action which is indispensable to strength.

In advocating a vastly extended use of education in sciences and arts, I repudiate the idea that education must in all cases precede the Gospel, or that Christianity is not in itself the most effective of all instruments for enlightening the human mind. "The man," said Tse Hsia, "who has learned what he owes to his parents and brothers at home, and what he owes to his superiors and fellow-subjects, tho you may call him unlearned, is, I say, an educated man." If this is true of the social and political ethics taught by the Chinese sages, how much higher and broader the education imparted by the Gospel, even in its simplest form!

In its ethics, faith in God imparts vitality to the human conscience, and the conception of God implies that of the unity of the universe. The lofty generalization which the philosopher slowly arrives at by a translation of the laws of nature the Christian convert reaches at a bound through the open door of faith. The Gospel comes to him, moreover, associated with something of history and geography—lifting his mind above the limits of the "four seas" by revealing the unity and fraternity of the human race, wakes up the dormant imagination and sheds a glory over this common-place existence by introducing us to an unseen world, of boundless extent and unspeakable grandeur.

What but the simple Gospel was it that elevated the tinker of Bedford to a place alongside of Milton and Dante? The immortal pilgrim, while commanding the homage of such an erudite critic as Lord Macaulay, shows no trace of learning beyond the literature of the Old and New Testaments, accompanied by a rich religious experience. Yet was its author by no means an ignorant or unlearned man—tho like Shakespeare, he knew little Latin and less

Greek. No! The man who with a soul kindled into adoring love takes in the doctrines of the New Testament is not uneducated, however humble his social condition.

I once heard Pastor Fisch of Paris relate how he had taken the learned but sceptical Jouffroy de St. Hilaire to talk with a devout cobbler on the knotty questions raised in the epistle to the Romans. The professor was amazed at the exhibition of a wisdom not derived from the schools, and went away with a stronger faith, saying to himself: "Out of the mouth of babes and sucklings, Thou hast ordained strength." Christianity then, where it is not merely preached but taught, occupies in my opinion, the very forefront among all the varied appliances for enlightening the popular mind. Let the Chinese embrace it and it alone will do more than anything else to place them on an intellectual level with the people of Europe. It was a Bible in the hands of a blood-stained mutineer, that transformed the little colony of Pitcairn into a Christian commonwealth; whose virtues and intelligence were the astonishment of the world. What the Bible did for that island it might do even unaided for the people of China; if they were first brought to accept it. But extraneous aids are often required to open the way for it. D'Aubigné tells us the Waldensian pedlars in the South of France made use of their attractive wares to draw attention to the New Testament, which they drew from the bottom of their baskets and offered as their choicest treasure. Not many years ago, a Szechuan scholar who had come to Peking to compete for the third degree, presented himself at my house with a letter of introduction from a high mandarin. His object was to ask questions on physical science; and he repeated his visits many times, in the course of which I gave him religious books and talked to him on religious subjects. As the weeks went on he had fewer questions to ask on science, and more about religion. Fin-

ally when I was about to leave for the United States, he handed me a paper implying that he was ready to become a Christian, provided he was not required to renounce the worship of his ancestors. He won the coveted degree, but I have not since heard from him.

But why refer to my own experience when we have on record the world-renowned instance of Matteo Ricci? At a time when the interior of the Empire was sealed against foreigners and against the Gospel the learned Italian made his way by the help of science to Nanking and then to Peking, where he and his successors were installed as professors of astronomy—securing for their religion the favor of the Emperor, and the adhesion of multitudes of the people. But for their mathematics those early missionaries might never have penetrated beyond the confines of the province of Kuangtung.

Vastly greater are the demands for science at the present day. The Emperor, like Kang Hi, makes himself the patron of science, and he has done what Kang Hi never ventured to do, introduced a scientific element into the competitions for the civil service. The scholars of the Empire are awake as never before to the defects of their antiquated style of education. It was not new arms, or numbers, but the new education that enabled the Japanese to gain the victory of the recent war. This the Chinese are beginning to perceive, and in every direction we hear of fresh openings for the teaching of Western languages and science.

This state of feeling is well exhibited in a preface to a new translation of a work on Political Economy, from the pen of a mandarin. "Of what use," he asks, "are the metaphysical subtleties of Buddhism? Buddha's native land has been three times conquered by foreigners—first by the Afghans, next by the Mongols, and lastly absorbed by England. In China the higher principles of government have been handed down from the sages of antiquity, but such common matter as

the production and distribution of wealth are not among them. Doubtless their treatises on these subjects, (he says with perceptible irony) perished in the flames of the Book Burner. The consequence is that a vast and magnificent empire has been left to run down into poverty and weakness until it has become helpless in the presence of its foreign foes. The people of the West, when they know a thing, always put it in practice. They have courage to advance in the path of progress. But if we Chinese read their books as we read the liturgies of Buddha and discuss their principles as we discuss the abstractions of metaphysics; what good is to be lookt for?"

What this writer feels and confesses is felt, if not confest, by hundreds of thousands of the *litterati* of this land. For us, I should say the present is a golden opportunity—were it not that the word golden contains a suggestion of harvest—whereas all that we discover is the breaking up of a hitherto frozen soil. It is not harvest but seed time, the period of the year—the season—which decides whether the coming crop is to consist of grain or of tares.

When Mencius was askt by the Prince of Liang, what he had brought to enrich his kingdom, he replied, "Humanity and justice; nothing more." In fact, there was nothing more that he was competent to teach. When the Christian missionary is greeted with the same question he might give the same reply—righteousness and humanity—and something more. "Yes," he might say, "I bring with me all the forces necessary for the regeneration of the individual and the renovation of the State."

It is a great thing to have haughty scholars like the writer just quoted, pocket their pride and sit as learners at the feet of men of the West. They begin of course with the externals of modern civilization; but it is the missionary's own fault if they stop there.

It is related of Queen Victoria that when a Maori chieftain was received in

audience and desired to know the source of the wealth and power of her Empire, she pointed to the Bible, and placed in his hands a copy of the sacred volume. So the missionary should not fail to lead his learned inquirers to the true source of that prosperity, which distinguishes Christian from non-Christian nations. In this he is the more likely to meet with success if he is able in some degree to satisfy their thirst for secular knowledge by oral teaching, by books, or by object lessons, in the form of machinery and scientific apparatus.

Let it not be imagined that I am exhorting missionaries to enter on a new policy. These three things have all been resorted to as aids to awaken attention and to impress the mind from the very dawn of Protestant missions. Away back in the "forties" Dr. S. R. Brown, then in charge of the Morrison school in Hongkong, prepared a little book on political economy, in Chinese. Who can tell the extent of the salutary influences proceeding from that now forgotten publication? One of his pupils was Tong King-sing, who organized the China Merchants' Steamship Company and opened the first coal mine, which was workt with foreign machinery. Another was Dr. Yung Wing, who after having created an era in the educational progress of this country still lives to aid in shaping the new enterprises of the present day.

In the "fifties" Dr. Hobson commenced the publication of a series of little books on natural philosophy, chemistry, and medicine. Some of these were the very first to reveal to the Chinese the existence of those world-transforming sciences and to point them to something better in medical practice than the quackery of their native doctors.

Mr. Alex. Wylie about the same time while printing Bibles by the million, found time to translate a complete course of modern mathematics, and a text book of modern astronomy. Prior to the publication of these works, which mark an epoch in the history of

China, the Chinese possess no mathematics beyond the first six books of Euclid, and no astronomy beyond that of the middle ages, when our little planet was believed to be the center of the Universe.

Think you, that the Chinese, who emerging from the old school, has learned to place the sun on the Central Throne, will not be better prepared than before to accept Jesus Christ as the Sun of Righteousness?

I shall not follow out the history of the educational and scientific work begun by those three immortals.

Suffice it to say that they were followed by an army of workers in the field of education, and by a period of organized effort in the production of scientific text-books. To these earlier and later workers whose names I cannot begin to enumerate are due nearly all the text books of modern sciences, to be found in the Chinese language. How these works are appreciated by the more advanced thinkers among the Chinese you may judge by a single instance. Some years ago, a Chinese literary man who afterwards became a high official published an essay, in which he compared the benefits of commerce and Christian missions. Referring to the various sciences introduced by missionaries from the arrival of the Jesuits three centuries ago down to the recent period of renewed missionary activity, he declared that China owes more to missions than to commerce.

Before I take my seat, I wish to suggest four things that I deem of great importance, tho it is probable that most of you have already taken them into consideration.

1. That constant efforts should be made to supply the Chinese with more and better text-books, adapted to the demands of the new education—now being called for in all the provinces of the empire—and that religion while it should not be injudiciously lugged in ought not to be excluded from them.

2. That a series of science primers might be prepared under the auspices of some Tract Society with the special aim of imparting some knowledge of science to general readers. Science might wing the arrow, but religion should be its point.

3. That each mission should be provided with a museum, illustrating the arts and sciences of the West.

4. That those missionaries who have a taste for such things be supplied with scientific toys of an inexpensive kind such as the magic lantern, graphophone or phonograph, optical, electric and steam apparatus.

Finally that lectures on scientific subjects for the general public be delivered in chapels or schools, illustrated by objects, and always made to have a bearing on religion.

By these means, as it seems to me, the educated classes may be reached and by God's blessing be brought to the knowledge of Christ and his great Salvation.

Huber put a dozen bumble bees under a bell-glass, with a comb of some ten silken cocoons, so unequal in height that they would not stand steadily. To remedy this two or three bees got on the comb, stretched themselves over its edge, and with heads downward, fixt their forefeet on the table on which the comb rested, and so with their hind feet kept the comb from falling. When they were weary others took their places. In this constrained posture, fresh bees at intervals relieving their comrades, and each taking its turn, they supported the comb for nearly three days, till they could get ready wax enough to build pillars with it. And the first pillars having got displaced, the bees in the same manner rebuilt the supports. What an example and lesson to us, as the duty and privilege of coming to each other's support in emergencies! What a lesson for the friends of missions, in these days when the great organizations are at risk of tumbling into financial distress if not ruin, of giving up ourselves to the joint effort of holding up the cause until safer supports may be prepared for it to rest upon, and that we should all work together that the burden may not fall unequally. Go to the *Bee* thou slug-gard! consider her ways, and be wise!

III.—FIELD OF MONTHLY SURVEY.

The Turkish Empire,* Persia,† Russian Empire,‡ Arabia,§ Mohammedanism,¶ Oriental Churches.

BY DELAVAN L. PIERSON.

CONDITIONS IN TURKEY.

Armenia is having a comparative rest from the sword of the "unspeakable Turk," but persecution has by no means ceased, nor have the effects of the "year of shame" past away. An occasional report of some massacre or outrage comes to our ears, and there is untold suffering and distress, the knowledge of which never reaches us. The missionaries still stand nobly by their posts, and carry on the work of caring for the needy, sheltering the orphan and teaching those who still seek Christian instruction in the missionary schools and colleges. Blessed spiritual awakenings have followed the persecutions in Harpoot, Aintab, Oorfa, and elsewhere—even Turks being deeply imprinted in some instances. Schools are filling up, farmers are again going to their work with more confidence of reaping their crops, and general quiet is restored, except on the Persian frontier. The time is ripe for new advances in missionary work, with more encouraging prospects of

success. But the difficulties have been by no means settled, and it is well understood that the Turks are not yet satisfied with the results of their past work, and still are bent upon the expulsion of the missionaries and the extermination of all non-Moslem subjects.

The American Board has now about 175 missionaries in Armenia, with some 800 native helpers; over 125 churches containing over 12,000 members. The adherents number about 30,000.

HINTS ON THE STUDY OF ISLAM.

The Student Volunteer (British) gives the following helpful suggestions as to the study of Mohammedanism:

I. Some explanations of Mohammed's success.

(1). Mohammed's personality and his use of truths gained from Jews, Christians and Hanifs. (2). Use of the sword. (3). Paradise promise to dying warriors. (4). Appeal to the passions of men.

II. Christian and Mohammedan doctrine of Divine sovereignty.

(1). Mohammed's conception imperfect, yet better than that of his contemporaries. (2). Both doctrines contrasted—Christian provision for fellowship and progress; progress of Mohammedanism not well founded nor continuous; submission and fate *vs.* submission and faith; results seen in the history of both systems.

III. Doctrine of the Trinity and the two faiths.

(1). Mohammed's relatively superior apprehension of God, but only of God's unity and sovereignty. (2). Christianity's view of the Divine Man. (3). The Koran's inconsistency concerning Divine attributes, without our idea of Son and Spirit.

IV. Mohammedan and Christian view of man.

(1). Results of Mohammed's view of man—Man a slave; Womanhood debased; Home life a failure; Society without woman's elevating influence, and she a slave and plaything; yet Mohammed improved the condition of

* See pp. 50, 51, 57 (January); 610 (August).

New Books: "Letters from Armenia," Harris; "The Sultan and His Subjects," Davey.

RECENT ARTICLES: "Armenia and the forward movement," *Contemporary Review* (January); "The Armenian Church," *New World* (March); "Turkish Reform," *Cosmopolitan* (March).

† See pp. 422, 463 (June); 506 (July); 721, 740 (present issue).

‡ See pp. 754 (present issue).

New Books: "Russia Incarnate," Wabzowski; "The Empire of the Tsar."

RECENT ARTICLES: "Life in Russia," *Frank Leslie's Monthly* (February); "Prisons of Siberia," *Blackwood* (April); "Russia as it is," *Contemporary Review* (May).

§ See pp. 730, 743 (present issue).

¶ See pp. 32 (January); 375 (May); 422 (June); 506 (July); 757 (present issue).

New Books: "Islam," E. M. Wherry; "Faith of Islam," Edward Sell.

women in his day. (2). The Moslem's defense—Polygamy in the Old Testament; Social evils in Christian lands; Intemperance of Christian nations.

V. HOW TO COMMEND CHRISTIANITY TO MOSLEMS :

(1.) Act along lines of least resistance—Old and New Testament Scriptures; Brotherhood due to this common heritage; Superior character of our Scriptures. (2). Christendom's attitude should be changed and the Church do her duty.

THE PRESENT PROBLEM OF ISLAM.

I. *Unfavorable features :*

(1). Union between the temporal and spiritual power. (2). Divorce between morality and religion. (3). Ishmaelitic intolerance. (4). Destruction of the family through polygamy and concubinage. (5). The degradation of woman. (6). Gross immorality. (7). Untruthfulness. (8). Misrepresentation of the person and teachings of Christ. (9). Aggressive spirit in Islam. The Wahabees.

II. *The favorable features :*

(1). Belief in the Unity of God. (2). Reverence for the Old and New Testament. (3). Reverence for Christ as prophet. (4). Respect for Christians and Jews as the 'people of the book.' (5). Hatred of idolatry. (6). Reverence for law. (7). Abstinence from intoxicants. (8). Doctrine of absolute surrender. (9). Growing influence of Christian nations in Mohammedan countries. (10). Islam completely encircled by Anglo-Saxon Christian political and civil power. (11). Mohammedan belief in the purity of the Protestant faith. (12). Confidence in missionaries. (13). Civilization must supplant Islam. (14). The superior facilities in the hands of Christians. (15). The Bible translated into the Arabic language.

Pictures of the Russian Religion.

A strange and oppressive picture of religious life in Russia comes to us from a Leipzig paper, *Christliche Welt*, whose picture is drawn largely from Russian sources. It is condense in the *Literary Digest* as follows:

In a Russian court in Odessa some years ago there was a trial between two peasants, one of whom had bodily maltreated the other. The injured party had claimed that Almighty God was superior to St. Nicholas. The other resented this and abused his neighbor.

This is a specimen of Russian religiousness.

Some years ago, when the compulsory conversion in mass of Protestant peasants in Livonia to the church of Russia was in process, a Greek Catholic superior pope expressed his surprise that Protestants were opposed to this change of base. There was no ground for this opposition, he thought; for had not Luther at one time been the court preacher of Queen Catharine of Russia? This is a specimen of theological training in Russia.

At Warsaw the Emperor Nicholas was taking part in a religious service in which, according to custom, the worshiper was to kiss the hand of the officiating priest. The latter, in his confusion at the presence of the visible head of the state church, failed to offer his hand. Thereupon the Emperor cried out: "Give me your hand, you dog; I want to kiss it." This is a characteristic trait in Russian church life.

The religiousness of the Russian Church is an odd combination of elements. In it are remnants of the oldest times of Christianity, a certain barbarian *naïveté*, a lifeless formality from the times of Byzantine sterility, and a wilderness of confused ideas. The Russian will not pass by a beggar without having either given him alms or having excused himself for not doing so. The duty of charity has found an entrance into his very marrow and bones. Yet this same man will go to his house, cross himself in front of the *ikon*, or saint's image, hang a piece of cloth before it, so that his patron saint can not see what he is doing, and then enter upon a carousal that would disgrace a beast. Again, this typical Russian will on another day go to his church, strike the floor fifty times with his forehead, and two hundred times repeat the words: "O Lord, have mercy on me;" and then depart and as a witness take a false oath before the courts because his friend the day before had secured his promise to do so for a drink of *vodka*, and considers himself satisfactorily justified when he tells the judge that "even God Himself will accept a bribe," meaning by this his accepting wax candles and paternosters for certain sins. The man himself is not conscious of his self-contradiction, and it would be useless to try to demonstrate this to him. His conduct is typical of the religiousness of the average peasant in Russia.

The whole genius and character of Russian life, is steeped in passivity. It

is characterized by a flight to escape the struggle for existence, a fatalistic standpoint, which accepts everything, whether the result of one's own doings or not, with the words, "It is God's will." Neither in Roman Catholicism nor in Protestantism have we a basis from which we can thoroughly understand the soul of the Russian people. It can be understood only from its origin, precedents, and historical development. The curse which, from the time that Russia was Christianized down to our own day and generation, has rested upon the Russian Church, is its *moral sterility*; the fact that its religion has no regenerative and productive power.

The inability of the Orthodox Church spiritually to regenerate the people has been characteristic of it from the beginning. And now since Russia puts forth the claim of representing a certain type of culture and civilization, it is well to take note of this historical and present fact. A prominent Russian official some time ago spoke of himself as an "orthodox atheist," and this was no less a person than Prince Tscherskassy. The possibility of such a position is deeply suggestive.

"Russia is not yet overrun with evangelists. There is room for the grand old Gospel in all parts of the big empire. If persecuted in one city, God's servants would flee to another, witnessing as they go. Sowing precious seed they would find open doors and open hearts throughout the vast dominions of Russia. It is yet virgin soil, and the various one-sided and superficial opinions of Nihilists, Tolstoyists, Dukobortzis, and such like, are a proof that there are searchers for the way of salvation who need to be told the old, old story of Jesus and His love.

"Our brethren, the Stundists, are still persecuted and banished. There is no change, nor is there any hope of a change as long as the present ruling powers aim to hold church and state in one inseparable body. A Russian subject dissenting from the orthodox Church is considered an alien; loses his right of citizenship, and is often banished to remote parts of the empire."

The Evangelical Church in Greece.

CHARLES T. RIGGS, B.A.

Sad as is the condition of Greece, after the war, there is cause for joy in one

outcome of that most unfortunate struggle. The evangelical work, under the leadership of Dr. M. D. Kalopothakes, of Athens, has, ever since its inception, been suffering under the false charge of being hostile to Greece as a nation. So close is the union between the orthodox church and the state, that anything aiming at reform in the one was interpreted as disloyalty to the other. This feeling has been strong enough to cut off the little congregations of the evangelical churches in Athens, Volo, and elsewhere, from all social relations with their fellow countrymen, thus making progress a very difficult matter. But the part which the evangelicals were able to play in the recent campaign has softened the hearts of their opponents and restored confidence in their loyalty and patriotism. For several weeks Dr. Kalopothakes traveled from point to point, along the army outposts, distributing to the eager soldiers and officers Bibles or portions of the Scriptures, and comforting them with kind words and deeds. His son, too, a journalist of no mean reputation, went to the front repeatedly to secure accurate news for the European press, and, sharing the hardships of Greek camp life, endeared himself to the heart of many a soldier, while the name he gained of being the most reliable reporter on the frontier was a just tribute to his energies. Dr. Kalopothakes' daughter first spent some time in training hospital nurses at Athens, and then went to the front and was tireless in her care for the wounded, the sick, and the dying. Such proofs of loyalty could not but bear fruit; and words of gratitude and praise have taken the place of slander and envy. "Now we know," say the old church Greeks, "that our estimate of you evangelicals was wrong; you are more patriotic than our own leaders." One soldier, who lay for some time in a hospital at the front, wrote to an Athens newspaper: "While lying wounded in the hospital, I have seen the king and queen, princes and foreign nobles, reporters and philanthropists; and the evangelical workers have cheered us by their visits; there is only one class of men I have never seen darken the door, and that is our own priesthood. Those who should be our comforters and counsellors at all times have completely deserted us in our last extremity. The only true spiritual friends we have are the evangelicals."

IV.—EDITORIAL DEPARTMENT.

Northfield and Missions.

At the Northfield Conference this year, the missionary interest on Thursday and Friday, August 12th and 13th, rose unusually high. Dr. Harry Guinness was in the chair and a number of most earnest and thrilling addresses were delivered. The blessed teaching of the London brethren, Rev. G. Campbell Morgan and Rev. G. H. C. McGregor, which has never been surpassed on the Northfield platform, for spiritual power, had led up to the point where there was eminent fitness in missionary appeal, and the seed fell into a prepared soil.

On Friday afternoon Dr. Mabie invited all missionaries present, and a few others, to hold a garden party at his "châlet" for conference and prayer on the present emergency in missions; and the outcome of the meeting was a deep conviction that the time was ripe for the starting of a fund, at Northfield, to aid young men who were approved by the boards, but whom the boards had not sufficient money to send forth to the field. This conviction was deepened by the thought that it was at Mt. Hermon, just across the river, that in 1886, it pleased God to set in motion the student volunteer enterprise, and that it was at the Northfield Convention following in the same year that the call for a world's convention on missions was issued, which was realized two years later in the great Exeter Hall Convention in London, in 1888.

Everything in the evening meeting of Friday seemed to lead up to the proposal which was made by the editor of the REVIEW, that the Convention should start a fund for the purpose of helping the boards to send out volunteers, whom the ordinary appropriations would not enable them to send forth, but whom they approved as worthy and suitable.

The reason for creating such a fund in connection with the Northfield Con-

vention was that there might be a practical outcome of the interest awakened, and that the Convention might be practically in close touch with some specific missionaries on the field. It was proposed to appoint a committee, with Mr. Moody as chairman, to whom the boards might refer the case of any deserving candidate whom they desired to send forth but were unable to support. It was thought moreover that, instead of diminishing the ordinary gifts to the boards, it would tend to stimulate giving by availing ourselves of the quickened spiritual life due to the helpful teaching always received at these conventions.

Mr. Moody felt constrained to oppose the measure, not because it was in conflict with the boards, as the proposal expressly made them the channels of disbursement, but because he felt quite unequal to any new responsibilities, and because of difficulties that must attend the administration of any such fund. The proposal was accordingly withdrawn and a modified resolution presented in its place which had Mr. Moody's sanction.

Some of the friends thought, and they are many, that had Mr. Moody simply declined to act in the matter, but allowed the measure to go forward, throwing all responsibility for it on the Convention, and practically adjusting the whole matter so as to make it tributary to the established agencies for conducting missions, it might have been a blessing to the Convention and a great stimulus to consecrated giving. Within a half hour, \$2,500 had been subscribed and some of it with pledges of annual payments for five and ten years, which is a sufficient forecast of the possible ultimate results.

But our friend Mr. Moody was so seriously in doubt as to the expediency of the measure, and so apprehensive that the spirit prompting it might be misunderstood, that it was abandoned in its original form, and donors were

advised to turn their offerings into the church channels directly and without any intermediate Northfield committee.

The above simple statement will show how *absolutely without foundation* was such a version of the matter as has been floating through the press. We quote from the *New York Observer* :

"Mr. D. L. Moody's common sense and good judgment were manifested last week in his decision not to establish an emergency fund to send out missionaries who can not go abroad through the regular missionary boards of the denominations for lack of funds. Mr. Moody determines that money raised at Northfield for foreign missions shall go to the boards already established. The brethren who advised Mr. Moody differently meant well, but so did Peter when he asked the Lord if he and James and John should not make three tabernacles on the Mount of Transfiguration. It is better to strengthen the present efficient missionary organizations than to create new ones with no particular moorings. These might soon drift into the control of irresponsible persons and fail of their original purpose."

So far is this paragraph from the truth that it misapprehends the position *in toto*. That the purpose was in no wise to divert money from the Boards into "irresponsible" channels, is sufficiently obvious from the fact that the Editor of this REVIEW *made the proposal and Dr. Mabie seconded it!* Our purpose was distinctly to *give the boards additional help*. This is an example of how, without any intention to misrepresent, the public press may give a totally wrong impression.

The Keswick Convention in England, feeling the need of some annual offering to give practical force to increased devotion to Christ, instituted a Keswick Mission Fund, and now there are in the field some fifteen missionaries, supported by the money subscribed at these gatherings. Every year the culmination of the meetings is found in this missionary offering. There is no doubt that, when hearts are deeply moved by the truths of the Word and the presence of God, an offering to God for mission work seems both

natural and doubly blest. And if such opportunity is allowed to pass, there is a positive loss, not only of money, but of stimulus to higher standards of stewardship. While we would not encourage the idea that impulsive giving is the truest sort of giving, Mr. Finney used to say that aroused feeling is the winding up of the windlass, and that action on the spot is the *ratchet* that holds the windlass from unwinding. Year by year at Northfield, we feel that an offering, made under the influence of awakened spiritual life, would seal the impressions made, and help to fasten holy resolve and fix the soul in God. And that was all the thought and purpose of the mover and supporters of this proposal for an emergency fund. It is very certain that the brethren who so advised "meant well," and equally certain that they did not propose to displace the present missionary boards by "creating new ones with no particular moorings." Such statements should not be carelessly made, as they do harm and injustice to such men as Dr. Mabie, himself one of the most consecrated of all our missionary secretaries, not to speak of the Editor of this REVIEW, who has all his life advocated and aided the established agencies of the Church, and two of whose daughters, with a son-in-law, are on the mission field in connection with the Presbyterian boards.

The Christian Missionary Alliance.

In the September issue of this REVIEW, at the editor's request, Dr. Wilson gave our readers a brief account of the nearly a quarter of million dollars subscribed—in one day, Aug. 9, 1896, some \$101,500 being obtained, and \$122,000 on Oct. 11 following—for the Alliance purposes. We were especially interested in what Dr. Wilson says in that paper about the *economy of expenditure* in the administration of these funds, that, except about \$2,000 for rent, printing, etc., the whole of the money pledged goes straight to the

field; and that, from one missionary on the field eight years since, the number now exceeds three hundred, the income having correspondingly increased from \$5,000 in 1888 to \$140,000 in 1896.

These facts need to be pondered prayerfully and conscientiously. We have no official reports of this year's meetings at Old Orchard as yet; but the daily press, which the Alliance organ credits with both "kind and truthful" accounts, may be trusted for the main facts. It appears that on Aug. 8th were raised \$71,000 for foreign missions, some thirty thousand less than last year, indeed, but a very large sum nevertheless, and indicating a very high flood-mark of enthusiasm. Also some fifty young people responded to the call for volunteers. Mr. Simpson affirmed that, almost without exception, the pledges of 1896 have been redeemed—another very remarkable sign in its way.

In the *Boston Herald* it is stated that "W. H. McLaughlin, of North Scarsboro, has sent to the Portland papers for publication an open letter, in which he asks Rev. Dr. Simpson to render an account of the disbursements of the \$100,000 raised at Old Orchard last year for the cause of missions." The letter asks that such account be rendered before the taking up of the offerings this year. The writer of that letter justifies his demand on the ground that "from apostolic days the solicitors of money in the name of the Church have been expected to render an account of their stewardship; and that the present practice in some quarters, of making no public statement of the disbursement of funds is an innovation that should be checked."

Whether the writer of this challenge be friend or foe, it is well to hearken to his suggestion, as both sensible and in accord with the highest principles of ethics. It is no imputation upon the honesty or integrity of any man to claim that he should render to the public an account of money given by them and received by him in trust for certain benevolent purposes. He may be not only conscientious and capable and honest, but the most self-sacrificing of

men; but to receive and disburse large sums of money in benevolent and mission work without stated and ample accounts rendered of the way in which this money is used, is to establish a precedent dangerous in the extreme, under cover of which gigantic public frauds may be perpetrated.

Rev. A. B. Simpson, about seventeen years ago, came out from existing church organizations, and established a people's tabernacle, about which has grown up a large and useful work. About midway in the intervening period he was led out into the establishing of a missionary organization, which has grown with almost unexampled rapidity. What was at first simply a modest enterprise, seeking to link his work in New York city with foreign lands, has developed into a world-wide scheme, which may yet have a thousand missionaries in the field and a million of money a year for their support. But thus far we never have seen *one financial report of the money received and of the manner of its disbursement*. When, at times, the attention of our friend, Mr. Simpson, has been called to this deficiency of annual statements, his reply—the only one so far of which we have knowledge—was the following, which, to do him the amplest justice, we now reprint *verbatim* from the editorial columns of the Alliance organ. He says:

"Our attention has recently been called to an old falsehood circulated several years ago from an unfriendly source to the effect that the accounts of the International Missionary Alliance are loosely kept and that the Treasurer's Annual Reports have not been properly audited. This old story has recently been repeated in a most unfair manner and we feel it proper therefore to meet it promptly by the following certificate from the Auditors of the accounts for the past two years and from an expert accountant whose statement is added:

NEW YORK, February 27th, 1897.

We hereby certify that we have carefully examined the accounts and the Treasurer's Annual Reports of the International Missionary Alliance with

all the necessary vouchers appertaining to the business of the society in the past two years of 1895 and 1896, and we find that in every respect they are accurately and carefully kept.

S. E. FURRY,
E. G. SELCHOW,
Auditors.

NEW YORK, February 27th, 1897.

As a professional bookkeeper I desire to say that I have examined with minute care the accounts and books of the International Missionary Alliance and the Treasurer's Report for the past two years, and I find that the books are kept in a most careful manner and by the most approved method of double entry and will compare favorably with the accounts of any good commercial house.

S. E. FURRY."

So far, so good—but does this at all meet the conditions? The auditors do unequivocally testify to the fact that the accounts are "accurately and carefully kept," of which no one who knows these gentlemen have any doubt. But they give us no conception of the *amounts of money* represented as received and disbursed, nor of the *actual channels* in which they have found their distribution.

At this very time, other paragraphs appear in other papers, evidently aimed at the correction of the same great defect as that which, as candid reviewers, having in trust the education of the public conscience, we feel bound to insist ought at once to be remedied.

We quote again, from *The Episcopal Recorder*:

"A gentleman, in whose judgment we have the utmost confidence, writes to us concerning the importance of missionaries making clear financial statements for the information of their friends and others. Especially is this caution important for those who are acting independently and not under the direction of a board, which receives, acknowledges and pays out all funds."

General Booth has shown his good sense in doing this with the large sums entrusted to him, and by this precaution he has utterly foiled the attacks made upon his management of the financial affairs of the Salvation Army. We notice that some of the large Missionary Boards are following his exam-

ple and having their books examined annually by professional accountants, and they do well, for there can be no reason why any secrecy should be observed in religious or benevolent work.

Where such an annual exhibit is made, it closes the mouths of enemies and stills the doubts of friends. Indeed, so convinced are we of the value of this course, that we are of the opinion that no organization which does not adopt it has any right to appeal for public help.

A clear financial statement, which can be understood by ordinary people, such as Bishop Stevens makes annually of the operations in the Special Jurisdiction of the South, is what is always needed, and should be always looked for. We believe it is one of the reasons which has inspired our Church with entire confidence in that mission work, and we believe that the example of Bishop Stevens should be followed by all who depend upon outside help."

If to any it may seem that the Editor of this REVIEW is moved by any spirit of hypercriticism, let such look for a moment at the whole question both of ethical obligation and of rational expediency.

Suppose the Editor himself to be made by his readers the receiver of hundreds of thousands of dollars, to be by him, and according to his best judgment, used in connection with needy Christian enterprises at home and abroad. And to make the case still more emphatic, let us suppose that he has no restrictions laid on him as to the exact direction in which these monies are to be spent. Let us suppose on the one hand that no report is made to the public, beyond the statement of two well-known business men that his books are perfectly kept and balanced; and, on the other hand, that every individual gift is acknowledged by a number also attached to the receipt sent to the contributor, and that, at least once a year, a full published account is rendered, so that every giver may trace his gift to its desired use, and that the public may know the sum total of all money received, and the exact purposes to which it is applied—can any one question which is the immeasurably better

and more proper way to administer public funds? It will be observed that all money thus sent to this REVIEW for benevolent use is in these columns publicly acknowledged and accounted for.

Mr. George Müller and Mr. Hudson Taylor are examples of men whose honesty is too indisputable to be questioned. And yet each of these men publicly accounts for every farthing entrusted to them for God's cause. Every man and woman who sends to either of them an offering, may know exactly how much money is by them received in any given year and just how much goes to any particular purpose. We are not imputing to our brother Simpson or his co-workers, any lack of honesty, self-denial, or any other high quality. But we do most earnestly plead that no man who accepts a trusteeship for benevolent funds shall set an example that can be quoted by others who are simply using a too easily persuaded public to carry on fraud.

There is a very simple method, and only one, for supplying all proper conditions: Let every man or woman who is expending money for others, see that for every gift a receipt shall be sent promptly to the giver, and that every such amount be in some recognizable form publicly acknowledged, so that the whole transaction of receiving and disbursing shall be open to the public eye. This both increases confidence in the administration, and puts a check on any dishonest, careless, or fraudulent use of consecrated money.

The Phil-African League, of which Mr. Heli Chatelain is the able and consecrated Secretary and Manager, has for its object, the overthrow of the slave-trade in Africa, and the establishment of a Christian colony for the industrial, intellectual, and spiritual education of the natives on the table land East of Bugola in South Central Africa. Mr. Chatelain with four others expects to start for the field immediately, there to establish a model unsectarian Chris-

tian village of freed slaves and other natives, who shall be taught in farming and industrial arts; a village from which the evils of slavery, polygamy, witchcraft, and vicious foreigners shall be excluded. The Roman Catholics and European planters have already proved the feasibility of conducting such a settlement on a self-supporting basis. This enterprise will be carried forward on business principles, and only consecrated men and women will have a hand in it. Mr. Chatelain is well acquainted with the country and the people where the colony is to be established, and has long studied the question of the physical, mental, and spiritual emancipation of the fifty million slaves of the Dark Continent. Funds are sadly needed to carry forward the enterprise. Three hundred dollars will send out and support a worker for one year; fifty dollars will constitute a share in the equipment of the station and twelve dollars a year will support, an adopted slave. All contributors will be kept informed of the progress of the work, and those supporting boys or girls will be put in communication with them. Send contributions to Hon. Thomas L. James, United Charities Building, New York.

The Tibetan Pioneer Mission, under the leadership of Miss Annie Taylor, has entered Tibet, and is located at Gatong, across the border from Sikkim. Here Miss Taylor has opened a shop and medical dispensary, by which she is enabled to come into contact with many Tibetans and Chinese. The prejudice of the people is breaking down and many have become most friendly. About one thousand copies of the Gospel in Tibetan have been distributed, besides many in Chinese. By means of traders, etc., these have been scattered far and wide throughout the country. Prayer is earnestly asked that the doors of this closed land may be opened wider to receive the heralds of the Cross who are waiting on the threshold.

The news which has been dropping in about the late earthquake in India, shows that the visitation was much more serious than at first imagined. An entire railroad has disappeared, and it is reckoned that damage has been done over a wide area which it will take two years to repair. Between 4,000 and 6,000 natives were killed in Assam.

Mr. Booth-Tucker, commander of the Salvation Army, wants to raise \$500,000 with which to establish what he calls a "Poor Man's Paradise," on lands to be bought in Arizona or elsewhere on the line of the Santa Fé Railroad. His plan is to divide these lands into ten-acre lots, build houses upon them, and remove to them families of the very poor from New York.

The indifference with which the Christian Church regarded foreign missions in the first quarter of this century was most astonishing. According to Mr. F. W. Hewes, during the decade ending 1820, the contributions to foreign missions were four-tenths of a cent for every inhabitant of this country. Since then, excepting in times of financial disaster and during the Civil War, there has been a steady increase, until in the ten years ending with 1890, the contributions amounted to twenty-two and two-tenths cents per head of total population.

In 1870 William Rankin, Esq., now the venerable ex-Treasurer of the Board of Foreign Missions, in referring to the first contribution under the new movement of the Presbyterian women in our beloved Church wrote: "There rolled into the treasury a little cake of barley bread labeled 'Woman's Work for Women' \$7,000." What marvellous progress in these seven and twenty years! The little barley cake has increased more than forty fold, the figure last year aggregated not far from \$303,000.

At a meeting in Shanghai, under the auspices of the British and Foreign Bible Society, it was stated that last year some 540,000 books were printed; 366,000 books were put into circulation, of which 358,000 were sold and 8,000 given away. The books were nearly always sold at a price to pay for the paper, and it is an indication of the remarkable progress of Christianity that last year no fewer than 11,000 were New Testaments in excellent binding. Some 210 colporteurs were at work, giving either part or the whole of their time, and they were very effective means for the evangelization of the people.

"And now the Rev. W. H. Noyes, who was sent to Japan a few years ago by the American Board of Missions, at the demand of the 'liberal' party, has left the mission and returned to America. He has become rationalized out of his old-time convictions. It is a pity he could not have seen the end from the beginning." The sending out of this man who openly declared his belief in a post-humorous "probation," was in our judgment the most serious mistake our friends of the A. B. C. F. M. ever made, and the like of which we pray may never be repeated.

As one of the saddest events of 1897 will be remembered, the death by drowning, in the wreck of the *Aden*, June 9th, of Florence Mary Lloyd, dearly beloved daughter of T. H. and E. Lloyd, of Leicester, England. She had been four and a half years a missionary of the C. E. Z. M. S. in the Fuh-Kien province, China. She perished off the Island of Socotra, at the age of thirty years. We quote from a Leicester paper, *Y. M. C. A. Echoes*:

She had ever been a devoted Christian, and in 1892 testified the strength of her devotion, courage, and determination by proceeding to far away China in the interests of her beloved Master. Letters have been received from her from time to time, bearing evidence of the assiduous way in which she was going about her Father's business, and was expected home for a rest. No human mind can account for the sudden removal from this earth of one who was so much beloved, and who had labored so earnestly in good works.

Before she departed for the mis-

sion field, Miss F. M. Lloyd had done much good work in Leicester. When she reached adult age she became exceedingly active in Christian service. Her father being president of the Y. M. C. A., a good deal of her energy was naturally devoted to work in connection with that institution. When she departed for China, the members of the Y. M. C. A. felt they were losing a devoted friend, and presented her with Eadie's *Biblical Encyclopedia*, etc.

Before proceeding to China, she spent twelve months at a training institution at Stoke Newington, and then joined the Fuh-Kien Mission of the Church of England Zenana Missionary Society. She was stationed at Seingin, in the Hing Hwa district.

The following from *The Pacific* may act as a deterrent to some infected with the Klondike gold craze: In his "Story of the Mine," Mr. C. H. Shinn says the site of what in later years has been known as the "Big Bonanza" was once in the undisputed possession of four men. Two were the original discoverers of the mine, and the other two were admitted as partners because they had a prior claim to a spring which furnished the only available water to wash the gold. At first the pans of surface dirt yielded on an average from \$40 to \$50 apiece. Underneath was the great quartz lode which during one later period of five years, yielded \$105,000,000. Mr. Shinn says of one of the four, what has been true of thousands of others grasping for money: "Comstock was wildly avaricious when mining, and as wildly extravagant with his gold when obtained. He bought whatever took his fancy, and gave it away the next minute. His only pleasure seemed to be in the spending of money, and the most of his comrades were very much like him in this particular." Penrod, who held the title to the spring, "sold his claim in the mine for \$3,500 toward the close of the year, and soon spent all his money." Comstock, the bombastic boss of the camp, "two months after the ledge was struck, sold all his interest for \$11,000. He lost every dollar he had, wandered off on lonely prospecting tours in Nevada and the Rockies, and finally committed suicide in Montana." "McLaughlin (one of the original discoverers) sold for \$3,500, and a few years later was cooking for a gang of men for forty dollars a month. He died a pauper, and was buried at public expense." O'Riley, the other discoverer, "hung on longer than any one

else, and sold for \$40,000. This he spent in stock speculation, and finally died in an insane asylum." With all it was a fascination to get something to spend, and in the getting and the spending they bartered body, intellect, character, and soul; and before what might have been their allotted time, they went into eternity, bankrupt.

We have received, through Miss Clara B. Hatch, \$61 for the widows of India under the care of Pandita Ramabai, from the Boynton Institute Missionary Society, of Boynton, Va. We rejoice to have our readers lend a hand in this important and worthy work for the Master.

The following letter is from one of the Editor's most cherished friends, the beloved young man who presided over the Liverpool Conference of student volunteers in 1896. The letter is a private one, yet we venture to print it for the sake of the thousands of young men who feel the keenest interest in all that concerns Donald Fraser.

EKWENDENI, Angoniland,
West Nyasa, Brit. Cent. Africa,
17th May, '97.

Dear DR. PIERSON:—The hill air of Angoniland is very bracing. I have had wonderful freedom from fever. Indeed, tho I am now six months in Central Africa, I have not had one hour's sickness. This is an answer to the many prayers that follow me.

For months past I have been silent, unable to speak or understand. God has been compelling rest that He may do His work *in* me, before He begins to do it *through* me. But now I have begun in a limited fashion. Yet surely never has missionary had a more thrilling introduction to active work. We have seen the clouds break in this land during the past four months, and the Lord is pouring out a great rain. First there was the six-weeks' visit to the out-stations when I could do little but administer the sign, and 239 were baptized. A fortnight afterwards I started out again to talk in simple fashion with those who desired to make profession of faith, and in little more than two weeks I had spoken personally with nearly 500 who came to see me.

These things compel one to pray, and to hope. The vision of the coming Lord, and the sound of His footsteps seem clearer in this time of dawning.

Yours very warmly,
DONALD FRASER.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

INDIA.

—Thousands and thousands in India now regard Christ as the greatest and most perfect man that ever lived, but they continue heathen. They adapt the Gospel to their natural way of thinking, and in life and character they remain unchanged. They will not make any sacrifice for this ideal Christ, they will give up no heathen custom, however bad, still less will they sacrifice money or life. It is remarkable how these people, who often appear so hopeful, can not break loose from heathendom. They often lead a strangely double life. There is a complete cleavage between the education which they have received at school and the home life, where old tradition reigns. There are many who suffer under this double life, others who hardly feel it, and never attempt to fit their two points of view into each other. The same man will in the forenoon, in the midst of some enlightened companions, declare that superstition is the curse of India, and that an end must be made of it; and in the afternoon he will creep seventy times round a temple, dripping with perspiration, and muttering the names of the gods, in order to get rid of a cold in the chest. Or a man who is in the middle of a university examination, and does not know what to say on a certain subject, writes several pages full of the name of Rama, and hopes that that will preserve him from being plucked! A man in a similar position once wrote to me that he appealed to my good heart as a missionary, and if I would give him the highest number of marks, he would daily worship me as his family god. The lives of

our educated people are full of such contradictions.—*Evangelisches Missions Magazine* (quoted in the *Chronicle*).

—“Both the classes I have spoken about are fond of talking about the Fatherhood of God and the brotherhood of men, and assure us that they believe in it as firmly as we Christians do. But the same people go almost out of their minds when a conversion to Christianity takes place. Lately, when a certain Brahman was converted, they excited the mob, and lay in wait for weeks to murder both him and the missionary. The intolerance of the Liberals in India is often not a hair better than the dark fanaticism of the orthodox Hindu. All parties are united in this, we will not have this Jesus of Nazareth to reign over us, and he who chooses Jesus for his Savior and Lord does not deserve to exist. A Hindu may be an atheist, a drunkard, or a rascal; his friends may be sorry for it, but it does not separate him from them; but if he becomes a Christian, a gulf opens between them which never can be bridged over. As long as we accomplish nothing, they speak of us as that noble army of missionaries, whose courage, self-renunciation, and irresistible power is unique in the world's history; but if one of them becomes converted, then we are ‘miserable proselytizers, narrow-minded Philistines.’ And to what low abuse the polite Hindu can then descend. When a Brahman woman was baptized last year in Talacheri, her highly educated brother came from Madras and rated the missionary's wife as one of the seducers of his sister. When he was answered that no one had seduced his sister, but that she had sought and found peace for her soul in Christ, he cried in rage: ‘Her soul indeed! I never observed that she had a soul! she is only a beast!’”—*Ibid.*

—“A remarkable man, named David, has arisen in Southern India, where so many unusual phenomena spring up. He goes about preaching the Gospel, and thousands flock around him. India has never seen such crowds surrounding a preacher of the Gospel, and especially a colored preacher; we hear of 8,000 or even 10,000 people being present. And he has found out that what is essential is that a new spirit should, first of all, come over our native churches, in order that thousands of witnesses should arise for their Savior, instead of one. He has recently gone through most of the great towns of India, and everywhere his message has been with power. ‘Is there nothing unsound in the movement?’ I hear many anxiously ask. We do not trouble ourselves greatly thereat. We know by experience at home that, when God sends a blessing, people spin out discussion about how much per cent. of it is sound and how much unsound, till all has gone happily to sleep again, and the question of soundness often first of all.”

—Our native brother Visuvasam, at a late meeting of our mission, expressed his belief that as Paul had declared that blindness had in part happened to Israel, until the fulness of the Gentiles should come in, so it might be said that blindness had in part happened to the caste people, until the fulness of the Pariahs should have been gathered in. To this I was impelled to remark, that on the other hand it must be assumed that the Sudras were the wheel on which the Hindu community could be moved, and that therefore it behooved us to set our shoulder to the wheel. Missionary Schlesch, in *Dansk Missions Blad*.

These two views, tho antithetical, do not seem to be necessarily opposed.

It is well known that Mohammed was very ignorant of both Judaism and Christianity, and that the little that he did know was largely derived from Apocryphal, or even from Gnostic and Manichean distortions.

We see plainly a long survival of Gnosticism in the statement given to Mr. Schlesch by a Mohammedan, that before the foundation of the world God created Mohammed and set him at his side in the form of a brilliant light. Mohammed then had manifested himself many times on earth, before he was finally born as a man. It was by the concurrence of Mohammed in this luminous form that the earlier prophets spoke, and the Holy Ghost, mentioned in the Acts, is also one of his earlier manifestations. This representation, of course, has not the least foundation in the Koran, nor, apparently, in the authentic Sunna, or Tradition. Yet as Mohammed, from sheer ignorance, has fused Judaism and Christianity more or less with Gnosticism, so the later Islam has from its doctrinal exigencies, volatilized Mohammed himself into a sort of Gnostic dean. This tendency seems to prevail especially in the Persian Shiism, which is deeply imbued with the pantheizing tendencies of the Aryan race.

HERMANNSBURG MISSION.

The present writer recalls, with some pride, that in 1853, when in Union Seminary, New York, he met with an account of the launching of the missionary ship *Candace*, by Ludwig Harms, and translated it for his fellow-students, who were not less profoundly interested in it than he. Thirty-four years have past, and that modest beginning has broadened out into results beyond all that he and his fellow-students expected. In the January number of the *Allgemeine Missions Zeitschrift* is a full account of the present state of this mission, by Director Haccius, from which we extract a few facts.

Five years ago the native Christians of the missions numbered 14,799. At the end of 1896 they numbered 32,015. This increase of 17,216 in five years implies an average yearly growth of 3,443. This remarkable growth, as Herr Haccius, with good warrant, says, has been abundantly shown to be no

hothouse forcing. It has been sober, regular and well advised, above all, as respects the instructions required for admission to baptism. Indeed, the Hermannsburg brothers have been charged with excessive cautiousness in this respect. If they have erred at all, it has been on the safe side. They have a true German and Lutheran dislike of shallowness in religious knowledge. The abundant blessing which they have received seems to imply that their carefulness has not displeased the Lord of the harvest. The three missions now occupied are the Zulu, the Bechuana in Africa, and the Telugu in South India.

The Zulu Mission has 3,170 members, 2,357 being communicants. The brethren are greatly helped, instead of being, as so often in similar relations, thwarted and baffled by the neighboring European colonists. These are godly German peasants from our Saxon kinsmen of the northern plain of Germany. This, it will be remembered, is the original Saxony, not the middle German kingdom, which has, in some way (we believe through an early acceptance of Saxon dukes), attracted the name to itself. Of these German colonists Director Hacclus says: "We can not forbear acknowledging, with thankfulness, that most of these communities, by their Christian life, by their living interest in the services and their love for their church, and by the strict morality of their conduct, give a good example to the young native congregations and to the heathen. How refreshing a picture in contrast with the matter of offense and the scandalous example which in other regions is given by colonists; nay, by colonial officials, who have thereby injured the Christian name and raised the greatest hindrances to Christian Missions!"

The Bechuana Mission has now 26,979 members, having more than doubled in five years. The number of communicants is 17,100.

Of the Telugu members there are 1,866, 1,515 being communicants. We

have heard that one of the most eminent Congregational ministers and teachers of the United States—we ought rather to say the most eminent—once spent a Sunday at Hermannsburg during the lifetime of Louis Harms. At the morning service he was not a little dismayed at the energy with which Harms attacked both the doctrinal and the political opinions to which the visitor was devoted, namely Calvinism and Democracy. After the second service, however, he had a private interview with Pastor Harms, and came away from it feeling, as he said, that he had been conversing with an angel of God. No wonder that such a blessing follows the work begun by such a man!

MISCELLANEOUS.

—The words, directed from the island of Malas to the still inaccessible China: "O Rock! Rock! when wilt thou open?" commonly ascribed to St. Francis Xavier, are not his, tho they fully express his spirit and yearnings. They are actually, it appears, the words of his successor, Alexander Valignani, visitor General of the Jesuit missions in China and Japan. See *Dansk Missions-Blad* for March, 1896.

—The *Calwer Missionsblatt* relates an amusing story, given by a missionary. He was at home, and with a friend stopped to dinner with a wealthy, childless farmer-pair, who had been present at the previous missionary meeting, and seemed much interested in it. The missionary's friend informed him that this couple had formerly been active and liberal Christians, but had of late years seemed wholly taken up in money-making. However, they received the two gentlemen with great cordiality, took their admonition as to the danger of worldliness in excellent part, and inquired eagerly after additional missionary news. At last, when the farmer chanced to be out of the room, his wife slipped a gold piece into their hands, whispering: "Take this, but don't let my husband know, he is so

close." When they took leave, the husband went with them a way, and on parting, put a gold piece in their hands, saying: "Don't let my wife know of this, she is so close." Let us hope that when they found each other out they resolved to keep on crucifying Mammon.

—It seems, from the *Missionsblatt*, that the first money which Bishop Whipple, after his consecration, received for his Indian missions, in Minnesota and Dakota, came from negro converts in Africa. It is given as "300 marks," i. e., about \$72.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

The *China Inland Mission* has completed thirty-one years of service among China's millions, and now at the commencement of a new year of loving activity desires to thank God for His manifold blessings, and to trust Him for direction in the future. Loving kindness has been manifest all along the line, and *faith* is the watchword for the future. A generation has past away since the "Lammermuir" sailed with the first missionary band to China, and during this time the promises of God have been proved again and again, no room left for doubt or disbelief.

Mr. T. James, writes from Lu-Chau: "We have many indications that the Lord is about to give us a great blessing. Just lately five new probationers were received, and they all seem sincere and earnest in their affection for the Lord Jesus. Of the fourteen baptized here since we opened in 1890, eight are still with us, four are with the Lord and two left by transfer to Ch'ung-K'ing. We are still a feeble people, mostly old and illiterate. Our prayer is that God may raise up some from among the young and intelligent. Help us by prayer in all our manifold need."

Medical work is very much blessed and used in China. The doctors engaged in it find their hands quite

full, altho they are frequently enabled to minister to the spiritual needs while healing the bodies of their many patients.

There have been one hundred and fourteen baptisms in connection with the C. I. M. since last Christmas, and many probationers are waiting to obey the command and follow the example of the Lord Jesus.

Baptist Missionary Society.—Many of the B. M. S. stations in India, north of Madras, have been severely affected by the recent earthquake. Telegrams pour in from these stations, and information by letters is anxiously awaited. The plight of thousands of the poorer Europeans and Eurasians is pitiable, and many are perishing through exposure to the monsoon which is just beginning.

The district south of Agra suffers still most acutely because of the continued famine. It is estimated that in Agra alone 2,000 people are daily being relieved by the Baptist missionaries. It is important that the suffering people be helped to help themselves, and to this end different work has been organized and divided among the people.

A most destructive fire at Russell Kondah has completely destroyed the mission bungalow at that station. In ten minutes the fire had spread from end to end, and in less than an hour the whole building and its belongings were reduced to a condition of ashes; not a trace of them remained. Some very valuable manuscripts of Mr. Wilkinson's, in the Kondh language, were destroyed. A very heavy loss, as there are no other copies existing.

—The Annual meeting of the *Women's Missionary Association* in connection with the Presbyterian Church of England was held recently in Sunderland. The Rev. W. L. Mackenzie presided, and the church was filled with a sympathetic audience. This association has completed its eighteenth year, and full of hope and faith is beginning another

year. The labors in China have been and are being abundantly blest, and the Lord of the living harvest is showing the field laborers how to work for His own glory. Miss Lecky, from Amoy, writes, stating the encouragement arising from work in the schools for girls and women.

In 1889 there was only one school in this district—now, in 1897, there are three, and about three hundred pupils are at the present time being taught in those schools.

There is never any lack of pupils, the girls are eager to come into the schools, and the influence is good and becoming widespread. At Chang-poo alone are two hundred, who have past through the schools during the last five years.

The *Jubilee Missionary Meetings of the Presbyterian Church of England* have recently been celebrated. Fifty years ago there were only six native Christians in the great empire of China—now there are 5,000 communicants in the small part worked in by this mission.

The young people of the various societies of Christian Endeavor and Sunday-schools have taken up the work in Formosa, and purpose by God's help to raise the workers and annual income needed.

The mission in Wu-ring-fu is like an oasis in the desert—all around is darkness, heathenism, infanticide, crime, superstition of the grossest kind and there this little band of worshipers of the true God are leading lives which would not do discredit to English Christians.

The London Missionary Society.—The situation with regard to the society's chapels in Madagascar seems in some aspects to have distinctly improved. Some chapels in the Betsileo province, that had been claimed by the Jesuit missionaries, have already been restored to the Protestants.

In the *Monthly Record* for July is an interesting account of the reopening of a place of worship which had been taken from the people. When the let-

ter from the native Governor-General was read, ordering the chapel to be "opened for worship according to the faith of the Independent Protestants in connection with the London Missionary Society," the evangelist who read the letter said, "I wish you all to join with me in saying 'Long live France.'" To this there was an immediate and hearty response, and the people simultaneously gave their acclamation in their own language. It was perfectly spontaneous and illustrates how the Malagasy appreciates that simple act of justice on the part of the French Government.

A largely attended valedictory meeting was held on May 25th, at Union Chapel, Islington, to bid farewell to twelve missionaries, six of whom were returning to their respective spheres and the remaining six going out for the first time.

The North-African Mission.—Mr. Reid of Tripoli writes encouragingly of the son of a Sheikh, who is a teacher amongst the Moslems, who has been coming for some time to him, and who now privately professes faith in Christ and asks prayer that he may have more faith. He is entirely dependent on his father, who is a prominent Mohammedan; it is therefore extremely difficult for him to make a public stand.

Mr. J. Edwards and Mr. Mott are continuing the missionary journey, preaching the Gospel between Casablanca and Tangier. The felt need in this part is very great, and the scarcity of workers is sadly evident. The medicinal part of Mr. Edwards' work opens a way for him, which would otherwise be a closed door; and from sunrise to sunset preaching and practicing are being carried on in full swing. The habit of drinking among the Jews of this part is very common, many being quite intoxicated early in the morning, so that by evening the greater number of Jews are under the influence of strong drink. To reach these people, the missionaries must work early in

the morning. This has been found beneficial and helpful.

The dry weather which has continued throughout the months of spring in Morocco is causing much suffering amongst the poor. The crops are failing and there is nothing left over from last year. The news, however, has just come to hand, that splendid rains are falling this week, and it is hoped that most of the crops will be saved."

THE KINGDOM.

—Miss Helen Culver, when she formally handed over to the University of Chicago her gift of four biological laboratories, costing \$325,000, and an endowment fund of \$700,000, said: "This is the happiest moment of my life. I believe this money could not have been utilized to a nobler purpose than to devote it to that science whose object is to assuage the sufferings of humanity and to make life endurable and enjoyable here on earth."

—A story is told that when George Selwyn accepted the Bishopric of New Zealand, a great ecclesiastical potentate expressed his surprise that one living under the shadow of Windsor, and with every prospect of the highest English promotion, was willing to go out to a distant colony. "Perhaps," was the reply,

"He hears a voice you can not hear,
Which will not let him stay;
He sees a Hand you can not see,
Which beckons him away."

"Ah!" said he to whom the words were spoken, "I suppose that is it." How infinitely blest above the puerile elevations of earthly preferment are they who are accounted worthy to hear this Voice, and to see those beckoning Hands!

—One of the pioneer missionaries of the American Board to the Zulus, was the Rev. George Champion. His decision to go to Africa came like a thunderbolt upon his grandfather, who offered him all his wealth if he would give it up, or he would pay the ex-

penses of 5 persons to go as substitutes; but Mr. Champion felt that the Lord called *him*. When this generous old man found that he could not turn his grandson from his purpose, he paid all his expenses while in Africa, and gave money to the work besides.

—The Earl of Shaftesbury was a man of high ideals. He wrote in his diary: "O God, bless our land to Thy service, and make every ship an ark of Noah to bear the Church of Christ and the tidings of salvation over all the waters of the ocean." "Every ship" on "all the waters;" not each carrying a converted sailor or two, but each a church of Christ. The Church is missions, as a cause contains the reason of its effect. A true Christian has the missionary spirit by necessary consequence, and true Christianity abhors the sentiment that sailors are "too bad to be noticed." Its true motto is, "Every sailor for Christ and every ship a church."—*Sailor's Magazine*.

—In the *Dublin Review*, Mr. E. H. Parker, who has served as a consul in China, Korea, Burma, etc., approves the method of medical missions as mitigating the contempt expressed for Europeans. Were he asked, "What shall we missionaries do to save the souls of the Chinese?" his reply would be, "Fill your pockets with quinine, stomach-pumps, and eye-ointments."

—Julian Hawthorne, sent to India as special correspondent of the *Cosmopolitan Magazine*, says this of the missionaries there: "They are the only persons who know what is actually going on in that land of misery, for they go about quietly everywhere, see everything, can not be deceived or put off the scent by the native subordinates. It was my great good fortune to be thrown with the missionaries from the start, and I was able to compare their methods and knowledge with those of the government people."

—One of the fruits of Li Hung Chang's visit to this country is an order

for 10,000 tons of steel rails for China's railroads. This first shipment has been made from the Carnegie Steel Company's mill at Braddock, Pa. Japan has sent an order to the same company for 5,000 tons of "T" rails, for light railroading and horse cars.

—What will Mr. Lummis say for himself, when he reads this arraignment in *Life and Light* from the pen of Mrs. Gertrude C. Eaton, missionary in the city named: "We who have lived here for fifteen years, who have seen such great changes in so short a time, marvel that a man of Mr. Lummis's keen observation of material things could have deliberately shut his eyes to the share that Christian influences have had in this 'Awakening of a Nation.' That he could have become so familiar with the streets of Chihuahua, and yet have ignored completely the stately church that crowns the brow of the hill on the principal street leading to the Alameda, which he must have past many times on Sunday afternoons, and where he might have seen, any Sunday morning, a company of 125 Mexicans, of all ages, engaged in studying the word of God. We wonder that in his minute study of the excellent public schools of our city, he should not have inquired even for the only 2 Christian schools in the place; that he should not have informed himself and his readers that the first school in the city to introduce modern desks, maps, text-books, and English, now in demand in all the schools, was the mission school, known as the *Colegio Chihuahuense*, and that at least four or five schools in the State, where no schools for girls existed, have been started, and carried on by girls educated in the same school."

—In 1825, or about seventy years ago, there were in connection with foreign mission churches about 60,000 persons, including all then known to be converts from heathenism. In the closing years of the century we are able to count that more than 65,000

converts are added to the mission churches *every year*, and more than 60,000 missionaries, native and foreign, are engaged in heralding the Glad Tidings.

—Two-thirds of all the letters which pass through the postoffices of the world are written by and sent to people who speak English.

WOMAN'S WORK.

—A woman, a dog, and a walnut tree,
The more they're beaten, the better they be.—*Indian Proverb.*

—Folded within the fragrant bud of the Crusade movement of 1873-4 was a many-petaled rose, whose gradual efflorescence has revealed a flower of wondrous complexity and detail, of such beauty and perfection as to make it the marvel of the closing century's reform organizations. To persuade men not to drink and not to sell was the one method and purpose of the Crusade Praying Bands; but they soon learnt that the vice of intemperance is correlated with all other vices and miseries, and that it is deeply rooted in all social, political, and even religious thought and life. The inevitable sequence was the "do-everything policy" of the Woman's Christian Temperance Union, which aims to reach and cut off every source of supply of the alcoholic habit, and to extend a helping, healing hand to its helpless victims. Of about 50 departments of work which compose the petals of this rose of reform, and which are represented in the policy of the parent society, the National W. C. T. U. of the United States, the World's W. C. T. U. has adopted 31. These are grouped in the general classes: Organization, Evangelistic, Prevention, Educational, Social and Legal.

—An interesting letter about Pundita Ramabai's famine people, published in *The Outlook*, mentions that older inmates of her Home in Poona volunteered to mother the little new-comers. "One scrawny mite was adopted by a

lassie of fourteen who had herself in infancy been cast out to die. When the other girls twitted her on the 'monkey face' of her *portégée*, she calmly replied: 'To adopt a nice and pretty child is good, but to take an ugly one is love.'

—The Canadian Church Missionary Society have sent Miss Louy Thomas to assist Mr. Saddleir in work among the Araucanian Indians in South America. Miss Thomas, who has been trained in the Deaconess' Home, sailed for England in July and went from there to Chile. She will be the first South American Missionary supported entirely by the Canadian Episcopal Church.

UNITED STATES.

—The Baptist Missionary Union has 97 stations in heathen lands, and 1,026 out-stations; 165 missionaries, all but 4 with wives, 102 single women, 24 physicians; 283 ordained native preachers and 822 unordained, with 590 other native helpers; 99,564 church members, of whom 5,174 were baptized last year; 1,235 schools with 28,997 pupils.

—The African Methodist Episcopal Church has work in Haiti, Sierra Leone and Liberia, and is represented by 25 ministers, 30 teachers, and about 500 church members.

—The General Missionary Board of the Episcopal Church supports a bishop in China, Japan, Africa, and Haiti, whose combined staffs number 87 clergymen, 8 physicians, besides lay-readers, catechists, teachers, and Bible-readers, to the number of 409. There are 973 scholars in boarding-schools and 3,625 in day-schools. The number of patients treated last year in the hospitals and dispensaries was 23,579; 4,600 were under daily instruction in schools, nearly 1,000 of whom are in boarding-schools; and there were held during the year a total of 23,174 services of public worship and preaching of the Word of God. The baptisms numbered 782, and the confirmations 351.

—At the recent Christian Alliance Convention at Old Orchard Beach cash gifts for missions were received, amounting to \$71,000, and about 50 young men and women volunteered for foreign mission service.

EUROPE.

Great Britain.—The Encyclical of the late Lambeth Conference points out that—"The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that book that the matter should be in the thoughts of every one who calls himself a Christian, and that no ordinary service should be considered complete, which did not plead among other things for the spread of the Gospel. We are beginning, tho only beginning, to see what the Lord would have us do. He is opening the whole world to our easy access, and as he opens the way, he is opening our eyes to see it, and to see his beckoning hand."

—Great Britain has raised by popular subscription \$10,000,000 for the relief of the starving in India. Such a fact is food for Christian optimism.

—Within a stone's throw of White-chapel, surrounded by some of the very worst slums, stands the largest school in the world. It is presided over by a peer of the realm, Lord Rothschild, who is regarded with love and admiration by every pupil. This school educates 3,500 children, belonging mostly to the poorest foreign Jews, and has a staff of a hundred teachers. It is well-known that this is Lord Rothschild's pet institution, and that were it not for his munificent support, the school would be unable to meet its vast expenditure. Free breakfasts are given every morning to all children who wish to take them, no questions being asked. Again, he presents every boy with a suit of clothes and a pair of boots, and every girl with a dress, and a pair of boots in the month of April,

near the Jewish Passover. A second pair of boots is offered in the month of October to every child whose boots are not likely to last during the approaching winter. A very popular feature in the school is the savings-bank department, instituted by the kindly president. In order to encourage habits of thrift, an interest of ten per cent. per annum is allowed on all savings.

—The Church Missionary Society has medical missions in Egypt and East Equatorial Africa, Palestine and Persia, Bengal and the Punjab, South and Mid-China and British Columbia, with a total of 1,005 beds, 7,741 in-patients last year, and 500,874 visits of out-patients.

—The Twenty-second Annual Report of the Mission to Lepers in India and the East mentions that more than 200 of the inmates of the different leper asylums have professed their faith in Jesus Christ and have been baptized. There are now over 1000 professing Christians in the various asylums. There are about 900 adults and children in the homes, and about 1,700 in institutions which the mission aids. The field of its operations embraces India, Burmah, Ceylon, China, and Japan. The work is steadily increasing, and a steady income of £6,000 is needed to carry it on.

—The Annual Report of the National Bible Society of Scotland has been issued—a record of excellent service rendered to the cause of Bible circulation. It tells of 705,610 Bibles, Testaments, or portions, distributed by more than 500 colporteurs and agents in 30 different countries of the globe. The income for 1896 was £31,070, an advance of more than £2,000 upon last year. The most notable incident of the report is the retirement of the Rev. W. H. Goold, from the secretaryship, which he had occupied with distinguished ability and acceptance for 36 years. It is sad now to have to notice his death, so soon after he had put off

his harness. A well-deserved tribute is paid to his high-toned character, his great business aptitude, and his large-hearted catholicity.

—The Continent.—For many years Pastor Fritz Fliedner, son of the famous Kaiserswerth reviver of the order of deaconesses, has been the leading missionary of Protestantism in Spain. Among his successful operations has been the establishment of a Protestant College in Madrid, costing \$50,000, which is now under roof and rapidly approaching completion. This success has aroused the opposition of the clericals, and the bishops of Vitoria, Santander, Leon and Valencia, together with the archbishop of Burgos, have united in a strong appeal to the Government, demanding that this insult to the religion of the State be stopt, and that the noble sacrifices of the people for the preservation of the integrity of the State be rewarded by such protection to their religious rights. At latest reports the Government has ignored this appeal.—*Independent*.

—The "German Students' Union for Foreign Missions" convened at Halle, some days in April. Rev. Dr. Warneck, the newly-elected professor of the science of missions in the university of Halle, delivered an inspiring address on the question, "Why ought foreign missions to be specially attractive to students?" Missionaries from India, Africa and Greenland were also present and gave the students interesting talks on foreign mission subjects.

—The Rhenish (Barmen) Mission takes rank with the greatest of German organizations, having an income of nearly 500,000 marks (\$125,000), 80 stations and 168 out stations in South Africa, the East Indies (Sumatra, Borneo, New Guinea), and China; 109 missionaries (not including wives), and 13 unmarried women, 13 ordained natives; 10,982 pupils in the schools, 27,464 communicants and 64,317 native Christians (adherents). Last year 781 were confirmed.

—Even from Russia good news relating to the Kingdom comes occasionally. Thus a friend of the society named, writes from St. Petersburg: "For many years past the British and Foreign Bible Society, by generous activity and earnest prayer, has done a large work in the circulation of the Scriptures in Russia. The Gospels and Psalms would not be found in the hands of the people everywhere as they are to-day, if it were not for the untiring zeal of this Society. There is a Russian Bible Society which also maintains a very successful work in the circulation of the Holy Scriptures, but by far the larger share of the labor has from various causes fallen on the British Society, which every year circulates many thousands of copies of the Gospels throughout the Empire. Considering this, the friends of the Society will be encouraged by the following statement made by an independent inquirer on the subject of religion in Russia, and lately published by him. 'The New Testament is probably in greater demand there than in any other part of Europe, except the Protestant countries. The Gospels are undoubtedly the book dearest to the Russian. It is to be found in the workingman's room as well as in the peasant's cabin. Those who can read, read it to those who can not read for themselves. Every new step gained by popular instruction brings new readers. All that the people have in the way of religious and moral training they get there. The influence of the book on the Russian soul is not to be denied; in spite of ignorance and superstition the faith of the people deserves the name of 'evangelical,' if to be that it is enough to be nourished upon the very marrow of the Gospels.'"

—The American Bible Society, which has aided the St. Petersburg Society for the Propagation of the Holy Scriptures in Russia, has received a special report, expressing its high appreciation of the generous help which the Ameri-

can society has accorded during the last sixteen years. This help has enabled the Russian Bible Society to extend considerably its sphere of action. The propagation of the Scriptures in Asiatic Russia was the ardent desire of the Russian Bible Society, but the want of means prevented its accomplishment. Now this has been attained. The colporteurs of the Russian Bible Society have borne the hardships and perils of long journeys through desert and forest, traveling through Siberia on horseback or in river boats, across its steppes and along its mighty rivers, visiting not only the towns, but also the settlements, gold diggings, and convict prisons. In this manner 171,000 copies of the Scriptures were distributed in Asiatic Russia on the subsidy of the American Bible Society in the course of sixteen years. The Russian society has sold at a very low price or gratuitously distributed Bibles (to the amount of about \$1,000 annually) on the account of the subsidy of the American Bible Society. In this manner over 500,000 copies of the Scriptures were sold at reduced prices and given away in the period above mentioned, in both Asiatic and European Russia.

ASIA.

Islam.—Rev. S. M. Zwemer, missionary in Arabia, supplies these cheering facts in relation to work among Mohammedans:—Dr. Wherry says in his book on Islam: "In India many hundreds of the followers of Islam have publicly abjured that faith and been received into the church." Dr. Martyn Clark, of Amsitsar, writes: "I should say quite one-half of the converts from among the higher classes in the Punjab are from amongst Moslems. Half of the Church Missionary Society's native clergy are ex-Moslems. Exact numbers I cannot give you, but I believe our next census will be startling. Never was there such a spirit of inquiry, shaking of the dry bones and raging of Satan as nowadays." Rev. St.

Clair Tisdall, of Persia, writes: "Conversions from among Moslems are not few. In the Punjab they may be numbered by hundreds, taken from almost every position in life. In Turkey, a congregation was gathered by Dr. Koelle, but man after man vanisht—murdered for his faith, no doubt—and was never heard of more. I have myself been privileged to baptize Moslems of several different races; one an Afghan, several Persians, one Turk and not a few natives of India." In the *C. M. S. Intelligencer*, we read of some Moslem converts in Persia imprisoned for confessing Christ, and of a company of Moslem women who read the Gospel by night for fear of detection. At Bagdad, there are converted Moslems in the Turkish army reserve, and at Busrah, there is one awaiting baptism. In Egypt, there have been scores of baptisms, and last year a student at Al Azhar University and also a Bey's son confessed Christ. Kamil Abd El Messia, who preached Christ in Arabia, was a Syrian Moslem convert. I know of others like him whose names, because they are still living, it would be unsafe to mention." From Palestine we just hear that "the mother of the keeper of the Great Mosque at Jerusalem, listened to the Gospel attentively and repeatedly on her dying bed;" and other women of the city have also believed. At Delhi, one in the royal family, a Mohammedan Eurasian lady, was baptized last year. The Imam of the village mosque at Batala and 2 learned Moslems of Bannu were publicly baptized in the spring of 1896. Rev. Ihsan Ullah, a converted Mohammedan, held revival services at Peshawur last year and baptized 3 Mohammedans. Rev. A. E. Ball, of Kerachi, baptized 2 Mohammedans, brothers, from the Khairpur state the same year. At Bombay, 3 Mohammedan inquirers were awaiting baptism last autumn. Rev. M. S. Goldsmith baptized 3 Moslems at Hyderabad in 1896, and the special services held in that district last year were said to be attended to over-

flowing by a crowd of English-speaking Mohammedans. In North Africa, a remarkable movement is in progress among Mohammedans and very many have accepted Christ, but I am pledged to secrecy concerning the particulars.

—The orphanages which have been established in Turkey seem to be fairly provided for, at least for the present. Many friends from the continent of Europe have contributed liberally for the founding of these institutions at different points. Mr. Hubbard, of Sivas, writes that in that city there are 5 orphanages, besides 2 at Gurun, containing in all 280 orphans, of whom 230 are supported by the Swiss committee, at the head of which is Professor Godet of Neuchâtel. These Swiss friends expressly stipulated that the orphanages should be under the control of the American missionaries. — *Missionary Herald*.

India.—We together, in England and America, 100,000,000 strong, with the same origin, the same history, the same tongue, the same literature, the same faith, and therefore the same Christ-commanded duty and assured hope, are set over the 300,000,000 of India in the providence of God.

—Several of the recent Indian papers mention the matter of baptism as the chief test of an inquirer's sincerity. The organ of one of the new sects, which aim at whitewashing the abominations of Hinduism, says: "The preachers of the Roman Catholic creed have now adopted a more liberal line of policy in their conversion work. 'We have nothing to do with your caste,' say they to the non Christians; 'we only want to take care of your soul.' We commend this mode of conversion; and we hope the other Christian sects in the country will follow in the footsteps of the Roman Catholics, and give up the *baptizing affair*. That sprinkling of water does more injury to a Hindu than anything else. As long as a Hindu does not get himself

sprinkled over with 'holy water,' so long, whatever his beliefs, there is every hope of his effecting his escape from the clutches of the Christians; but when he has once been baptized, and has eaten with them, his reclamation to the ancestral faith becomes a comparatively more difficult matter."

—Rev. C. B. Ward, for nearly twenty years a missionary, says: "One of the first things that we see when a famine strikes India is the heartlessness with which the heathen forsake their own children. Some forsake them, thinking that if found deserted, it will be thought that they are parentless, and they will be cared for out of pity by some one. Other parents give their children away, and still others sell them for trifles to get something to eat with. One of the saddest sights of the famine is the hordes of these starving children on the roads, in bazaars, in famine camps, and elsewhere. Since the missionary came to India, thousands of such have found a rescue from death and heathenism at such a time. Not many of them ever find a hand of charity among their own countrymen. It is a dismal comment on the religion of some of the gentlemen who spoke so loudly over in Chicago a few years ago, but facts are grim things. I doubt if it can be shown that in all the famines of India for the last century, the Hindus, Mohammedans, or other religionists of this land have ever succored 2,000 orphans, but up to date in the present famine that number has been received into orphanages, and are now being fed and cared for by missionaries. I doubt not before this year shall end, there will be need that 10,000 be taken and cared for by missionaries or be left to die or grow up to worse if by chance they live."

—It is difficult to get hold of a Santal, because he is exceedingly timid. The first time I was travelling along one of the jungle roads I called to a man who was tilling his field, and asked him the way, but did not get an

answer. Instead, he threw down his basket and shovel, and away he went for the jungle as hard as he could go. He was afraid of the white face. Then they are exceedingly superstitious. I thought we knew something about superstition in England. I have heard something about thirteen at table, and spilling salt, but I never knew what superstition was until I got to the jungles of Bankura. These people are full of superstition. Their very religion itself is nothing but superstition. They have no idea of a beneficent God. Their only idea of the Omnipotent Father is this. "Sir, what if that Almighty One should eat me?" That is what a man actually said. Of spirits who may work them harm they have any number.—Rev. G. W. OLIVER.

—At Tanjore, in South India, where the great missionary Schwartz lies buried, the Leipzig Society has a large congregation worshipping in a fine church, and a number of flourishing educational institutions. The "Bible Union of Young Lutherans" is much like a Y. M. C. A., or a Luther League of men only. Once every month all the teachers and evangelists of the district gather at the station to report to the missionary and to be instructed in the Word. They are required to devote much time to mental improvement. All the teachers are expected also to improve their health by taking gymnastic exercise every evening.

—The *Indian Witness* in laudatory terms sets forth the advantages of the Wellesley Girls' High School at Naini Tal, the Darjeeling School, the High School at Cawnpore and Rangoon, Burma. Such a résumé gladdens patrons at home.

—The Lutheran Mission (General Synod) at Guntur, has recently opened a hospital at a cost of nearly \$20,000 for building and appointments. Of this sum Hindu and Mohammedan friends contributed \$2,500.

—The whole of North India from

the upper Ganges to Assam was rudely shaken by the recent earthquake, said to be the worst of the century. The various missions suffered greatly the Welsh Mission in the Khasi Hills seems to have been most damaged. For it is stated that "Every building belonging to the mission is in ruins and all the churches built by the native Christians, many of which were large and built of stone with corrugated iron roof, are in the same condition. The same is true of the station in Sylhet. The cost of erecting the buildings which have been levelled was not much if anything under two lakhs of rupees. Besides all this scores of pukkha houses belonging to the native Christians have shared the same fate. There is hardly a stone left upon a stone in the whole of the Khasi and Naintia Hills district, every building, both private and public, being in ruins. It would be difficult to exaggerate the extent of the damage done. It is marvellous that the mortality is so small. But as far as buildings are concerned the mission is just where it was when it began operations fifty-six years ago."

China.—In the Celestial Empire there are medical missionaries as follows: There are 100 male and 50 female physicians, 150 male native medical students and 30 female students, 71 hospitals treating many thousands of patients, and the physicians attending yet other thousands at their homes; and 111 dispensaries, in which over 223,000 patients are treated. About \$70,000 was spent in medical work last year.

—Last Sabbath's service had more than the ordinary number of interruptions at Chang-te-Fu. The preacher had scarcely announced his text when before the open door appeared a fried cake pedlar, evidently desirous during a lull in business of hearing what was being said. He was promptly asked to go elsewhere to conduct his business where he would not disturb the meeting. He coolly replied, "That's all

right, mister, you won't disturb me in the least; you talk away and I'll stay outside here." For a while all was well till another stranger appeared who evidently had not breakfasted to his satisfaction, for he at once proceeded to purchase, and called aloud to a friend within the chapel to join him in eating fried cakes. This settled the business, for cakes and their owner were at once ordered off the premises. The sermon is again under way when an ominous scratching and the smell of sulphur from one of the back corners gives warning of an intended smoke. That too is nipped in the bud—the intention—and again the sermon proceeds. A little later another man comes in who recently lost his mother by death and so at once he proceeds to prostrate himself before the preacher. —*Presbyterian Record.*

—A campaign has been begun by the Christians against the educated classes of China—a battle not with the sword, but with 25 letters. It is well known what a difficult task it is to learn to read and write even a small part of the 40,000 Chinese characters. The various missions in China have long striven to introduce the Roman alphabet, but these letters are awkward to the Chinese, who are accustomed to write with a paint brush and Indian ink, and those who have learned writing in our Christian schools do not find it easy to get firm paper, pens, and ink. Lately Mr. Wong, the pastor of the self-supporting Chinese church in Hong Kong, a brother of our ordained helper Wong, has invented a new alphabet which, like the Chinese signs, can be written on Chinese paper with paint brush and Indian ink. Many of the most distinguished Chinese Christians build great hopes on the introduction of this character. They think the people will soon find out that they can learn it in a very short time, they will no longer need the old complicated signs, and the Confucian schools where these are taught will become deserted. Thus

the influence of the half-educated heathen teachers will fall away, the worship of Confucius will dwindle, and the study of his writings will be left to the learned. School books and Christian tracts are to be immediately printed in the new character and circulated among the people.—*Berichte der Rheinischen Missions Gesellschaft.*

—Dr. O. L. Kilborn writes from Chen-tu: "Following a good Chinese custom, we have during this hot weather placed at our compound gate a large crock. It takes two large pails of tea to fill it, and it is usually filled twice in the day. The passing poor man, laborer, or carrier, toiling under his heavy load, stops to refresh himself with a drink of tea. And, while drinking, he often reads the Christian tracts pasted on the wall immediately before him."

—The *Quarterly Message* (Episcopal), says: We have received from Mr. and Mrs. Felix R. Brunot, two devoted friends of missions, the sum of \$13,000, for the purpose of building and endowing a Home for Lepers in connection with the medical work of our mission in China. The Home is to be established at Ngan-king, on the Yang-tse river, about midway between Shanghai and Hankow. Dr. Edward M. Merrins is already stationed at Ngan-king. This generous gift is made with the devout wish "that the blessing of our Heavenly Father may rest upon the Home that shall be erected for our suffering fellow-creatures."

—The British and Foreign Bible Society distributes throughout the Chinese Empire the Bible in classical Mandarin, 10 colloquial, Kalmuck, Mongolian and Tibetan languages. Last year some 540,000 books were printed; 366,000 books were put into circulation, of which 358,000 were sold, and 8,000 given away. The books are nearly always sold at a price to pay for the paper, and it was an indication of the remarkable progress of Christianity that last year no fewer than 11,000

were New Testaments in excellent binding. Some 210 colporteurs were at work, giving either a part or the whole of their time, and they made very effective means for the evangelization of the people.

—The Basle Society will shortly celebrate the jubilee of its fifty years' work in China. The founder of its Chinese mission, Herr Lechler, in spite of his seventy-three years of age, is still in the mission field and comparatively vigorous, along with his wife. The mission was preserved in the midst of serious dangers during the troubles resulting from the Chinese war, without the loss of any life, tho the mission station of Moilim was plundered by the rebels.

AFRICA.

According to his diary, Brother Nye of the Congo Balolo Mission has a varied experience. He is at Lulunga, busy at brick-making, carpentry, blacksmithing, housebuilding, etc., etc., and realizes the "need of patience." For example, a rubber steamer stays the night at the landing, and the Belgian officer is entertained in the mission house, and is apparently interested in the worship and service of praise, at which he is present. The 25 soldiers who accompany him are allowed to sleep in the brick-making shed; but in the morning, after they have gone, it is discovered that they overturned the board upon which the tiles he is drying were put preparatory to burning as an experiment, and all are smashed save two! He says they had been having a Bible reading that morning about the possibilities of a life undistracted by outward circumstances, and here was a test! Oh, these broken tiles! "I did feel annoyed about it after all the trouble I had taken. It is hard at these times to smile and feel happy." Certainly; and much harder on the Kongo, amid the nerve-strain of fever and climate, than it would be at home. An attempt to vary our diet by fish is equally unsuccessful. "I only

caught one," writes Mr. Nye: "the fish were too artful for me and would keep sneaking the bait, and I could not feel the bite, so I gave it up as a bad job."

—An English Wesleyan missionary writes: We have in Johannesburg a native church that will seat 1,000 people, and on a Sunday, as we enter the building, it will be full. There will only be about 30 women there, the rest will be young men, and half of them will be men who have come there to learn—heathen men, unbaptized men. The service has to be conducted in three languages—Dutch, Susutu, and Zulu. We begin with a hymn in the Zulu language, follow with a prayer in Susutu, and then the Lord's Prayer in Zulu and Susutu. First, the congregation join in Susutu. Then we have a hymn in the Susutu language, and after that the lessons are read—first of all in Dutch, then in Susutu, and then in the Zulu. Then we have another hymn in the Zulu language. Let us take a service when a Zulu man is preaching. We have him in the centre. He speaks, and on the right of him is a man who speaks Susutu, and on the left of him a man who speaks Dutch. As he speaks in the Zulu, sentence by sentence, it is taken over—first of all by the man speaking Susutu, and then by the man speaking Dutch, and thus through three tongues the Word is delivered to the people.

—Self-denial in any shape or form is a very rare quality among the Bechuanas. The gratification of the appetites and passions of their animal nature is, alas, all too prominent everywhere. Great as is the value they set upon a profession of religion, and upon being full members of the church, the low estimate which they have of the importance of such a profession, and of the qualification demanded by it, is most painful to contemplate. Deacons and other prominent members of our churches have no hesitation or shame in bringing young men and women

forward as fit and proper persons to be received as full members of the church, who cannot read a verse of the New Testament, and are often otherwise utterly unworthy. Whilst money is pretty easily earned, and comparatively plentiful, and often squandered on the merest trifles, the support of the religion which they are so eager to profess is a thing which they are very slow to take in as a Christian duty. Another most unsatisfactory thing among professing Christians is the utter indifference which exists with regard to the education of their children.—*C. M. S. Chronicle.*

—English Friends are opening an industrial mission on the island of Pemba, off the east coast of Africa. This mission is under the care of their Meeting for Sufferings, and Theodore Burt and Herbert Armitage have the management of it. This mission is for the benefit of the 140,000 slaves living there who have recently been set free. Twenty thousand dollars is the estimate for the initial expenditures of the work, of which \$15,000 have been contributed. This is a new field, but one of much promise.

—Rev. H. Bleicken, of the Leipzig Society, on his long journey from the coast of East Africa to the region of snow-capt Kilima Njaro, and while sleeping in his tent on the banks of the Pangani river, was suddenly awakened by the furious barking of his dog. Rising quickly, he saw a huge body turn away from the tent and plunge into the river. A crocodile had intended to make his acquaintance. The evening before, while resting in the door of his tent, he was watcht by a leopard hiding in the grass near by. The beast was suddenly roused and slunk away.

—R. J. D. McAlister has lately returned from Uganda and writes: Bicycles are seen every day in the streets, and one of the missionaries has ridden all the way from the coast to Mengo on a pneumatic-tyre machine. This is

certainly a remarkable trip, as he performed the entire journey in about three weeks. The matter of communications is one of the highest importance and rapid strides are being made in this direction. The railway has now advanced some 60 or 70 miles into the interior, and on my way down I was enabled to travel in a comfortable first-class carriage to Mombasa, along an excellent line at a speed of 20 miles an hour. The line is being built on a thoroughly permanent basis, and excellent stations are being constructed. There are 2 trains daily, each consisting of first and third-class carriages, and at Mombasa, which is the terminus, the station consists of a series of fine stone buildings with a large acreage of lines and goods yards. The trains are already being used by caravans, and the distance to Uganda is being reduced daily. Until the line gets within a short distance of the Lake, the cost of transport is too heavy to allow of any great agricultural development, but meantime the experiment of coffee-planting is proceeding satisfactorily. Another great development in the Protectorate is the completion of a splendid wagon-road, right from the coast to Uganda. This is now in full working order, and before I left bullock-wagons had arrived on the Lake shore. This will not shorten the journey, but it permits of the transport of heavy material, machinery, etc. Captain Sclater is now preparing to take up by bullock-wagon from Mombasa a new screw-steamer of 70 tons, for service on the Lake.

ISLANDS OF THE SEA.

Te Evagkerio Are Tapu. The Gospel of St. Matthew in the language of the Gilbert Islands. Printed at the Pontifical Press in Freiburg, Germany, with the Imprimatur of the Archbishop, 1895.

It is the unexpected that happens. The American Bible Society having undertaken to publish the Bible in the language spoken on the Gilbert Islands in the central Pacific, the authorities of

the Church of Rome have adopted the version and have published an edition of the Gospel of Matthew, with some slight modifications, for use among their own catechumens and converts, with numerous woodcuts and a few notes. The text of the Gospel occupies 107 pages of the volume, and is substantially that published by Dr. Hiram Bingham in his edition of 1880. Of the changes which have been made, some are due to a different system of transliterating foreign words, a few to the adoption of a different textual reading, and many are of no account. "Father Edward," the responsible editor, appears to be a careful scholar familiar with the original Greek, and earnestly desirous of supplying the Gilbert Islanders with the means of acquiring a knowledge of the Gospel. It is reported that 5,000 copies of this volume has been taken to the islands, together with 3,000 copies of a book of Bible stories based upon a life of Christ, and other elementary works. His adoption of Dr. Bingham's translation is an unlooked-for testimony to the fidelity of the version which the Bible Society is now supplying, and which is not limited to a single Gospel, but embraces the entire Scriptures of the Old and New Testament.—*Bible Society Record*.

—The newspapers announce a contribution to the Mansion House Indian Famine Fund of £844 from Fiji. Let the fact be noted, and its significance be taken to heart. Sixty years ago, at the time of Her Majesty's accession to the throne, the entire Fiji group was inhabited by pagan cannibals. Its heathen darkness was unbroken by any ray of Christian religion or civilization. Two Wesleyan missionaries, who had already labored for some years in the Friendly Islands, had landed on the island of Lakemba a few months previously, and were the first messengers of the Gospel to the Fijian people. The Missionary Report of the following year (1838) speaks of "that distant

part of the world, which, on account of the peculiarly ferocious character of its inhabitants, is as yet but little known to Europeans. Before the sailor and the merchant will dare to frequent those now inhospitable shores, the missionary must prosecute his labor of love amidst privations and hardships; and when he shall have succeeded in taming and humanizing the people, Fiji may then become what the once savage New Zealand has already been made by a course of missionary labor and suffering—a place of safe resort.”

—The natives of the island of Papua have no concern about gold, silver, and bimetalism. They have the single rum standard. The basis of barter and exchange in arrack (Java rum), one-half gallon of which is reckoned equal to one day's work at fishing or rattan cutting. No money is used. When the native Papuan receives his rum salary, he and his family drop all other occupations, and devote every energy to its consumption. The resulting stupefaction lasts for days, but, on recovery, the family cheerfully proceeds by persevering industry to acquire more rum. Of course, in a country where there is 100,000 gallons of rum to every missionary, civilization makes slow progress.

—The Sultan of Johore has made a grant to Rev. J. A. B. Cook, one of the Presbyterian Church of England's missionaries at Singapore, of a plot of land 300 acres in extent, for the purpose of a Christian Chinese settlement. The grant is for 999 years.

—In spite of the troublous times in Madagascar, the Norwegian Missionary Society is able to report progress from its West Coast Mission. “We have had a fruitful year and great peace,” writes missionary Fagereng from Tullear. “The people have been more well-disposed. Many new places have been occupied during the year and supplied with schools. The church attendance has been good, and the church at the station has often been too

small. It is true we still meet with opposition. The heir to the chieftaincy came one day into one of our schools, and said with an arrogant and spiteful look, ‘I hate to see these Christians teaching anything.’ This is natural, for this fine young prince cares for nothing but brandy and evil ways. Yet God's Pentecost will come to this region some day, and I see signs of it already.”—*Norsk Missionstidende*.

—The Honolulu *Friend* publishes a letter from Henry Nanpei showing a change of policy on the part of the Spanish Government relative to our missionary work on the island of Ponape. Last October the Morning Star entered one of the harbors and the missionaries on board were allowed to land for the first time since 1890. Crowds of their old friends met Mrs. Logan and Miss Foss at the wharf. “You cannot imagine,” writes the native evangelist, “how delighted our poor people were to shake hands with and be embraced by those good people whom they never expected to see again on Ponape.” Captain Garland and his associates paid a visit to the governor, who has shown such kind consideration for the Christians on the island, and they were received and entertained with the utmost courtesy. The governor visited the Morning Star in company with Henry Nanpei and brought ashore three cases of New Testaments in the Ponape language. It is a notable fact that many of these books were purchased by Spanish officers.

—The *Missionary Herald* has seldom given a more remarkable story than that told by Mr. Price in his journal of the tour made in November last through the Mortlock group. Here are separate islands, with no resident missionary upon them, where gross heathenism has been dominant, but the Spirit of God has wrought upon the hearts of these islanders and transformed the social life of many of these little communities. No less than 500 were received into the churches of the islands during this tour, while the reception of others was postponed till after further testing.

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.—THE WORLD-WIDE UPRISING OF CHRISTIAN STUDENTS.

BY THE EDITOR-IN-CHIEF.

The rapidity of movement, noticeable in modern civilization, extends into the realm of mind as well as of matter. Every enterprise seems to go on wheels, and at such a rate, as if steam or electricity were harnessed to it. We sometimes wonder whether there be not something abnormal in the tremendous pace at which men are moving. Haste is waste. Hurry implies worry. There is danger of losing deliberation. The calm of God we can not know in the excitement inseparable from such driving energy. While on the one hand a vessel is driven before the storm, on the other hand a swift sailing steamer, plowing through the waves at twenty-five knots an hour, creates a commotion in air and sea as it goes—it almost makes a storm. There is certainly not a little peril of doing things precipitately, and superficially, in the habitual rush incident to our times.

There is one modern development which has perhaps outrun any other in its rapid strides, and, altho as yet we have been able to detect no essential mistake, we can only look with amazement upon its progress, and marvel whether its apparent sagacity and success are not to be attributed to a special divine supervision. Perhaps its momentum is really of God, and hence is due to Him to whom one day is as a thousand years. We refer to the remarkable onward and upward movement of the Christian young men of our higher educational institutions. And the fact that this progress has been so rapid and yet so regular, so swift and yet so sure, so sudden and yet so permanent, so under the guidance of the young and yet so marked by the wisdom associated with age and experience—it is this which compels us to look upon it as a spiritual movement—a marshalling of human forces under a divine generalship; and to look behind it to the Divine

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change *d* or *ed* final to *t* when so pronounced, except when the *e* affects a preceding sound.—PUBLISHERS.

force that alone can account for much that is taking place before our eyes.

In this uprising of Christian students several distinct stages are noticeable, most of which have already received ample treatment in these pages. First of all, there was the introduction of the Young Men's Christian Association into the universities and colleges of Christian lands. Then the organization of these associations into a national and international alliance. Then the extension of such associations in the higher educational centers of foreign and heathen lands. Then, the era of conventions, summer schools, etc., bringing these young men together, and cementing the bonds of personal fellowship. Then came the student volunteer movement, in the Cambridge Band of 1885, the Mt. Hermon Band of 1886, and the immense influence which they exerted in the direction of the foreign field. Then followed the grand scheme of cooperation so fully set forth by Mr. L. D. Wishard*—whereby the Christian students in mission countries were to act as a home missionary contingent, for the uplifting of their own countrymen, under the lead, or with the help, of Christian students from America and Europe. And now comes the last of these great strides which is very explicitly described by Mr. John R. Mott as the "World's Student Christian Federation."†

The editor of this REVIEW was born at such a time that his life has synchronized with the very period when all this uprising of consecrated young men has been located in the plan of God; and he has been permitted both to watch it and be closely linkt with it.

The first Y. M. C. A. was organized in 1844, and so this whole history reaches over only about a half century; and it may be doubted whether another movement so varied, so vast, so far reaching, and so important, has markt any half-century of history before.

Mr. Mott's new book we have read with profound interest and a sort of awe. To look carefully at this latest feature of this great enterprise—the federating of the young men of the world into one great organization, and marshaling them under the Banner of the Cross, will be to survey the whole movement from the loftiest summit of its development.

A little more than two years ago, on the shores of Lake Wetteren, and within the old Swedish Castle of Vadstena, a gathering of students was held, which has well been compared to the famous Haystack prayer meeting on Williams' College Hill, near the beginning of the century, which was the starting point of organized missionary work on this side of the sea.

This Scandinavian Congress met to consider the expediency of uniting the national intercollegiate movements of the whole world in one great federation, for three great ends: first, to associate Christian

* "New Program of Missions."

† "Strategic Points in the World's Conquest," Fleming H. Revell Co.

students of all lands more closely; second, to enable them more deeply to impress national as well as social and university life; and third, to influence fellow students to take up definite mission work at home and abroad, for the extension of the Kingdom of Christ.

At this conference the five great intercollegiate organizations had their representatives: The American Intercollegiate Y. M. C. A.; the British College Christian Union; the German Christian Students' Alliance; the Scandinavian University Christian Movement; and the Student Christian Movement in Mission Lands. After days of prayer and holy conference, the constitution was unanimously adopted, by which the World's Student Christian Federation came to be a historic fact. The momentous importance attached to this new step may be inferred from the fact that no other student convention ever had been held, in which delegates from all the great Protestant powers were present, and of this the impressive grouping of the respective flags of all these nations was the outward symbol and expression.

The name adopted is itself an incarnate history. It tells of a *student* movement, distinctly *Christian* and *world-embracing* in membership and aim. It is a *federation* rather than a *union*, for each of the previously existing organizations keeps in the federal bond its own individual and independent character. The great comprehensive object is to combine all the available forces of the universities and colleges of the world in the many-sided work of winning educated young men for Christ, building them up in Him, and sending them out as workers for Him.

Since the Federation was formed, five other organizations have joined it: The Intercollegiate Y. M. C. A. of India and Ceylon; the Australian Student Christian Union; the Student Christian Union of South Africa; the College Y. M. C. A. of China, and the Student Y. M. C. A. Union of Japan.

The details of this organization it is not germane to our main purpose to discuss. We are seeking to embody only so much of this history as is essential to a complete survey of the conspicuous spiritual movements of this half-century. But it will be obvious at a glance that certain ends must be directly promoted, such as:

1. The full investigation of the exact moral and religious status of students in every part of the world.
2. The gradual and rapid improvement and development of all that is best in young manhood.
3. The introduction into new and different fields, of organized Christian activity under favorable conditions.
4. The promotion of a living bond of sympathy among all educated Christian young men.
5. The cultivation of a spirit of united prayer and systematic Bible study.

6. The study and development of that important science of comparative humanity—or young manhood in various conditions.

7. The penetration and permeation of college life with an evangelical and missionary spirit.

Mr. Mott quotes Gladstone's remark that in the middle ages the universities "established a telegraph for the mind, and all the elements of intellectual culture scattered throughout Europe were brought by them into near communion. They established a great brotherhood of the understanding." And Mr. Mott adds very properly, that this federation establishes "a telegraph in things spiritual—a great student brotherhood in Jesus Christ."

No one can watch this marvelous work without feeling God to be behind it, and rejoicing in its *unifying power*. Not only does it both simplify and unify methods of work among students, but what is better far, it is bringing Christian young men everywhere to recognize that oneness in Christ Jesus which must ever exist between true disciples, and will be seen and felt whenever the accidents of external separation and division are no longer allowed to have prominence. National and denominational barriers will be forgotten, as young men who belong to Christ in different lands and churches come together, federated into unity, to magnify only essentials and remand nonessentials to their true place. True Christians need only to know each other to love each other; and the devil triumphs whenever by any of his devices he can keep them from mutual and sympathetic contact. Already so far as relates to Christian educated young men, there is "no more sea;" the barriers of language do not divide, and the national names are forgotten in the Christian name. Christ is in these days anew slaying the old enmity by his cross, and of Himself making one new man, not of twain only, but of a multitude of hitherto alienated and estranged bodies.

The student's federation already blends into organized unity students belonging to over seventy branches of Christ's church. And thus, are we not approaching the very fulfillment of our Lord's prayer, "that they all may be one, that the world may believe that thou hast sent me?" Who is prepared to say that this very federation is not destined to be a grand means of promoting world-wide faith in the messiahship of the Lord Jesus?

The ultimate object which the Lord has in view in this unifying process is thus a world's evangelization. Never since apostolic days have the duty, privilege, possibility, and feasibility of actually carrying to the whole world the message of salvation within the lifetime of one generation, been so obvious to so many disciples. Mr. Mott is not alone in regarding the work of evangelization as a campaign, and the universities and colleges as the strategic points which must be seized and held as commanding the field, and determining the "line of communication."

The young men in our educational institutions are to be, and that very soon, the leaders of the nations. Our schools are the cradles of the coming princes, and whether they are to rule for God or for Satan, must soon be determined. If the striking Japanese maxim, telegraphed to the Northfield Conference of young men ten years ago, "MAKE JESUS KING!" becomes the motto of the leading educational centers of the world, with what unexampled rapidity will the earth be encompassed with the network of missions, and every creature reached with the good news!

We come back to the solid and awe-inspiring thought that all these movements are but the visible working of an invisible power. Let any true child of God review what has taken place since 1844 in the organization of young men for Christian service, and now in the Federation of Christian Students, and say whether a supernatural hand has not been guiding. When twenty years ago the American Intercollegiate Y. M. C. A. was inaugurated, less than thirty college associations were to be found in the United States and Canada. To-day in about five hundred and fifty higher educational institutions within the same territory, these Christian associations are rooted, and embrace over thirty-three thousand students and professors, and nearly as many students have been led to Christ by this means; so that instead of one in three, we have more than one in every two students now confessing Christ. Ten thousand students are enrolled in the voluntary Bible classes of these associations, having multiplied four-fold in ten years. About five thousand young men have been led into the ministry; a still larger number have given their lives to foreign missions, and over eight hundred of them are on the foreign field. Dr. Roswell D. Hitchcock, who has been years dead, had already recognized before his departure, that the great fact in the religious life of the colleges was already the "omnipresence," and he felt half inclined to add, the "omnipotence" of the Intercollegiate Y. M. C. A. The remarkable rate at which the students' work among their fellows has gone forward, is a striking example of the divine blessing upon the movement. It was only three or four years ago when the *British* College Christian Union began its real work. At first seventeen universities and colleges were united in it. Now this union embraces one hundred other organizations, and every considerable institution in the United Kingdom of Great Britain and Ireland is identified with it. Not only has there been this rapid increase in quantity, but the quality of the work done has been correspondingly enriched. Bible circles, private Bible study, aggressive work among students at the outset of their college career, personal and faithful dealing with the young men, and the actual winning of multitudes to Christ—these are among the market signs of genuineness in the activity, and spirituality in the methods employed.

There has been a wonderful missionary spirit at work—the infallible token of God's spirit. The Student Christian Union has become the mother of the Student Volunteer Missionary Union, and the offspring is already rivalling the parent in all signs of healthy growth. When this latter organization was formed, there were about three hundred expectant missionaries among the British college students; to-day that number has been multiplied over fourfold, and out of these twelve hundred over one-fourth are already in the foreign field. The Student Missionary Convention, held in Liverpool in January 1896, was a gathering unsurpassed in all the elements of spiritual power by any missionary meeting of our century. And when we reflect that it was the first time in the history of the world that a thousand young men and women ever met for the specific purpose of organized effort to evangelize the world in this generation, and that it was presided over and conducted wholly by young men, we shall begin to measure its vast importance in the plans of God. We must not forget also that Cambridge and Oxford—the very *ganglia* of the educational system and life of the British Empire—are now embraced in this missionary uprising, as well as the great university centers of Scotland, Wales, and Ireland, and we shall see that the molds whence are to come the future leaders of the Church and State are fast becoming God's own matrices of character.

Germany has exercised as mighty, and perhaps as dangerous, an influence on modern religious thinking as any other nation. The German mind is vigorously masculine in type, original and profound and persistent in research, and alas, essentially secular and sceptical in tendency, often not only rationalistic, but materialistic. Germany has been the seed-sower of religious, as France has been of scientific, scepticism. What a triumph for Christ, when the German students form a Christian alliance, form Bible circles, seek to promote personal purity and evangelical faith among young men, and do in a large and pervasive way among students at large, what the lamented Christlieb did at Bonn—infuse the spirit of simple faith into university students. The Liverpool Convention sent home delegates, anointed with spiritual power and thoroughly convinced of the danger and deadness of mere religious formalism, to kindle God's fires on the altars of Germany, and sow the seeds of missionary consecration. There are now over thirty student volunteers in German institutions, and the influence is daily spreading. The work is yet at its inception, but we must not despise the day of small things. In the twenty-one universities of that great European empire there are over thirty thousand students, with twenty-five hundred instructors, and this university army ranks next to the military force in influence and power. Can we afford to neglect the opportunity of turning this vast host of educators and educated into the defense of the faith which otherwise

they may undermine and assault? All great spiritual movements in Germany, like all great sceptical influences, are ultimately traceable to these thought-centers; and here at the springs the salt must be cast in if the waters are to be healed.

This movement, which now embraces Britain and Germany, also penetrates Scandinavia. In August, 1895, Norway and Sweden, Denmark and Finland, united in an inter-university organization. The Scandinavian universities rank very high in popular favor, and are open to all classes. They are the higher schools for the masses; and yet their standards are very high, as is shown by the fact that a full medical course consumes a decade of years. These students are physically and intellectually worthy of their Norsemen ancestors, and to turn such strong men into sturdy disciples is worth any amount of effort and sacrifice.

Then there is the student body of papal lands. A population of thirty millions in Italy, with about sixty thousand Protestants; about eighty educational institutions with twenty-five thousand students, and not one Christian organization! Is not this appalling? The first Christian association was formed at Torre Pellice, the historic center of the Waldensian Church that for six centuries has stood out firmly against Romish intrigue and persecution. France, Austria, Hungary, Spain and Portugal, and Belgium are included in the scheme of the students' Christian federation, and the one hundred and thirteen thousand young men of the seven papal lands of the Continent are to be saved, if possible, from the drift of scepticism, and agnosticism, and materialism, and sensualism, to which they are now terribly exposed.

The earnest spirit of these devoted young men who are at the head of this world movement, can not be restrained within the bounds of one continent or two. They are reaching out the hand of help to the remoter East. Turkey is not forgotten, where Robert College furnishes so admirable a center of operations. This Christian institution on the shores of the Bosphorus has sent forth three hundred and twenty-five graduates. It has furnished teachers for Bulgaria and Armenia; it has drawn students from fourteen nationalities, and sent many of them back as missionaries to their own people, and has been happily compared with the noble Syrian College at Beirut, the Duff College at Calcutta, and the Doshisha at Japan.

Greece, with its historic Athens and its thirty-five hundred students is included; Syria, with its sacred sites; Nazareth and Jerusalem are to be Y. M. C. A. centers; and Beirut, whose college has practically created the medical profession in the Levant, and supplied the educated class for the whole territory round about Palestine, whose printing press to-day sends its unrivaled Arabic Bibles throughout the Arabic-speaking world, with its hundred and fifty million people. Is it of no consequence to bring the young men of these countries

into living contact with holy fruits of Christian culture in the Occident, and lead them to a pure faith and a dedicated life?

Look again at the Nile Valley. One theological college, founded by the United Presbyterians at Cairo, has supplied all the ordained native ministers of Egypt. The training college at Asyut has four hundred students, and has educated five times as many, and most of its graduates have become teachers or preachers of the Gospel. So high do these Christian schools stand in even the government's esteem, that its own schools have been largely modeled thereby. Here a Y. M. C. A. has been organized. Is not this a true strategic center for the world campaign? The followers of Mohammed think so, as the great University of El Azhar, with its seven thousand students from all parts of the realm, swayed by the green flag of the crescent, sufficiently proves. It has a nine years' course of study, and is, on the whole, the greatest propaganda in the world.

Our space forbids us further to follow Mr. Mott's fascinating story of his round-the-world tour and its grand prospective vision of work among the students of all lands. Our readers must read his book for themselves. Especially does he show the strategic value of India as a center of both activity and influence. Here meetings were held by scores, the proceedings were all in the English tongue, and the tide of spiritual awakening rose steadily to the last. One hundred and twenty educational institutions were represented, and the total number of students registered was seven hundred and fifty-nine, or, including Ceylon, over one thousand. Three hundred and eleven missionaries, representing nearly all the sixty societies at work in India, were in attendance. Seventy-six students accepted Christ as Savior and Lord, in face of terrible obstacles, and one hundred and twenty-seven delegates volunteered for mission-service in India. Five hundred and seventy-seven covenanted to keep the morning watch of Bible study and prayer.

There is one great empire of the Orient to which we must at least advert before we close this already extended paper. China has had its series of conferences, at which over twelve hundred of the educated class-students or teachers were present. All but two of the higher institutions sent delegates. Four hundred and eleven missionaries were present, and thirty-seven missionary societies were represented. The total number of regular delegates at the four conferences,—Chefoo, Peking, Shanghai, and Foochow—reached three thousand, and came from the ends of the empire. The meetings went from flood-mark to flood-mark in a constantly rising tide of interest and power. Eight hundred pledged to keep the morning watch; over one hundred serious inquirers, seventy-seven volunteers for Christian work, and general tokens of a great spiritual awakening were among the notable signs of God's hand. The number of Y. M. C. A. was multiplied five-

fold; steps were taken towards a national organization, and the college Y. M. C. A. of China was formed in November last, and at once admitted to the Federation; and thus the great land—the Gibraltar of the Orient, where the population embraces one-fourth of the whole race of man now living, where the combination of difficulties is the most appallingly formidable, where the possibilities are correspondingly great, the great land of which Napoleon said, “When China is moved it will change the face of the globe,”—was visited, with most cheering tokens of God’s presence and power.

We add a comprehensive resume of the whole work thus far.

During the twenty months of Mr. Mott’s tour, 60,000 miles were included, and twenty-two countries, and one hundred and forty-four educational institutions. Twenty-one conferences were held, with fifty-five hundred delegates, of whom thirty-three hundred were representatives of three hundred and eight institutions of learning; seventy students’ Christian associations were organized, and many more reorganized or reinvigorated. Five national student Christian movements were promoted, and much other work was done incidental to the creation of a literature of devotion and habits of holy living and praying. Over five hundred young men have been led to acceptance of the Savior, including students who had been Buddhists, Brahmans, Confucianists, and Mohammedans, Agnostics, and Sceptics. Some twenty-two hundred have pledged themselves to the “morning watch,” and about three hundred have given their lives to definite work for Christ. The greatest result of all is one that can not be put on paper, or tabulated in statistics. A great world-wide volume of interest, sympathy, prayer, has been created, which, like ocean tides and trade winds, has a strange power of far-reaching communication and influence, and which is likely to be a permanent and increasing factor in both the unification of disciples and the evangelization of the world.

A BRIGHT SPOT ON A DARK CONTINENT.

BY THE REV. PAUL DE SCHWEINITZ, NAZARETH, PA.

When the dark continent is spoken of, the missionary reader at once thinks of Africa. But there is, alas! a darker continent nearer home than that. Not so very long ago there was published a map of South America in black and white, the white indicating Protestant mission stations and the country influenced by them. The map was almost entirely black, with a few minute white specks scattered here and there. In the dark continent of Africa there was one Protestant missionary to every 140,000 inhabitants; in the darker continent of

South America there was one Protestant missionary to every 227,000 inhabitants. South America is nominally a Roman Catholic country, but the universal testimony of intelligent observers is, that the Roman Catholicism of South America is practical paganism, with saints and images substituted for fetishes and idols, or added to them, besides the untold numbers still living in actual heathenism.

But on the northern border of this dark continent there is one bright spot, won from original paganism by the heroic labors of Moravian missionaries, who to this day very properly monopolize this mission field. Dutch Guiana or Surinam presents one of the most marvelous missionary provinces of the world, and its records are steep in heroism. Guiana is the name given to all the northeastern coast lands of South America, from the Orinoco to the Amazon, and is divided into British, Dutch, French, and Brazilian Guiana, altho the latter division is rarely mentioned. These coasts were discovered in 1498, settled by the Dutch as early as 1580, and erected into a Dutch colony in 1667. Negro slavery was introduced in 1621.

We are concerned at present only with Dutch Guiana, or Surinam. The boundaries have changed from time to time in accordance with the fate of war, or course of European politics, but at present Surinam embraces the country lying between the Marowynne and Corantyn rivers, between 54° and 57° west longitude, and southward from 6° north latitude, the southern boundaries having never been accurately determined, as the land is there practically impenetrable.

In the early years of the mission history much of what is now British Guiana was included in Surinam, and in that region occurred some of the most heroic incidents of the Indian mission. But all the work since the first decades of this century has been done within the confines of Surinam proper.

It is a land of rivers, the principal one being the Surinam, from which the country takes its name. It is a land of almost incredible fertility, tropical forests crowding down to the very sea. It is a land without roads, the only passageways through the forests being the rivers. It is a land that delights the eye, but kills the body of the unacclimated Caucasian. It is a land of swamps, miasmas, deadly fevers, of vampire bats, boa constrictors, death-dealing ants, scorpions, and all the untold horrors of dense equatorial low lands. White people can dwell only along a narrow fringe on the coast, and the capital, Paramaribo, on the Surinam, is the only town. But the exports of sugar, coffee, tapioca, mahogany, and other tropical products make it an exceedingly valuable colony, and have tempted many thither in search of fortune. The Moravian brethren were tempted thither in search of souls.

But barely resuscitated from the crushing blows of the Jesuitical anti-reformation of the seventeenth century, and of the devastating

martyrdoms of the Thirty Years' War, the Moravian Church, then numbering less than a thousand souls, began its first mission—that to the negro slaves of the West Indies in 1732, undertook a second to the Eskimos of Greenland in 1733—and, not content with these enterprises, cast its eyes upon these northeastern coasts of South America as another suitable place for its apostles to witness for Christ. August Gottlieb Spangenberg, later a bishop of the Church, traveling in Holland in 1734, made arrangements with the Dutch Surinam Company to allow some of the Moravian brethren to penetrate their colony to win souls for Christ. In 1735 these brave men started out on this mission, which was to cost the lives of more missionaries than any other field of Moravian labor, and which was to result in the greatest victories for Christ.

It is utterly impossible, within the limits of one paper, to treat this marvelous mission adequately, for practically it involves three distinct missions. Without any pretensions to completeness only a few points gleaned here and there can be given.

As just stated, three distinct missions were carried on for a while simultaneously: to the Indians, principally the Arawacks, to the Bush-Negroes, and to the slaves. The Indians had been driven into the interior by the settlers and Bush-Negroes. Thither devoted missionaries followed them 300 miles through almost impenetrable forests and malaria-breeding swamps. In the midst of the wilderness the station Pilgerhut was founded, and there, after nine years of fruitless labor, the first Indian convert was won in 1748. In the succeeding eight years 300 converts were won from among the Indians.

The infinite patience and sublime heroism requisite to begin such a mission station among these Indians is best illustrated by the case of L. C. Daehne. Resolved to gather the Indians in the neighborhood of the Corantyn, he built himself a hut in the midst of the forest. For two years he lived there absolutely alone, with no other companions than tigers, serpents, and the wild vermin of the tropical forests. The Indians would have nothing to do with him. With untiring zeal he went after them, and sought to gain their confidence. Often in his lonely hut he lay sick nigh unto death, but the Lord revived His servant. Once a huge boa constrictor crawled through the roof of his hut, and coiled around him as he lay in his hammock. In the agony of that awful embrace he still thought only of his Indians, and, that none might think he had been slain by them, he quickly seized a bit of chalk, and wrote on the table: "A serpent has killed me!" But then suddenly remembering the promise of the Lord, that serpents should not harm His messengers, he seized the vile beast with both hands, and, with superhuman strength, tore it from his body, and flung it from the hut. Another time fifty savages attacked him in his hut. Calm and unmoved he stood before them, and as

they raised their tomahawks to slay him, he told them he loved them, tho they slew him, and that Christ loved them, too. Amazed at such a message, under such circumstances, they dropt their weapons, gave him provisions, and departed in peace. Finally such devotion told, and converts were gained, numbering in this region, in 1783, nearly 200. Theophilus Schumann was the name of the missionary who accomlisht the most among the Indians, so much so that he was called the "Apostle of the Arawacks." He was a man of fine education, mastered this barbarous language in a few months, wrote a grammar of the same, and made many valuable translations from the Scriptures.

This mission, purchased at the cost of so many precious lives (Schumann himself succumbed to the fever at the early age of 40, after 11 years inestimable service, having personally baptized over 400 Indians), was destined to come to a pathetic close. Both the white settlers and the Bush-Negroes were bitterly hostile to the Indians. The whites attacked them under the form of exacting military service, and requiring them to do things contrary to Indian nature, and by doing all in their power to drive them from their missionaries. The wild Bush-Negroes attacked them by fire and sword, burning the Christian villages, in which conflagration Schumann's priceless translations were consumed. By the close of the first decade of the present century, the Indian mission in Surinam was practically exterminated. Few, if any, of the original inhabitants are left, unless, possibly, in the yet unexplored, and for Caucasians, almost unexplorable interior. Yet in those seventy heroic years many hundreds of Indian souls were brought to the Savior's feet, and heaven is richer because of the results of that sublime labor in the miasmatic forests of Surinam.

We turn now to the mission that remains to this day. Side by side with this work among the Indians, and often by the same men, missionary efforts were being made in behalf of the Bush-Negroes and the slaves of the Colony proper.

In all these phases of the work the devoted Moravian brethren had to contend not merely with the horrors of the climate, the hostility and gross heathenism of the natives, but also with the bitter prejudice of many of the white people. The Bush-Negroes are escaped slaves and their descendants. There was no capturing a slave who once succeeded in getting safely into the Bush, because a white man penetrates those awful depths only at the peril of his life. Consequently powerful tribes of these Bush-Negroes gradually grew up. They were very fierce and warlike, and waged war against the Colony so successfully that, finally, the governor had to conclude a formal treaty of peace with them in 1764. Convinced that they could not be conquered by force of arms, the government finally besought the Moravian brethren to evangelize them. This the brethren had been seeking to

do all along, but now they had the more cordial support of the government.

The only way to reach the Bush-Negroes was to ascend the rivers in canoes. To this day this is the only way of reaching their "camps," or villages, and these voyages are exceedingly dangerous, as rapids must be ascended, when the boatmen have to plunge into the water and bodily hold the boat, and push it between the rocks to prevent utter destruction. A longer journey of this character always results in the illness of the white missionary, and frequently in his death. Few white missionaries have succeeded in living among the Bush-Negroes any length of time.

The Bushland is called the "Land of Death," and the Moravian brethren and sisters have laid down their lives within its fateful confines by the score. Of 159 missionaries sent out during a certain period of 65 years, 75 died at their posts, and 63 returned to Europe with impaired health. One time 14 died in less than 10 months; yet this noble little army of the Cross always renewed the attack, and new volunteers were always ready to take the places of those who fell. Such a mission furnishes an inexhaustible list of heroic incidents. Only a few can be mentioned.

The veteran Daehne, whose heroic career among the Indians has been alluded to, was one of the pioneers in the Bush-Negro Mission, and led, when already an old man, Rudolph Stoll and Thomas Jones into the pestilential interior. Daehne returned to his Indians, Jones succumbed to the fever, Stoll held out alone on that deadly Sentea Creek. Utterly weakened by the acclimating fever, and covered with painful sores, he lay in his hut one day helpless as a child. Suddenly he saw an immense swarm of ants enter his hut. Expecting nothing but a horrible death from these voracious insects, he commended his soul to his Master. They swarmed upon him, entering his sores, and causing intense pain. But the Lord, who has strange ways of rescuing His servants, used these insects to suck the poison out of His servant's sores, and he actually recovered the more speedily because of this awful infliction. But it was a method of cure no one would desire to repeat. Five years of labor in this pestilential spot won a notable convert in the person of the chieftain Arabi, who proved the thoroughness of his conversion by shooting, with his own hands, the alligator he had worshipped as a god. He was baptized January 6th, 1771.

Let it ever be remembered that the heroism of this mission is not confined to the last century—it is continuous—nor is it limited to the male missionaries. When John Henry Voigt laid down his life for the Master in 1839, his widow lived for ten years alone among the natives. Still more heroic was the case of Mary Hartmann. Her husband, John Gottlieb Hartmann, entered into his Lord's joy in 1844. Altho

she had already labored 18 years in Surinam, yet, moved by the repeated deaths among the missionaries, she volunteered to go alone into the Bush country, tho no more impervious to the miasma than other Europeans. There, for five years, she labored among these wild people, absolutely alone, as far as intercourse with white people was concerned, visiting Paramaribo only once in four years, and that only for a single day, lest going to the settlement she might not be able to return to the negroes in the wilderness. In 1853 the inevitable fever carried off this heroine too. A son of this woman was for many years a missionary among the Kaffirs in South Africa; a daughter for over forty years a missionary among the Tibetans; another son was for eight years a missionary among the Papuas in Australia, and twenty-four years among the North American Indians. That is a specimen of Moravian apostolic succession!

The mission among the Bush-Negroes in Surinam has ever been subjected to many vicissitudes. Stations have again and again been left without missionaries, because of the rapid succession of deaths—and the hostility of the heathen has ever been great. Yet, in spite of all these difficulties, after in the beginning *paying for each convert with the life of a missionary*, now the converted Bush-Negroes are counted by the thousands.

The work is being put more and more into the hands of native evangelists, as they alone can endure the climate. The most noted of these is the Matuari Bush-Negro, John King, who, led to the mission by a series of wonderful visions, has for thirty-six years labored with marvelous success among his own people. He has journeyed up rivers and through forests that no white man would dare to penetrate; he has founded mission stations and inducted other native evangelists; he has won many precious souls for Christ. On August 6th, 1895, he was elected the "Granman," or head chief of the Matuari negroes.

In spite of the length of this paper, it would be lamentably incomplete without some account of the labors among the slaves on the plantations and in Paramaribo, the capital. Here the difficulties were likewise the climate, tho not in such an awful degree as among the Indians and Bush-Negroes; the gross superstition of the African slaves, and the bitter hostility of many of the *Christian (sic!)* slave-owners. From the start it was necessary to maintain a station in Paramaribo as a base of supplies for the work among the Indians and Bush-Negroes. Therefore, as early as 1738, work was begun in the city, but not until July 21st, 1776, could the first convert, won from among the slaves, be baptized. Even in the city there was constant call for heroism, as may be judged from the fact that one year thirteen missionaries died within six months. Petty persecutions of the missionaries, and often cruel treatment of the slaves, continued a long time. But, finally, prejudices were overcome, and in this century the

work has gone forward by bounds. The mother church became too small, and three other churches have successively been built in the city, while churches have sprung up everywhere on the plantations. This was especially the case after the proclamation of emancipation, issued by the Dutch government on July 1st, 1863, which became absolute after ten years' apprenticeship of the blacks on July 1st, 1873. This brought many changes, and entailed grave responsibilities upon the mission, for the negroes, no longer bound to the plantation, wandered hither and thither, and the missionaries had to follow them.

The emancipation of the slaves brought about the importation of heathen Hindu and Chinese coolies, so that in the past two decades an entirely new phase of mission work has devolved upon the Moravians, which they have manfully met, and have won many of these Oriental heathen for Christ, and incorporated them into their conglomerate and cosmopolitan mission work.

In addition to all their other duties, the Moravians have likewise undertaken the self-sacrificing labor of ministering unto the lepers of the colony, of which there are very many segregated by the government at Groot Chatillon.

Nothing has been said about the linguistic labors of the missionaries. The language of the natives is the Negro-English, a horrible mixture of Dutch and English. The Scriptures have been translated into this mongrel tongue by the Moravians, and the latest revised edition published by the British and Foreign Bible Society in 1889. Excellent schools are maintained, and latterly especially a training-school for native evangelists, who are absolutely indispensable, if the complete evangelization of the Bush-Negroes is to be accomplished.

This mission is now over 162 years old. The total number of missionaries who have laid down their lives upon the miasmatic soil of Surinam can not be stated with absolute accuracy, but it runs into the hundreds. What has been the harvest of this precious seed? To-day there are 29 stations served by 87 Moravian missionaries, having 28,882 souls in charge, or *practically half of the entire population of the colony, including whites, heathen and all!* In addition, there are five native evangelists doing full missionary duty, 35 native assistants capable of conducting services, and 334 natives who in various ways assist in Gospel services. The Roman Catholics claim 13,000 souls in the colony. The white population is divided about as follows: Jews, 1,300; Lutherans, 2,700; Dutch Reformed, 6,500; Episcopalians, 200; Chinese and Hindus, 5,600; native heathen not accurately ascertainable.

The mission work is exclusively in the hands of the Moravians, for South American Catholicism can, to the mind of the unprejudiced observer, not lay claim to that name.

These noble laborers for Christ, at the cost of their own lives, have whitened these northeastern coasts of this dark continent with the bright light of the glorious Gospel of Jesus Christ. And we are assured that, in the throng of those who have been faithful unto the death, and who have overcome, no mean place before the throne of Christ will be assigned to the noble army of martyrs from the miasmatic swamps of Surinam!

LIGHTS AND SHADOWS ON THE FRONTIER.

BY REV. E. A. PADDOCK, WEISER, IDAHO.

There are shadows dark and long in the frontier missionary's life. On the whole, his work is more difficult and discouraging than that of the foreign missionary. He is not, as a rule, as well paid, nor does he receive his salary as regularly as does his brother over the seas. The frontier missionary can have but little hope of "laying by something for a rainy day." All of his small salary is required to support himself and family. The prospect for giving his children a college education is by no means flattering; if it is done, the closest self-denial must be practised by every member of the family. The frontier missionary's wife must be her own cook, dressmaker, and chambermaid, until her daughters are old enough to take a part of the household burdens from her shoulders. Except in case of sickness, hired help is not to be thought of, the salary will not permit it. Often the frontier missionary is far from a railroad, and his next neighboring church may be a hundred miles away. His library is usually small, and it does not grow, as money can not be spared to buy books. Usually he has very few, if any, strong Christian men and women to "hold up his hands." He may be, in the beginning of a new work, the only professing Christian in the place, except his wife. Probably he must be his own janitor, chorister, Sunday-school superintendent, collector, treasurer, clerk, etc., when he begins a new work. His church building is an old school-house, a hired hall, or the house of a friendly man. His parsonage a hired log-house, or "shack," a board building—"boarded and battened." Most of the people have little regard for the "Gospel slinger," and he must win his way among the boys by slow degrees. It is evident, therefore, that a successful frontier missionary must endure hardness as a good soldier, and he must be a "rustler," if he is to succeed. This is not always well understood by those who think they would like to labor on the frontier. A graduate of an Eastern theological seminary, having heard a frontier missionary plead for more workers in his field, went to the missionary and

told him he was willing to go to the far West, and to live on "jack rabbits and natural scenery," if it should become necessary to do so. The missionary was quite inclined to take the young man West with him, but in talking the matter over, the young man asked:

"If I go out West into one of those frontier fields, how will it be about my library and study?"

The missionary replied: "Your library will consist of a limp-back Bible and a copy of Gospel hymns. Your study will be your saddle. Sometimes in your wanderings you will be entertained by a hospitable ranchman; again you will find a bed in a mow of newly-made hay, and often it will be your joy to roll up in your blanket, and, with your saddle for a pillow, sleep by the roadside, while your hobbled horse feeds a few rods away."

The missionary zeal of this young theologian was not equal to such a test—he did not go to the frontier. Many other shadows might be noted, but let us turn to the *lights*. These are many and very cheering. The frontier missionary has just as large a field as he desires, and he does not feel that twenty brethren, more or less, are watching his field, and secretly wishing that he would die or move away, so that they could get his place!

The frontier missionary knows that he is not crowding out some other good man, but is doing a work that but for him would not be done at all. There is great satisfaction in this thought. The frontier missionary plants a seed where nothing grew before. He sees the "blade, then the ear, after that the full corn in the ear." This is not always true in older parishes. The old church may have run in the same groove for one hundred years, and the new minister must be made to fit the old groove. If he is too long, he must be cut off; and if too short, he must be stretcht out, and more often than otherwise, he is considered a success, if he barely "holds his own."

The frontier missionary has the privilege and joy of laying foundations. He finds a new mining camp to which hundreds of miners are rushing. The saloon gambling-hell, and den of infamy are in full blast—these institutions outstrip even the missionary in their zeal to enter new fields. The missionary is a good second, however. There is, of course, no church, no organized body of Christian people, and very few who are willing to admit that they ever profest religion of any kind. But these things do not discourage the frontier missionary. He finds a tent, a half-finisht store building, a dance-hall, or, if the weather will permit, gathers a crowd of "the boys" in the open air, and preaches to them. Then a Sunday-school is organized, and the children in the camp are lookt up, and each one of these becomes an enthusiastic advertiser of the song-and-preaching services. Later on a church is organized, then a suitable building is erected, and in a year or two the entire moral atmosphere of the community is

changed for the better. The frontier missionary becomes a friend and helper to many "wandering boys." Some are rescued from a life of sin, and persuaded to return to their parents again. Others are healed spiritually, but the physical nature is too far gone for healing, and they are buried far from the home of their childhood. Their last messages of love to the folks at home are spoken to the missionary, and by him their eyes are closed, when death releases the soul from the body. It is frequently the privilege of the frontier missionary to serve as nurse for some lonely man, who is prostrated with fever, pneumonia, or some other dread disease. Now is his opportunity to gently suggest that the "Great Physician" be called in. Thus often a dangerous sickness proves to be the salvation of a soul! Surely the frontier missionary is to be envied for the splendid opportunities for doing good that meet him everywhere.

Frontiersmen are rough in appearance, in manner, and in speech, but they have a high sense of honor, and they respect true worth wherever found. They will have their fun often at the expense of the "tenderfoot," but they would not harm a hair of the newcomer's head, if he is a true man. As a class, no company of men are more generous and kind to any one in need. Underneath the rough exterior there is a tender heart—if you can once reach it. A case in point will interest the reader.

In a Western mining camp, where no Gospel service had ever been held, and which had never been visited by a minister before, a missionary, who had just arrived, was inviting the boys to a service of song to be held in the evening. Now, in the average mining camp there are usually some men who desire to be considered hard cases. An individual of this class probably wears a buckskin suit, has a broad-brimmed white hat, a brace of revolvers strapped to his waist, and a dirk-knife dangles at his side. His hair and whiskers are long and unkempt. In the company of miners who gathered about the missionary was one of those would-be "toughs." It was evident that the boys had determined to see what sort of stuff the missionary was made of, and had chosen this tough man to be their spokesman. A crowd of a hundred or more gathered around the "Gospel slinger," and our "Buffalo Bill" man, glaring at the missionary, spoke as follows:

"Boys, I never knowed a camp to have any luck as long as there was a preacher in it!" Placing his hand on his revolver, he continued: "I'll give as much as the next feller to shoot every minister that comes to this camp!" The missionary did not tremble nor try to run away. He had been in mining camps before, and he knew that the proper thing to do was to get the laugh, in some way, on the man who had made this speech. So, imitating the voice and manner of the speaker as nearly as he could, he said: "Did you ever read that passage in Shakespoke"

epistle to the Egyptians, which says, 'And a preacher can draw a bead also?'" As soon as this was said, a great shout went up from the crowd, and the "tough" man walkt away, terribly crestfallen. The missionary supposed that the boys could see that he was no "tender-foot," and say no more; in this he was mistaken, for another man address the crowd thus: "Boys, if we go an' hear this feller's chin music, he's goter set 'em up!" "Set 'em up, set 'em up," shouted a score or more in unison. Then the crowd began to close in upon the missionary, and he thought they were going to carry him into a saloon. But before this plan was carried out, one of the boys, who seemed to be a leader among the crowd, stept between the missionary and the crowd, saying: "Hold on, boys; hold on! This is the first preacher that ever came to this camp! Let's treat him kinder white, for by-and-bye some on us will be turning up his toes, and we'll want the preacher to do the 'spectable over him. I'll set 'em up!" No further attempts were made to "rig" the preacher.

A church was organized in that camp, and a comfortable building erected. A short time after this occurrence, the missionary met the "tough" man walking alone. The missionary said: "My friend, how long have you been in this camp?" "Nigh on to two year," he replied. "Are your father and mother living?" "I've got the best old dad and mam—back in the hills of Pennsylvania, that you ever seed—and don't you forget it." "Do your father and mother know how you are living in this country?" asked the missionary. The man stopt, and turning to the missionary, said: "I wouldn't have my father and mother know how I am living in this camp for all the silver in that mountain!" And he pointed to the mountain where the best mines were located. It was easy to see that this man, as rough as he seemed, was touched by the memory of his parents away back in their Pennsylvania home. A mistake is often made in supposing that educated men are not needed as missionaries on the frontier; that men of small intellectual caliber will do. If poorly equip men must be employed in preaching the Gospel, by all means let them preach to the strong churches in the East, for these churches are well establisht, and can endure, for a season, a weak man; but frontier work needs the strongest men that can be found. In the roughest mining camps, and in the new, booming towns on the frontier, many college graduates may be found, men of great intellectual ability. Some of these are well posted as to the latest developments of "Evolution," "New Theology," and "Higher Criticism." Some can repeat the "Mistakes of Moses" from memory, and are familiar with all the popular and unpopular objections to Christianity. To interest and instruct these men the missionary must be their equal in intellect and education. There was a time in this country when an illiterate "circuit rider" could speak to crowded houses, wherever and whenever he

made an "appointment." But that time is forever past; in our day—and especially on the frontier—men will not be heard unless they *say something*. The printing-press, the railroad, telegraph and telephone have made such meetings impossible. People read more, think more, and are better educated than they were in the olden times.

Pickt men are needed on the frontier. Let no one suppose that high literary ability is not appreciated in the new settlements. It is no uncommon thing to meet graduates of our best colleges in the new frontier town—ex-judges, ex-teachers, sharp lawyers, and keen educated business men are there—and the missionary may find as appreciative an audience as can be seen in many large eastern towns or cities. Frontiersmen believe in calling things by their right names—they have no use for "taffy," they do not ask the preacher to speak "soft words" to them. If—as is the manner of some—the preacher should address a company of rough frontiersmen in this fashion: "Boys, I am happy to address you on this occasion; you are splendid fellows—of course—your 'environment' has been such, that you may seem to some of our puritanical friends of the East to be a little off—but you are *all right*!" At this point he would probably be interrupted, something after this sort, "Boss, you're a liar; we are cusses, and we know it, and we don't want any of your lip, trying to make us out angels!" The men on our western frontier are human beings, have immortal souls, and so need the Gospel. While they do not "go West" for their health, nor from patriotic and benevolent motives altogether, they are yet among our greatest public benefactors. They open up the wilderness to immigration and civilization. They compel dame nature to reveal the secret places where her treasures of gold and silver are stored. Through great privation and hardships they open up the way for the donkey trail, the wagon-road, and the steam engine.

From these wild frontier settlements rivulets of wealth find their sources; these gather into great streams, and flow on to the eastern cities and towns, keeping the wheels of the factories moving, and making it possible for eastern men to grow rich, and to gather about them all the luxuries and comforts known to modern civilization. Stop, for a single year, the streams of cattle, hides, wool, lumber, wheat, gold, and silver that come largely, if not wholly, from our western frontier, and the business of our country would be ruined. But more important still, these people are American citizens, and these distant communities will, ere long, have a great, if not a controlling, influence in shaping the destiny of our whole country. What our country needs is *good* citizens in the best sense of that term. A citizen, to be good and *safe*, needs at least two qualities in his make-up; he must have an enlightened common sense and a *conscience*. The best way to secure these is by giving to the children the spelling-

book and the Bible. *Christian* schools—put the emphasis on the adjective—and Christian churches must be planted everywhere on the frontier. This work is commenced by the frontier missionary, and there is no work more important than this in our land to-day. One *live* frontier missionary is worth more in “keeping the peace,” and in removing the causes of trouble on the frontier, than a whole regiment of Uncle Sam’s regulars. A little church, and a school-house near it, are a surer defense from bloody uprisings than a United States fort bristling with Gatling guns!

THE MOUNTAINEERS OF MADISON COUNTY, N. C. *

BY MRS. D. L. PIERSON.

Any attempt to describe the “Mountain Whites” as a whole is impracticable, for the mountain regions of five States cover an area of about 100,000 square miles, and the people of the various sections have been subject to vastly different influences, and are very diverse in character. The missionary working in one section has to fight the inroads of infidelity, in another the benumbing influences of Campbellism, in another the subtle teachings of the apostles of Mormonism, and in still another the fatalistic doctrines of the “Hard Shell Baptists.” Yet we certainly would be misrepresenting the “Mountain Whites,” were we to charge them as a whole with any one of these four defections.

Another opportunity for misrepresentation is in the use of the term “Mountain Whites.” In a general way every white person living in the mountain regions is called a “Mountain White,” but the true mountaineers, who live in their cabin homes remote from the village, and coax their livelihood from unpromising and unwilling patches of earth on the mountain side, are very different from the “valley folks”

* Much criticism was past on an article which appeared in the Review some time ago on the “Mountain Whites of the South.” Exception was taken to some of its statements, and it was alleged that while the negro was applauded for his virtues, the “Mountain Whites” were merely held up as examples of moral and intellectual degradation. Of course it must be borne in mind that various sections of the country differ vastly both in moral and intellectual status, and each district has its own peculiar problems and characteristics to which attention must be called in order to arouse interest, and move people to remedy the existing evils. The large majority of Christians recognize the low moral and intellectual condition of the mass of the negro population of the United States, and hence there is little need to cite examples of their ignorance and their vices in order to prove the need for giving them a Christian education. The call is for *indications of the success* of such work, as an encouragement for increased efforts. On the other hand, every one recognizes the practicability of elevating the white race by education, but all do not realize the need for special effort in their behalf. Therefore, while it is best to avoid exaggerated statements, the object of articles on the “Mountain Whites” of the South is naturally and rightly to show the great need that exists for carrying the Gospel to these people. It is not that the negro is better or more promising than the mountaineer, that leads writers to present a less favorable picture of the latter than of the former, but it is because of the difference in the attitude which men take towards the two problems.—E. B. D. P.

who live along the river banks or beside the railroad track, and who come much more into contact with the floating boarding-house population.

It is frequently affirmed that these mountain people are almost wholly of Scotch-Irish Presbyterian extraction, and that they were driven to take refuge in the mountains through religious persecution. There probably is some ground for these statements, but neither the colonial records nor the early history of North Carolina seem to substantiate them.*

Rev. Dr. W. J. Erdman made a careful study of hundreds of names of mountain girls who attended the Industrial and Normal schools at Asheville, and found that scarcely five per cent. were Scotch or Scotch-Irish. While some of the colonists probably did come to Carolina during the religious disturbances in the reign of George the Second, there is little reason to believe that they were driven *into the mountains* by local persecution. In the constitution of the colonists, signed and sealed as early as 1698, article 39, we read: "No person whatsoever shall disturb, molest, or persecute another for his opinion in religion, or way of worship," and altho the government underwent many changes after that time, freedom of conscience was always peculiar to the "Old North State." Where popular sentiment was tolerant enough to forego, in the case of a Quaker, the oath of office, because of his religious principles, persecution for denominational differences could hardly thrive. Church of England believers, Quakers, Presbyterians, and Independents lived side by side, making converts from among the large number of colonists who had no religion.

Now, if we deny these people their pure Scotch blood and their heroic martyr history, what have we left? Just a mixt race of hardy mountaineers, who, by force of circumstances, have been cut off from all that is good and saved from much that is bad in our city civilization; a poor, but supremely hospitable people, with unlettered, but naturally bright minds, and an almost mediæval chivalry in their devotion to any true missionary who may work among them.

The Madison county mountaineer is large-boned and loose-jointed. He wears a broad slouch hat, often turned up at a jaunty angle, a homespun shirt, leather strap belt, and tough boots. On Sundays he wears corduroys if he has them, while his wife and children, who wear

* North Carolina, the first State of the original thirteen on which the English set foot (Roanoke Island, 1584), unlike its near neighbor, Virginia, was from the beginning a cosmopolitan settlement. There was royal English blood in the titular lords from the court of Charles the First, besides, of course, much ordinary red English blood; there was French blood in the settlers at Pamplico, and between the Neuse and the Trent rivers. There was an infusion of Swiss blood when Graffenreith brought over his 1,500 Swiss, and settled them at the confluence of these two rivers. There was German blood in the German Palatines on the Neuse, and the three hundred Scotch Highland families who settled near Cross Creek, brought a strong, steady current of Scotch Protestant blood. It is probable that emigration was almost simultaneous from all these settlements westward into the mountains.

sun-bonnets through the week, frequently change to less becoming hats on that day. The old people wear bright shawls and sun-bonnets almost universally. They seem to be simple and contented. Their modest print dresses contrast favorably with the negro load of cheap gaudy finery. The chief characteristic which would impress the most casual visitor among them is their extreme poverty. Little single-room log cabins, fifteen by twenty feet, often shelter a family of six or eight. One which we visited could be described in very few words. The family consisted of an old grandmother, a daughter, and four children. The only opening for light was the door, but there were many for air, as the family cat could make its exit through several places in the side walls, where the mortar had crumbled away from the logs. At one end a chimney-place with an iron stew-pot and tea kettle, and at the other two beds and a rolled up mattress, showed the situation of kitchen and bed-room respectively. Two or three hooks held all the family's wardrobe, and on rude shelves in the corner was some coarse crockery. A deal table and four chairs completed the inventory. Snow and rain had easy access to that home, and the old grandmother said that when the wind was high it frequently lifted the corner of the roof half a foot. Outside the family cow was grazing along the mountain side, getting barely sustenance enough to yield six quarts of thin milk a day. Chickens scratcht a living from the ground, till somehow they grew into hens and were carried to town to be sold for fifteen, twenty, or twenty-five cents a piece. Some cabins have two rooms, and a few possess the luxuries of a cook-stove and a window or two, but the scanty crops of onions, corn, potatoes, and tobacco which struggle for existence on the mountain side, above the house, proclaim poverty in unmistakable language. Missionaries meet children of seven or eight years who have never had on a pair of shoes, but have trudged over miles of frosty ground barefooted, only being kept at home by the deep snows. Many little feet have to be chafed and warmed during the Winter months before the mission teacher can call the school to order. Sometimes when years of toil have begun to tell upon the fruitfulness of one of these little farms, a mountain freshet, or a protracted rain will wash away the earth, gouge great seams in the soil, and cover the farmland with stones and brush. Years of working against such odds have had their effect upon the mountaineer. We can not charge his poverty to the war. He never was a slave-owner, and his uninviting little home was unmolested by the invading armies. The war has made no change in his condition, unless perhaps it has bettered it, by giving him an opportunity to fill positions which formerly were universally filled by slaves.

But the mountaineer is a shiftless character, living simply from day to day, and making no provision for the morrow. One seldom sees behind a mountain hut a tidy wood pile, chopt and stackt, a

defiance to winter's cold. When the thermometer falls to zero, as it sometimes does in these mountain districts, the children have to be kept home from school to go out in the snow and gather wood to keep a good fire blazing on the hearth. The mountaineer is a social character. He has all the time there is, and is always ready to stop and talk, to answer and ask questions innumerable. If he guides a stranger up a mountain to-day and earns fifty cents, a five-dollar job would not tempt him until the money is gone and he feels the need of more. Altho an ordinarily kind husband and father, this trait of character throws the burden of work on his wife and children. One woman who had the care of a sick sister, besides aged and infirm parents, said she had been busy all the spring "clarin' land." This means chopping down trees, burning stumps, and throwing off stones in order to prepare the land for cultivation. The women and children will work very hard for a small sum. The children get up at day-break and pick wild flowers, which they carry miles into town to sell to city boarders for five cents a bunch. Women will save enough milk from their scanty portion to make two or three pounds of butter, and walk twelve miles to sell it for fifteen cents a pound; and others, after picking and hulling five quarts of wild strawberries, will walk fifteen miles to dispose of them all for twenty-five cents. But the lessons of thrift and economy which the girls are carrying to their homes from the industrial missions establisht for them, and the valuable knowledge of farming which the boys are gaining, will in time make this poverty much less hopeless.

In such surroundings, where large families herd like cattle in a pen, purity and moral growth must often be stifled for want of breathing space. Yet in moral fiber the mountaineer is really much above the average city slum resident who lives in the same manner. While not above petty thefts, he does not molest a traveler, for highway robbery is seldom practist, the perpetrators of such a crime would be held in contempt by their neighbors. Yet, according to their own peculiar criminal code, robbing the government of revenue taxes is a clever trick, and killing a revenue officer is a brave act of self-defence. Breaking one's oath in court is nothing, but the betrayal of a secret "still" is a heinous crime. Feuds for generations arise from such betrayals, and the traitor is known as "Judas," or, as they say, "Judasas," forever after. Murder of travelers is very uncommon, but murder for revenge is ordinary retaliation. The marriage tie is a very loose knot, and court, which convenes twice a year at Marshall, has often much difficulty gathering together a jury, on account of the complicated cross-relationships. Illegitimate children can be found by the dozens, yet, as a rule, they are apparently considered no disgrace. The women excuse themselves on the ground that they must have children or there will be no one to care for them when they are old.

Tobacco-dipping (or rubbing tobacco on the gums) and its use in all forms is very common; children often learn to like it when mere babies. It probably satisfies for the time a craving for solid, wholesome food, which the poor mother can not supply. Even the bronzing which their out-of-door life gives them, can not entirely erase the peculiar yellow pallor which this habit induces. In some districts the missionaries have worked most encouraging reforms along this line, breaking the children of these habits, and convincing the parents of its evils. In a Baptist church near the county seat, the people of their own choice prohibited the use of tobacco in the building, with the following placard:

NOTICE.

TO . ALL . PEOPLE . YOU . MUST . NOT . USE . TOBACCO . OR . SNUFF . AND . SPIT . ON
THE . FLOOR, . FOR . THIS . IS . GODS . HOUSE, . AND . AUGHT . TO . BE . KEPT
NICE . AND . CLEAN.

This is, indeed, a great step in advance, when one considers that even the pulpits are not free from the pollution of tobacco juice, for many of their clergy preach with quids in their mouths.

Whiskey-drinking is begun at a very tender age. Extreme poverty and the fact that they look upon whiskey as one of the necessities of life, lead many mountaineers into the illicit and dangerous business of making "blockade" whiskey. The stills are run at night in remote recesses of the mountains, so that the dense black smoke emitted by the soft pine may not show against the dark sky. Night after night the lanterns of the revenue officers may be seen darting back and forth on the mountain side, in their perilous search for "moonshiners." The report of a gun, reverberating through the mountains, means either a signal of the watchers that the officers are approaching, or the desperate defence of a surprised mountaineer. It is said that no jury of mountain men can be found which will convict a fellow-mountaineer for the murder of a revenue officer.

In some mountain districts there may be dense ignorance of Christ and salvation, but this is not true of Madison county. Altho lamentably lacking in "book larnin'" in general, the missionary is constantly surprised at the knowledge of "the Book," which these ignorant people have acquired. In some districts, such as that around Marshall, —where the seeds of infidelity have been sown by two or three professional men—the Bible may not be believed, but its truths have become known through their constant contradiction. In the Bluff mountain district the Campbellites have disclaimed belief in the Trinity, in regeneration, in the Holy Spirit, and in personal salvation, but the Bible stories are comparatively well known. In some homes, where not a member of the household can read or write, one frequently hears Bible quotations or reference to Scripture incidents in the mountaineer's conversation. The references may not be reverential

but they show a knowledge of the Bible, and a certain acknowledgment of its claims upon them, which form a good vantage ground for the missionary. An old "moonshiner" near Hot Springs, 'admiring the solid hickory cap to his whiskey still, which had been confiscated by the revenue officers, said that it was made like Jesus Christ's garment, without a seam; and referring to the high tax on whiskey said, that by the "mark of the beast," the Bible must mean the revenue stamp. Next to poverty and illiteracy, the most universal trait of the mountaineers of Madison county is their peculiar regard for the Bible. They read it, if they can read at all, and some even study it, tho they seldom attempt to carry out its teachings. One old mountaineer laughingly remarkt that his wife said that she never saw a man who read his Bible so regularly who could "cuss and swaar" like him. Unfortunately, the mountaineers are not unique in this matter of not living up to the teachings which they find in the Bible, but there is this difference, that altho departing from its teachings, if they can read, they still continue to read it with a regularity which would put some professing Christians to shame. When Christ enters the heart of one of these simple householders, He enters the home also, and a family altar is generally set up, and the evidences of the more abundant life which the Savior's presence brings are plainly manifest. One mountaineer gave this testimony at a little meeting held in a neighbor's house high up on the mountain side: "I hev tried t' be a Christian for eighteen years. I workt at it harder than I ever workt with mattock or axe. One day the missionary preacht, an', as I listened, I felt I was a pore lost sinner. He axt me t' pray. An' I prayed the best I could. He axt me t' hold family prayer. I told him I was willin' t' do anything thet would get me saved. It was a heavy cross fer me t' pray in my family, but I jest took it up. One day down at the meetin' in Hot Springs Jesus jest seemed t' come before me an' say 'Come unto Me, an' rest.' Since then hev been the happiest days of my life." His wife also bore witness to the change in the home.

As to the general truthfulness of the people, there seems to be a difference of opinion. One who has mingled with them for years, but merely in a business way, thinks that they are untruthful from habit and from choice, often telling a lie when the truth would be even more to their advantage. Teachers, who have come into close contact with the children, think that they are ordinarily truthful, but not scrupulously so; and a clergyman, who has been much in their homes, holds that they are truthful, except when they wish to shield a friend or injure an enemy. This difference of opinion is probably due to the relationships in which the several people stood to the mountaineers. If a minister is earnest and sincere in his work, and once gains the love of these simple folk, they are to him loyalty and truth itself. Without any exception, the missionaries bear testimony to the warm

welcomes which always await them in these humble homes, where their person and office are held in the highest respect. One old mountain woman, whose boy had been paid in advance by the missionary for chopping some wood, but who had neglected to finish up fifty cents' worth of it, said to the missionary: "I must pay you thet fifty cents, yes, indeed, I must. We may steal from rascals, but we won't rob you, preacher." Two convicts, side by side in a chain-gang, were both working out sentences for theft; one man was to be free in one year, while the other, who had stolen a suit of clothes from a *minister*, had been given *seven* years by a jury of mountaineers.

The children have pleasing manners, and answer questions with no suggestion of shyness, nor yet with undue forwardness. They are fond of their parents, and ordinarily respectful and obedient. Their loyalty to their homes is one of the most encouraging features in the industrial educational work, because the girls can be counted upon to return to their own people and carry to them the benefits received. The people are very reticent about themselves. The girls at the boarding-schools seem to make no confidantes of their teachers, however dearly they may love them. There is no lack of gratitude for the self-sacrificing labors of the missionaries, but anything like spontaneous outpouring of youthful confidences is almost unknown.

They seem to have a quick sense of humor, altho their immorality, and intermarriages of near kin produce many dull and half-witted children, and physical deformities seem to be unusually common. They are an emotional people. Almost everybody who is past the age of maturity has, at some time or other, been a church member and has backslidden. Under the pressure of some campaign evangelist they have come forward, made a profession, and then fallen away for the want of timely counsel and spiritual help.

One more almost universal trait of our mountain friends remains to be spoken of—their illiteracy. It is said that there are three hundred thousand young people of school-age in these southern mountains, but scarcely three thousand five hundred of them are in schools. According to the census of 1890, the percentage of those above ten years old in the United States who could neither read nor write, was thirteen per cent. In some States the rate was as low as four or five per cent., but in North Carolina it was thirty-five per cent., and in Madison County, probably not below forty per cent. The report of the Committee on Education shows the following sad state of things: Average number of school days per year in the United States, 141 days; in California, 174; in New York, 176; in North Carolina, 63, lowest in the list of all the States. In Madison County probably the average would be between 55 and 60 days per year. The average amount of public funds annually expended per pupil enrolled (not whole school population): In the United States, \$12.50; in New York,

\$12.00; in Illinois, \$18.00; in North Carolina, \$1.10; in Madison County, *ninety cents* last year! In 1839 the "Old North State" passed a law dividing the State into districts of not more than six square miles, for the purpose of establishing schools. Such a division as this would mean seventy-nine schools for Madison County. The county clerk reports that there are eighty in the county, seventy-five for white children, and five for colored; but for *ten months* of the year the schools are *closed* for lack of public funds. If repairs are needed on the schoolhouse, the public funds must be appropriated, so that a year's session must be forfeited. One man in Sandymush, Madison County, told the missionary at Trail Branch, that he had been paying school-tax for twenty years, and had only had three months of free school in all that time.

Many of these little school-houses are so poorly equipt, that the teachers are seriously handicapped. Their books are out of date, and sometimes there are scarcely two reading or spelling books alike, so that classes must be multiplied almost indefinitely. As two or three scholars have to study from one book, progress must be very slow. Missionaries say that it is exceptional, for parents to refuse to send their children to school, on the ground that "book larnin'" will make them lazy.

These facts and figures tell their own story of mental starvation. Along with ignorance of this kind goes superstition, of course; and we are not surprised to find even authentic accounts of belief in witches. One man and his wife said that they were obliged to keep a light burning all night to keep the witches away from their baby. Another woman was seen whipping her milk vessels to drive out the witches who soured her milk. The passer-by advised her to scald out and dry her crocks thoroughly as a substitute remedy. Among the many foolish superstitions held by them are the following: To make your hair grow, hide a lock of it under the doorstep when no one is looking. To cure white thrush in a baby's mouth, let some one who never saw its father blow in its mouth. If a bird flies into your house, some one of your family will die soon. To cure rupture in young children, split a black gum sapling, and pass the child through the slit, then wrap the tree with hickory withes; if the tree grows up, the child will recover. The writer knows of a child thus treated.

The mountain people have a peculiar claim upon us, because they are purely American born. Probably ninety per cent. of them would be eligible "Sons and Daughters of the Revolution." The Mecklenburg Declaration of Independence, which antedates the National Declaration, was the work of their ancestors, and the first blood shed in America to resist British tyranny, was the blood of some of their forefathers, shed at Alamance in 1771. But the Christian Church acknowledges a still stronger claim than patriotic sentiment toward

these fellow citizens, whose lives are so circumscribed by ignorance and poverty. Those best acquainted with the situation agree that the little district schools, and not the large boarding schools, furnish the solution of the problem. If each school-house could be manned by two Christian workers, and the public funds supplemented by the Church, so that a nine months' session could be held; if Sunday-schools could be established, and the simple Gospel story could be told in the homes and in the school-house, how many now "alienated from the life of God through the ignorance that is in them," might be "made nigh by the blood of Christ." Miss Goodrich, who, with her helpers, has worked along these lines for several years in Britain's Cove, Buncombe county, considers that, next to the direct and simple teaching of God's word, the establishment of a Christian home by the teachers in the midst of these people is most beneficial. Their model cottage, so neat and tasteful, is a very practical object lesson. When lessons of cleanliness, refinement, and thrift find tangible illustration in such a home, the teachers more than double their effectiveness.

The Dorland Institute in Hot Springs is training young women to be teachers adapted to the district schools. Its course is not so high as that of the Normal school at Asheville, but the curriculum includes all the ordinary English branches, with some science and languages. Rev. Dr. Dorland, after a life of usefulness, spent at Scotia Seminary among the negroes of North Carolina, retired with his wife to Hot Springs to pass the closing years of his life. But God so laid on his heart the needs of the mountain people of Madison county, that, altho seventy-two years of age, and in feeble health, he entered upon the work of organizing a school. For a time he gathered as many children as he could and taught them in his own parlor. Then, through private subscriptions, scholarships, and donations of various sorts, he started the Dorland Institute, now a school of fifty boarding and one hundred day-scholars. Only girls are taken as boarders, but boys are admitted as day-scholars. Industrial branches, cooking, and sewing are important features of the work. Friends send boxes of new material or partly worn clothing, which the girls are taught to make up or refit. All the domestic work of the school is done by the scholars, and altho the tuition fee is only \$50 a year, very few are able to meet even this slight expense.

As in their mountain homes the girls work much out of doors, the confinement of the school-room began to tell on their health, so that the Institute rented two acres of land on a hillside, so steep and stony that the natives made such remarks as: "Thet land is so plumb poor, you'uns caint raise nary a thing on't. I'd not be a wantin' it ef it was give t' me;" and, "Nothin' never will grow there for the rocks. They must go clean t' the bottom; 'pears like the more you take off, the more keeps comin' up." But the girls, determined to "make a

crap" if possible, picked off over fifty loads of stones. Harvest time showed the great success of their labors, and more valuable than the citron, potatoes, cucumbers, and corn that were gathered into the storehouse, were the lessons in practical farming which were stowed away in the minds of the students. The mountaineer merely scratches the soil with a "bull-tongue" or single shovel plow, and then drops his seed in the shallow furrows, a prey to the dry weather of the mid-summer.

Even in good times many of the mountain people of Madison County live not far from the starvation line, consequently the suffering in bad times is keen and widespread. Just at present they are in greater extremities than for years past. A good quality of tobacco is raised there, which in former years brought a good price, but last year sold for only two and one-half cents a pound, altho it cost ten cents a pound to raise it. This represents, moreover, the return for the labor of a whole family, for from the time the young plants are put under the cheese-cloth, spread on the hill side, until its final drying in the rude tobacco barns, the energies of young and old are devoted to its care. Speaking of the present critical situation, one missionary writes: "We are hoping and praying that this present distress may work a great good in inducing the small farmers to give up the culture of tobacco, and raise wheat, corn, and potatoes, something that will sustain the family through the winter. A man between forty and fifty, who has always lived in these mountains, said last evening: 'I never knowed nothin' like this afore. The people never wuz so hard up! They caint get rashuns to go on while their crap is growin'. Some of 'em has right smart of truck in, too, an' will hev somethin', if they're lucky.' The pleas for help are truly pathetic, and we believe help should be given, yet not without some return in work. For if a man thinks his family will be clothed and fed, it is easier for him to sit still and depend on a drink of whiskey for himself." When a mountaineer does turn his attention to the raising of other crops than tobacco, the persistency and patience necessary to make a success of the undertaking tell in time upon his character as well as upon his worldly conditon. One man drove thirty miles over the roughest of mountain roads to Dorland Institute with fifty bushels of beautiful apples from an orchard planted by himself ten years ago. "It did us good," said Miss Phillips, the principal, "to see him handle them with such affection while he discoursed of the different varieties, and of how much this or that tree had borne, and of how he 'got shet of the borers' and other pests. 'It's a powerful slow thing, an apple orchard,' said he, 'an' I've put a heap of work on 't; but it's beginning to bring me some money now.' He lived too far up the mountain to obtain barrels, so he had bought lumber and boxed the apples in fodder. The team which he drove was of his own raising,

and his eleven children were clothed in homespun garments, made from the wool of his own sheep, their especial care." There are a few such thrifty ones scattered through the mountains, and the teachings of Christ, coupled with thorough instruction in farming and household economy, are multiplying the numbers. There is a call for farmer missionaries, equipt with the Word of Truth and an agricultural education, bringing with them the Bible and the most modern and improved farming implements.

The Dorland Instituta at present owns a \$15,000 property. The teachers and missionary are doing a work which can not be told by statistics. All of the girls but two or three are Christians, and Christians whose daily lives do not contradict their professions. How much the fathers and mothers in their mountain homes expect from their daughters whose help and presence they so gladly surrender, may be shown by the following message, sent a long way and with great trouble to the principal of the institute. A poor mountaineer, father of one of the girls, lay ill, and wisht the prayers of the Christians in the school. He said that he was glad his girl was in such a good place, and that while he cared something for grammar and arithmetic, he cared more for the Christian training his daughter was getting. "We hev'n't ben livin' right at our house," he added, "an' mebbe ef our girl gits to be a good Christian, she kin help us out." At the close of the little season of prayer, every girl was in tears. They are loving and solicitous about those at home.

Those who work among the mountaineers are constantly being surprised by little tender traits of character which unexpectedly shine out in their hardened, darkened lives. Our home missionaries here do not, like those out West, have to contend with the floods of obscene literature and criminal details with which the frontier people gorge themselves. The Mountain Whites, being generally unable to read, care little for either story papers or newspapers. On the contrary, the missionaries find it difficult to stimulate them to read when they have learned how. Hundreds of homes all through the mountains have not a single page of printed matter in them.

When we think of the dire poverty of the mountain dwellers of North Carolina, and of the bondage they are in to sin and ignorance, what a mockery the state coat-of-arms seems, with its figures of Plenty and Liberty. They can never approach the ideal of this standard until the liberty wherewith Christ makes us free, and the "fullness of Him that filleth all in all," are in their possession. In the early colonial records we read that when the grant of North Carolina was bestowed, Governor Berkeley of Virginia immediately inaugurated a government in Albemarle, in order "that the king might see they slept not with their grant." A far more precious grant has been given the churches of the United States by the King of Kings. Are they as eager as the early colonists to go in and possess the land or are they "sleeping with their grant?"

THE GENESIS OF A CHURCH IN BRAZIL.

REV. GEO. W. CHAMBERLAIN, D.D., BAHIA, BRAZIL.

The history of a church, I began, but I cannot write it. The ken of man may not take it in, nor the pen of man trace it. It began in the eternal counsels, and will go on into the eons, the ages to come. Known unto God are all His works, from age to age. Known unto man is only so much as He may show.

Now, to the *genesis* of a church in Brazil; leaving the history of its exodus, its numbers, and its deuteronomy. The name of a town and district in the interior of S. Paulo, *Botucatu*, was, in the memory of the writer, a synonym for *outlawry*. Judge and jury sat in fear of knife and bullet. The priest, in his confession-box, was no barrier, he rather, by his "*absolvo te*," an abettor of crime. No wonder that the judge and a group of better-disposed citizens turned for help to a secular institution, and organized a lodge. They wrought better than they knew. A Bible was ordered from Rio de Janeiro, on which to take oath. "My word shall not return unto Me void, but shall accomplish that whereto I sent it."

When a bullet sent the judge to final assizes, because of a righteous sentence against a rich murderer, the other members of the lodge ceased to meet, but one of them, as he read the otherwise unused Book, had an unexpected meeting. He met the Judge of all the Earth, and beheld a ladder set up on the earth and the top of it reacht to heaven, and the angels of God ascending and descending upon it. Like Jacob, he vowed a vow, saying: "If God will send a man to preach the truths of this Book, in this place, I will build a house, which shall be God's house."

Two years later an "angel of the church" was led to his door at even, to whom the solitary old man recounted his vow, adding, in a despondent tone, "But no one approves, and one says: 'Don't be a fool; do better with your money.' What shall I do?"

"Do as you please; if your vow was wrong, ask God to forgive you; if right, to help you keep it," said the "angel," the messenger of the church. A few months later the latter received a letter from the old man, saying "the house is ready, come and dedicate it to God."

At the end of eight days of services in that house, the preacher repeated the invitation he had made nightly to all hearers, to manifest their views (*pro* or *con*) of the truths set forth in the series of discourses. A lawyer arose, saying "I have a question to ask. I have attended all these meetings, I have heard this repeated invitation. Neither here, nor in the streets, nor in the houses, where these doctrines were daily discust, have I heard any one dispute the truth of what you have said. But you are going away to-morrow, and reside at a great

distance. My question is this: What are these people to do henceforth? Admitting the truth of what has been said (about God, sin, confession, mediation of Christ, etc., etc.), we have no further use for the confessional, nor the sacrifice of the mass. We can make no further use of the man who performs these services, nor of the house in which they are performed. We are cut off from the Roman church. What is this people to do for baptism, marriage, and other church rites?"

"The question," said the messenger? "is pertinent. I shall want the close attention, for a half hour, of those who wish to hear the reply. Those who can not wait so long, please retire during the singing of a hymn. (No one withdrew.) The answer to this question, to be final and radical, depends on another, which I shall put to the people. This friend says that you all admit the truth of what you have heard. You then have convictions, more or less clear, as to your duty in the case. How many among you have the courage of your convictions, and are ready to say: 'We accept this house for the purpose for which it was erected by our fellow-townsmen, and pledge ourselves to meet in it regularly on the Lord's Day to read His word, praise His name, and pray for His spirit to guide us into all truth, as Jesus promised His disciples He would do?' Let us get down to the Live Rock. Let us suppose that, from this day forward, no minister of the Gospel shall come from abroad to this place, and no other help but that of high heaven be at your disposal. Here is a house, given to God in honor of His word. Here is the Book—His word, and here are you—the people.

"In the Book we read that Jesus Christ has pledged His word that He will be in the midst of two or three who gather in His name. Let those of you who are willing to promise so to gather stand up. (No one arose.) How many heads of families will say, by rising to their feet: In the name of the Lord Jesus Christ we will meet in this place to read His word, at least on the Lord's day?" The donor of the house arose, saying: "If no one else comes, I will." An elderly lawyer, since dead, stood up, and soon other four heads of families.

"It is enough," said the preacher; "these men will have their courage tried. Let us suppose that three, or even four, be failures, and but two are faithful to this public compromise, what then? The Lord, the Head of the Church, will not fail to keep His promise. He will be here, and there will be, *ipso facto*, a Christian Church in this house. If He be lifted up, He will draw all men unto Him. This house will be too small to hold the congregations which will flock to it. It will be found that among you, as among early disciples, that He who ascended up above all principalities and powers gives gifts, and that gifts differ. He gave some pastors. Upon such the believers can solemnly lay their hands in the name of the Lord, set-

ting them apart for the service unto which the Lord has called them and ordained them. Elected and solemnly ordained by the Church to this office, they will be entitled to administer the sacrament and perform all other offices of the Christian ministry in the name of the Head of the Church, our Lord Jesus Christ.

"Thus far the answer to the question, what must this people do? has proceeded on the supposition that in obedience to God's word, separating yourselves from the apostate church of Rome, you should be isolated, cut off from all fellowship with the churches of Christ, and forced to independent action. This, however, will not be the case. The group of believers here, while they would form a church of Christ, are only a part of the Church. Other churches already exist in this land, which, by their elders or bishops, maintain the discipline and government which the Lord instituted for His Church. Into their fellowship you will come, and through their ministry be duly organized into a component part of the one Church of our Lord Jesus Christ, of whom all the family in heaven and earth is named. Young men are already in due course of preparation for the ministry. Of these one will come to serve you as minister of the Word and pastor of the flock over which the Holy Ghost shall make him an overseer or bishop, to feed the Church of God which He has purchased with His own blood."

As in the beginning, when God created the heavens and the earth, the earth was without form and void, so doubtless to the majority of the audience, the spectators, the Church thus sketched seemed without form and void. But the Spirit of God moved over chaos, and it became cosmos. Likewise the brooding spirit of order hovered over the group of untaught and undisciplined men who, from that day forward, met in that place to seek God and honor his Word until they took form and were no longer void. Some fell away, but others took their place, and they have gone from strength to strength, the Lord adding to the Church such as should be saved; and these are adding to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness love, so that they have not been barren nor unfruitful in the knowledge of our Lord Jesus Christ.

This is the genesis of a church which, during its first decade, became self-supporting, and now in its second is contributing largely to send the Gospel into the regions beyond, and to strengthen other weaker churches.

There are older churches in Brazil which have not so good a record. Why? After thirty years of service as an angel or messenger of the church, scanning closely the history of the work of which I

have been a part, I am led to fear that we have attempted to often take the work of the Spirit out of His hands into our own, because He did not work just on our lines and ignored our "methods." We have imposed upon His free manifestations our straight jackets, and have missed the largeness of His mercy. So we have restrained His manifestations, and limited the Holy One of Israel. This is an old error.

It was convenient, yea, necessary, that even the *man* Jesus should go away, with His overshadowing personality, in order that the Spirit might have a free field to work marvels with the feeble disciples, men of like passions with ourselves, and lead them into the reality of the Lord's promise: Greater works than these shall ye do, *because* I go unto the Father, and whatsoever ye ask in My name I will do it. His instrument and only *vice-gerent* on earth is the Holy Ghost. He will not give this honor to another, be he pope, prelate, or presbyter.

The Holy Spirit—the Spirit of LIFE—is a non-conformist by reason of His very nature or essence, and is subject to no forms or formulas, not even to those of His own dictation. When these become the object of idolatrous veneration, He orders them ground to powder, as He did the brazen serpent.

The Peter pronounced "blessed of the Father," by the unerring lips of Christ, the Son of the living God, so long as he rests as a lively stone on the Rock, is hurled away from the presence of the same Lord, when he presumes to be the Rock, and dictates to the Christ whom he has confest—with a stern rebuke: "Get thee behind me, *Satan*."

Let us go forward, ever remembering that the Spirit must be in advance of us, else there is no advance. He may, as in Botucatu, enter a Masonic lodge, disband it, and sit down to hold converse with a single member of it through His own Word. The soul born of this incorruptible seed—the *Word*—must be nourisht with the milk of *the Word*, until it can bear the meat of *the Word*. Give us a true ministry of *the Word*. The Spirit will honor His own for the genesis of many churches and their exodus out of a greater than Egyptian darkness.

MISSIONS IN MALAYSIA.

REV. J. VAHL, NORRE ALSLEV, DENMARK.

Malaysia includes the Malay peninsula and all the islands from Sumatra to New Guinea (excluded), and including also the Philip-pines. This group, which includes some of the largest islands in the world, is considered as belonging to Asia, but the islands eastward of a line drawn between Bali and Lomboek, Borneo and Celebes, Mindanao and Talaut Islands belong properly to Polynesia. The

animal and botanical life is quite different from the Asiatic, but is for the most part the same as that of Polynesia.

With the exception of some remnants of an earlier population whose origin is doubtful, the population of Malaysia belongs to the two great Malayan and the Polynesian races, the line of demarcation being about the same as that indicated above. This leaves Rotti, Savu, Sumbava, and Lombeck, and the islands west to the midst of Buru, Gilolo, and Talaut to the Malayan race.

The Malays may be divided into five semi-civilized races and a few savage races. The Malays proper inhabit the Malaya peninsula and almost all the coast regions of Borneo and Sumatra. They all speak Malayan and are Mohammedans. The Javanese inhabit Java, part of Sumatra, Madura, Bali, and part of Lombeck. On the two last islands they profess Brahminism, but the others are Mohammedans, and all speak Javanese and Kawi. The Bugis inhabit the greater parts of the Celebes and Sumbava. They are also Mohammedans, and speak Bugi and Macassar. The Tagals, who inhabit the Philippines, are, for the most part, Roman Catholics, and speak Tagal. The Molucco Malaysians inhabit chiefly Ternate, Tidore, Batjan, Amboina, are Mohammedan Christians, and speak many different dialects. Among the savage tribes are the Dyaks (Borneo) and the Battaks (Sumatra). The Polynesian tribes are animists.* Many Chinese have immigrated to almost all the islands, and have, of course, carried their religion with them.

When China was closed to Evangelical missions, English and American missionaries tried to make preparations for a mission to China by establishing stations in the eastern parts of Malaysia, and working there among the Chinese. Such stations were started in Malacca (London Missionary Society, 1815), Pulopenanz (London Missionary Society, 1819), Singapore (American Board, 1835, Church Miss. Society, 1837, Presbyterian Board, 1838), Batavia (London Missionary Society, 1814, 1819, Protestant Episcopal Church, 1836, Society founded 1835), but when China was opened after the war (1842), the whole work was transferred to China. One of the missionaries, Rev. Keasberry, stayed at Singapore, and after his death (1875) his work was taken up by the English Presbyterian Church (1883), and now has 247 communicants.

The Society for the Propagation of the Gospel began its work in the Straits' settlement 1856, which in 1869 was transferred from the Bishop of Calcutta to the Bishop of Labuan (Borneo). Here are 5 stations (5 missionaries, of which one is native, and 300 communicants). In 1887 the American Methodist Episcopal Missionary Society (North) began its work in Malaysia, which is under a good development (2 stations, 9 out-stations, 11 missionaries, 125 communicants).

* Wallace, "The Malay Archipelago."

When the Portuguese (1498) had discovered the passage via Cape of Good Hope to India, they very soon conquered parts of Malaysia. Malacca was taken 1512, the Moluccos, 1521, and the same year the Spaniards reached the Philippine Islands. With them came Romanism, and almost the whole population in the Spanish and Portuguese possessions were converted to that religion, but retained a large part of their heathenism. In 1595 the Dutch came to Java, and very soon they conquered the Portuguese possessions, of which only a part of Timor is retained; afterwards they extended their possessions, and conquered the whole of Java, in this century, Borneo (the English part excepted); in the last years, the rest of Sumatra. Partly on religious grounds, but principally by political influence, the Dutch East Indian Company won over the Papist natives to the Reformed persuasion, but it was almost an exclusively outward conversion. The Church in the Netherlands, as such, did not possess a true missionary spirit, and when she occupied herself with the questions of missions, it was almost wholly the externals which were taken into consideration. It was very difficult to get the necessary ministers, and altho there were able men amongst them, these were comparatively few. They were, for the most part, unable to speak the native language, and they were not put in the right places. Rev. de Voogt, a great Tamil scholar, was transferred to places in Ceylon and Savu, where Tamil was not spoken. Ministers were completely in the hands of the company and their agents. Their number was quite insufficient, and the native catechists and teachers were too few, and were, besides, badly educated and generally untrustworthy. Therefore the whole undertaking was a failure, altho there were men both in the Netherlands and in the colonies who tried to inaugurate better times. When infidelity began to sway Europe, and when England took the islands in the beginning of this century, and all the restraint was taken away, almost the whole enterprise collapsed. Under English rule the Baptist Missionary Society, in 1810, sent a missionary to Amboina, and in 1813 to Java, but ere long both stations were given up. The work at Sumatra (Baptist Missionary Society, 1819,) had to be given up also when the English colony was handed over to Netherlands. The mission of the American Board to the Battacks, 1837, was very soon put to an end with the murder of the two missionaries. A solitary Baptist Independent Mission at Java (1816-57) left only few traces.

Some years before the end of the eighteenth century the Dutch Missionary Society at Rotterdam was started (1798) in friendly relations with the London Missionary Society. For some years it did a very good work, but not having a dogmatic basis, rationalism crept into the society. Already, in 1840, Rev. Witteveen, at Ermels, had started a little Ermels Missionary Union; in 1847 the Mennonites had formed a Mennonite Missionary Society (doopsgezinde mission-

ary society), and in 1856 the Java committee (originally an auxiliary society to a committee at Batavia) had been started. But in 1858 the discontent with the Dutch Missionary Society occasioned the beginning of four missionary societies, viz., the General Missionary Society of the Reformed Church in 1858 (a reformed remonstrant secession church); the Dutch Missionary Union (zending vereeniging; all men shall profess Jesus as their Savior), 1858, and the Dutch Reformed Missionary Union (gereformd zending vereeniging; all the members shall be members of the Reformed Church). The Reformed Church as such takes up the work, and, in 1858, the Utrecht Missionary Society (about the same basis as the Dutch Missionary Union). In 1894 the first and third of these societies were united. Besides, there exists a Dutch Lutheran Missionary Society (1882), and a Salatiga committee (1891), which supports the German mission at Salatiga.

Almost all the Dutch societies have stations in Java (six societies, 31 stations, 36 missionaries, 16,331 Christians, the Salatiga mission included), and the government (the "Protestant Church" in India) has 1 minister, 5 teachers, 3,630 Christians.

In 1813 the Dutch Missionary Society (jointly with the London Missionary Society) sent missionaries to Java, but the work was soon given up, and when it was renewed, it was only for a short time. It was almost wholly two laymen, the landed proprietor, Coolen, and the watchmaker, Emde, who took up the work among the heathen. Almost the whole work of the former century had collapsed, and under the Dutch government the whole island had been presented to Islam, and the government was so whole-hearted that it published a translation of the Koran at its own cost, and prohibited for a time the publishing of a translation of the Bible. 1848, the Dutch Missionary Society took up again the work among the Javanese by the zealous and able missionary Jellesma († 1858). Good prospects began to open, but then rationalism, yea unbelief, began to creep in among the missionaries (Harthoorn), and although these missionaries seceded, yet the confidence of many friends was shaken. Now the Dutch Missionary Society has five stations (8 missionaries) in the eastern part of the island, from Samarang to the southeast. To the east from Samarang there are the two stations (3 missionaries) of the Mennonites and the Salatiga mission (the German Neukirchen Missionary Society) with six stations, (6 missionaries). In the most eastern part and in Batavia the Java committee has three stations, (4 missionaries). The Dutch Missionary Union has ten stations (9 missionaries) in the western part; the Dutch Reformed Missionary Union has five stations (6 missionaries) in different parts of the island. But the whole population is twenty-three millions.

More than the half of all the Dutch missionaries are found in Java, and as the Dutch missionary methods are somewhat singular, and is

the best represented here, we may make some mention of it. The old practice of the last centuries is totally given up, and defended by nobody. The work is done by the preaching of the Word, but the work is not done as aggressively as in the most Evangelical missions. It seems that it is deemed enough to open a place for the preaching of the Gospel, to preach to them who are gathered there, and to hope that thereby knowledge of the Gospel and spiritual life shall by and by be spread among the population. Preaching in the bazaar and under open air, regular house to house visitation is almost totally unknown; no female work is done, and it seems as if the value of such work is not understood at all. Perhaps this may be the reason why the Rhenish Missionary Society, which has so excellent missions in Dutch India, has, in the last years, first begun to make use of unmarried ladies. Perhaps the calmness which seems to rest over the Dutch mission, may have some connection with the Dutch national character.

In 1814, the Dutch Missionary Society (for some time in unison with the London-Missionary Society) began its work in the Moluccos. These islands had also been Christianized, but the work was done, perhaps, more imperfectly than otherwise. The numerous islands were spread over a territory 1,120 miles from north to south, 750 miles east to west, and here lived 50,000 to 100,000 nominal Christians. Six ministers were needed to do the whole work, but seldom all the places were filled. In 1794 the last minister at Amboina died.

In 1812, Mr. Kam († 1832) was sent to Savu, and on the demand of the Dutch governor he went to the Moluccos, where he had to superintend 80 congregations, 50,000 Christians, and 100 schools. In 1818, three other missionaries came out, and later more missionaries, and there were excellent men among them (Bär, Gerrike, † 1834), but the work was far too much. To select some few districts and leave the others, was not thought advisable; they were all Christians and ought not to be neglected. And the missionaries met opposition both from the "burghers" (Eurasians) and from the officials of the government, and besides there was an unhappy connection between them and the society, which was unable to keep up, independently of the government, the whole work it had undertaken. And when the confidence was shaken forty years ago, it was the more impossible, and the whole work had to be given over to the government in 1865. This (the government) has on the southwestern and Moluccan islands 12 ministers, 132 teachers, and 77,455 Christians. The Dutch Missionary Society has only left one station, with one missionary on Savoc.

On the lesser islands missionaries, principally of the German Gossner Missionary Society or the Dutch Missionary Society, have worked, but only for a short time. Now the government (Protestant Church in India) has 2 missionaries in Timor and Rotti (included in the above named items).

On Buru and Halmaheira (Gilolo) the Utrecht Missionary Society has worked since 1866 (4 stations, 2 missionaries, 1,332 Christians). 1871, a religious movement began among the Alfuros, but when it also began to extend itself to the Mohammedans, the Sultan opposed it, and the Dutch government ordered the missionaries to work only among the Polytheists.

To the northwest are the Sangir and Talant islands. They were

Christianized at the beginning of the eighteenth century, and were only seldom visited by a minister or missionary, yet most of the inhabitants did cling to the Christianity, and when in the midst of the century the rumor was heard of the many thousand Christians (1890, 30,000,) were living there without missionary or minister, the Dutch Missionary Society, on the demand of the government, sent (1856) four missionaries, sent out by Mr. Gossner, who stayed at Batavia, and in 1857 four others went thither. Since then the government has taken care of these islands, and has there 7 stations, 7 missionaries, and 40,910 Christians. Since 1887 a committee for the Sangir and Talant islands support the mission, about which not much is known. On the northeast corner of Celebes, in the district of Minahassee, the Dutch Missionary Society has had an excellent mission field among the Alfuros. A little superficial work had been done here during the eighteenth century, but the number of Christians was only 5,000 when Hellendoom, 1826, began a regular missionary work. He was followed by the two excellent Germans, Riedel (in 1860) and Schwartz (in 1859), by Graspland, William and others, and a great in-gathering of heathen took place, and it seems that the work was by no means superficial. Also a mighty work of civilizing was done, and the country did blossom as a rose. The Roman Catholics have tried to disturb the good work, but they were not successful. Native teachers and evangelists have been educated, and of the whole population of 145,000, 124,000 (1889), now 136,470 are evangelical Christians. But the society was not able to keep the whole mission on its hands—part of it has been given over to the government, and the government has 10 ministers, 194 teachers, 136,470 Christians, while the Dutch Missionary Society has 4 missionaries and about 6,000 Christians. This is a great pity, as the schools of the government are without religious instruction, yet the Dutch Missionary Society has 131 schools.

On Sumatra the Dutch Missionary Society has 1 station (1 missionary), the Mennonites 2 (2 missionaries), the Java Committee 1 (1 missionary), the Ermelo Missionary Union 1 (1 missionary), and the Lutheran Missionary Society 1 station on an island near Sumatra (1 missionary), but only that of Huta Rimbara (Java Committee) ought to be mentioned (500 Christians). Also the station of the Unitarian Missionary Society at the south end of Celebes is small. But the missionary society, which surpasses all the others in Malaysia, is the Rhenish Missionary Society of Barmen; of the 111 missionaries in Dutch India, 45 belong to this society. It began its work on Borneo in 1835. The field was hard and it was very difficult to get entrance among the Dajabo, therefore the missionaries began with money, given to this aim, to pay the ransom for the debtors, who were slaves to their creditors (pandelings), and to work principally amongst those. Beginning in the capital, Bandjermassing, they tried from there to get into the interior, and already they began to succeed, when suddenly the good work was stopt. 1859 a great revolt began with the aim to kill all the whites and bring the Dutch reign to an end. As almost everywhere, it was the Mohammedans who had taken the lead in this revolt and all the cruelties. Four missionaries and some of their families were killed; only 5 remained, and the work had to be given up, for it was only permitted to work in the capital, and even there under great restriction. It was not until 1866, when a friendly governor came thither, that the whole work could be taken up again. Since

then it has progreſt greatly, and now there are 8 ſtations, 11 miſſionaries, 1 unmarried lady, 450 Chriſtians (one-half communicants).

The revolt of Borneo gave occaſion to the taking up of the work at Sumatra among the cannibal Battaks. There the Baptist Miſſionary Society have had a ſtation (1822-25), but when the English poſſeſſions had been handed over to the Dutch, the miſſionaries had to leave the country. The murder of the two American miſſionaries we have mentioned before. Later a linguist publiſht a translation of the Gospel of St. Luke by the Dutch Bible Society. Meanwhile the Battaks, who were ſuppreſt by the fanatical Malayans, had aſkt the Dutch Government to aid them, and 1819 the Malayans were forced to keep peace. 1857 an Ermelo miſſionary had begun to work among the Battaks, but he could only get permission to do ſo by taking employment under the government. Then came the revolt in Borneo, and the Rheniſh Miſſionary Society having heard about the translation of St. Luke, and being invited by Rev. Witteveen, who wiſht to hand his miſſion over to them, decided to begin among the Battaks, 1861. At firſt it ſeemed not to promiſe great ſucceſs, but when Miſs Nommensen went among the independent Battaks, cannibals, and as to religion animiſts, ſoon the leaf was turned, they were on the whole kindly received, gained the confidence of the natives, and even of the Dutch Government, who ſaw how well it was to have the peacemaking miſſionaries between their poſſeſſions and the warlike Atjahs at the north end of the iſland. Therefore it gave them, 1892, permission to eſtabliſh ſtations in the then independent diſtricts of the Toba country.

The Battak miſſion has been richly bleſſed. There are now there 22 ſtations, (109 outpoſts), 31 miſſionaries, 5 unmarried ladies, 20 native miniſters, 33,170 Chriſtians (8,190 communicants), and the natives contributed, in 1895, £793.

A daughter of this miſſion is the miſſion on the iſland of Nias. There the Rheniſh Miſſionary Society began 1885, and it was at the wiſh of the Dutch government, which thought that in ſuch a way the natives could the eaſier be won. The climate is very unhealthy; nevertheless progreſs has been made. There are here 7 ſtations, 8 miſſionaries, 3,106 Chriſtians, (212 communicants). When the Englishman, Mr. I. Brooks, 1841, had been Rajah of Sarawak, he wiſhed to have miſſionaries to educate and elevate his ſubjects. As neither the Society for Propagation of the Gospel nor the Church Miſſionary Society could undertake the work, a Borneo Miſſionary Society was begun 1876, and 1878 their firſt miſſionaries landed at Sarawak. The miſſion won ſo many friends in England, that it was found poſſible to endow a biſhopric 1855, whoſe firſt occupant took his title from Labuan, a little British iſland near Borneo. In 1853 the whole was handed over to the Society for Propagation of the Gospel. The work here is done both amongſt Dajaks and Chinese, and has been extended to North Borneo. It has 12 miſſionaries, 1 native miniſter, about 400 communicants.

The Dutch Bible Society has publiſht the Bible in Malay, Dajak, Sundaneſe, Javanese, the New Teſtament in Marassar, Nias, Bergineſe, parts of New Teſtament in Batak, Sangireſa, Madureſe, Roti. It ſupports two men to aid it in its translating work. The British Bible Society has alſo publiſht translations, and has 46 colporteurs in Malayſia. At Batavia there exiſts a union for promoting Malayian Chriſtian literature (1855).

THE EVANGELIZATION OF SOUTH AMERICA.*

BY EMIL OLSSON.

Much has been written as to South America's spiritual need, but, as yet, comparatively little done for its immediate evangelization. Here is a continent containing seven million square miles, and with a population of thirty-seven millions; a tract of country containing one-eighth of the land surface of the globe, and yet there are more preachers in New York city alone than in the whole of that continent. South America's millions, who are wholly unevangelized, wait to-day for the messengers of Christ. The fourteen benighted countries are here being opened as never before to the Gospel, in spite of all the opposition of atheism, superstition, and priest-craft.

Traveling in South America, over thousands of miles through Argentine, Patagonia, Chile, and Bolivia, I have met multitudes of people who have never before heard the Gospel, nor seen a Bible, tho there are plenty of Romanists, priests, nuns, cathedrals, convents, crosses, and images. One young man said that he had been seeking for a Bible for three years without success. In Bolivia, with two million three hundred people, without a single missionary, I held a meeting in Oruro, after which the people were so intensely interested, that they kept me talking half the night. Many offered their houses as places of worship, to show their appreciation of what they had received. The priests are, of course, very bitter against the work, often have recourse to violence to stop the preaching of the Gospel. A Bible colporteur, Mojardino, lost his life some years ago in Bolivia, but the word of God will yet prevail in spite of all opposition, difficulties, and persecutions. Persecution is still going on in Peru, but the Lord's work is prospering. The Romish priests are doing all they can to prevent the circulation of the Bible. One of them said that he had already burned twenty Bibles, and wanted all my books that he might burn them. Another wanted to burn me on top of my books, etc. Many steal my Bibles, but I pray that they may read the book and learn to steal no more.

Romanism has blighted this beautiful continent and enthralled its people. Africa is not more benighted than many parts of South America, with all its Popish rule and teaching. Ecuador, with its two millions of people, has been in midnight darkness for centuries, but is now, in God's providence, opening her closed doors to the preaching of the Gospel. General Alfaro, who won the battle in the last revolution a few months ago, is in favor of religious liberty. In Guayaquil the people were so hungry for the Word of God, that when I began to distribute Bibles among them, they seemed like hungry wolves, and in a few moments the books were all gone. In northern Chile, almost every night that we held meetings, people accepted

* Mr. Emil Olsson thinks that eighty-five earnest workers could evangelize South America in four years. He says that one man working hard can reach, by preaching and by circulating the Scriptures, over a hundred thousand persons a year, and that, at this rate, eighty-five would reach thirty-four million in four years; and that the whole cost would be about one hundred thousand pounds sterling, or five hundred thousand dollars.

Christ, and one night thirty anxious souls came forward seeking a Savior. The people of South America are ready and willing to receive the Gospel as never before. Since God has so much blest America and England with the heavenly bread, shall we not give some crumbs from the Master's table to our starving sister, South America? The Christian people of America are especially responsible to God for the evangelization of our sister continent.

How to do the work is the great question. First *believe* that it can be done, and *pray* that it may be done to the glory of God. Then go to *work* and do your part in the enterprise of saving these lost souls. If you can not go yourself, give all you can, and pray all you can to God, that God may send forth more laborers into the harvest field. I believe that the only method of evangelizing South America is to give the people who are destitute of the Word of God, the Book itself, for, apart from the Bible, nothing great has ever been accomplished there.

In the second place, we must believe in the work of God's Holy Spirit in conjunction with the written and spoken Word. Everywhere you will find a crowd ready to listen to a truly heavenly message. We need living witnesses for Christ in Holy Ghost power. Some of the native converts make splendid workers and evangelists.

My plans for evangelizing South America would be to start mission stations all along the great lines of communication, so as to reach both the natives and the inland Indian tribes. The three million Onidran speaking Indians who live along the Amazon, can be reached from Bolivia and Chile, and the Indians of Gran Chaco, Araucanos and Patagonia can be reached from the Argentine Republic.

The evangelization of South America is an undertaking too great for man, but not too great for the Lord. But we must have faith and act on that faith, or the work will not be done simply through our unbelief and laziness in the work of the Lord. "Lord, increase our faith!"

The editors have given space to Mr. Olsson's brief statement of his plan for South America's evangelization, and commend his zeal and enthusiasm. At the same time we have not as much confidence in the success of the plan as outlined by him. For one man to reach one hundred thousand people a year implies bringing the Gospel into contact with about 300 people a day. If a messenger did his work on horseback, and with a trumpet, riding through village after village, contenting himself with a formal and perfunctory delivery of his message, he might thus reach hundreds and thousands daily, but what would it all amount to in the end? Does not Gospel witness involve more than this hasty delivery of a Gospel announcement? As we understand it, the witness of the teacher as well as the evangelist, of the life as well as the lips, of the Church and all its institutions, of the home transformed by the presence and power of godliness, etc., whatsoever Christ and His truth accomplish in the soul of the individual and in society, constitute a part of the witness-bearing, whereby men are enabled to see and feel the superiority and the uniqueness of the true faith. And any less thorough and effective method leaves no impression that is at all adequate to fulfil the sublime end of the Gospel. It may not be legitimate to concentrate labor in a limited territory and then wait for results, leaving others to die unwarned; but our Savior's own example of a ministry, extending over but three and a half years, is a far truer model to follow.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Native Christian Giving.

For many years past special attention has been given on all foreign mission fields to the development of conditions of self-sustenance and also of self-propagation amongst the native Christian communities of the several mission fields. In some missions in the very earliest stages of their history, it now seems, as if a spirit of over-paternalism on the part of the missionaries had laid a foundation of inherent weakness of the native church, not only evangelistic native preachers, but native pastors, having been supported from the foreign funds, without requiring anything from the native churches. On some fields this condition has been so long chronic that it is with great difficulty the new order shall be introduced. This can scarcely be said, however, to apply to missions which have been begun within the last quarter of a century, as special pains are now taken from the very inception of most missions to develop self-reliance as well as a spirit of Christian benevolence.

The circumstances vary, more or less, however, with almost every locality, and much also with the hereditary genius of the societies prosecuting this work. There is, too, the difference in the worldly condition of the converts immediately on their abandoning heathenism. It is often said that these converts were accustomed to give very liberally to the support of their native heathen religions, and that therefore they should be expected to continue the same on their becoming Christians. In many cases, however, these native Christians, immediately on their profession of Christianity, are thrown out of their means of gaining a livelihood. It is surprising to know how large a percentage of heathen people are engaged in business directly allied with

heathen idolatry, and converts from these classes but typify many others who are entirely disabled by their conversion from continuing in these occupations. Multitudes of others become the subject of great persecution, and even of personal violence, because they cease to contribute to the support of the heathen temples—their crops being destroyed, their market being obstructed, or in some one of a thousand other ways they being made to suffer pecuniary loss. Dr. Chamberlain, of India, instances a merchant who became a Christian and was baptized in the mission church; as a result he lost his wife and his child. "They spurned him in court when he sought to get them back. He lost his property. He was one of five brothers in the undivided estate, and they brought in false evidence to show that he had gambled it away, and he did not know what dice lookt like. He had given largely to support Hindu temples. When he became a Christian he came into the church with naught but what he was born with—his naked skin! His property had gone, and that is the way with men who had means in that caste-ridden country—they lost everything."

It is also difficult to show in any statistical tables what these people do give, proportionate to any standard of income we can use. Dr. Chamberlain says that the churches of the Reform Mission in India give ten times as much according to the proportion of their income as the churches in America. The income of fifty-four members, taken at random was under thirty dollars a year; of ten, under fifty-four dollars; of eight, under seventy-two; and only one received more than one hundred dollars a year in that church, but they gave during the year an amount equivalent to one dollar eighty-five and a half cents per member; or, multiply it by ten,

they gave the equivalent of ten dollars and eighty cents in that little church per member. The average income of the men heads of families was not more than forty dollars per year. It seems, therefore, unfair that the contributions of these heathen converts generally shall be formulated in money equivalents and put in comparison with appropriations from the several home societies. In the American Board Almanac, for instance, are given the appropriations to foreign missions of twenty-two American societies for a given year, which aggregate \$4,429,723, with a credit from the native churches of those several mission fields of an aggregate of \$455,458, or a ten per cent. ratio. But if it were true of the whole of the mission field, and possibly it is, that it averages no higher than the portion of the India church mentioned by Dr. Chamberlain, the ten per cent. contribution from members having an average income of the head of the family of forty dollars a year would, relatively, be greatly augmented. Another difficulty of comparative tabulation lies in the variety of application of the funds contributed by the native churches. Some place great emphasis on the contributions made for the salary of native preachers, and even limit the term "self-support" to this item. Others encourage the native churches to evangelistic ventures at their own charges. A variety of conditions furnish a variety in the impulse utilized to develop the habit of giving amongst these several churches.

Without any attempt at classification of the several kinds of work, or of the comparative value of the contributions, we have selected from various sources a large number of items from which we now cull. Altho in this promiscuous way they will not contribute to the general philosophy of the subject, persons who are interested in that line of thinking may pick out data from these to place with those which they have collated from other quarters, and, meanwhile, the mere repetition of

these statements, it is hoped, will emphasize the importance of the whole subject in the minds of all who have to do with the administration of missions, whether at home or abroad. The officers and representatives of the foreign mission boards and societies in their several conferences, have made strenuous efforts to secure some uniformity in the mode of reporting from the several foreign fields, which will help to reduce these statistics to some such order as will enable all interested to reach some general classification of facts, and deduce therefrom some general principles of equivalent administration. We proceed now merely to a miscellaneous collation of facts, the like of which might be multiplied almost indefinitely.

The Karens of Burma afford material of special interest for the study of this subject. The college in Bassein was built by their own labor and self-denial. The native church past a law that every disciple should give a basket of paddy and twelve cents in money. They contributed the whole cost of the land and the buildings, and paid the wages of the teachers, the board of the pupils. Less than five per cent. of the money came from any outside sources. In 1880 they began, in their deep poverty, to build their own churches, tho they were overburdened with taxes. In 1849 the churches supported their own pastors, and by 1850 they took care of all their evangelists. The evangelistic spirit of these Karens is exceptionally inspiring. They give of the products of their land for the support of their pastors, and to send missionaries to Siam and to other districts in Burma. They have their foreign missionary society, and send out their young men, north and east, to distant countries, supporting them there, and reinforcing them as need arises. They have establish churches among those tribes, and done a grand evangelistic work, independent of foreign missionaries and in the face of persecutions and long separation from home, and from

the privileges of Christian intercourse with those they love. One missionary tells of a time when he was in charge of a station, an old Karen pastor came to him with a large contribution for foreign missionary work, and the missionary said: "How can your people give so much? I know you are very poor, the overflow of the river has swept away your crops, and your cattle are dying of disease; it is a famine time with you." "Oh!" he replied, smiling; "it only means rice without curry." That is, they were ready to live on one article of diet, that the foreign missionary work should not be allowed to suffer. Another instance, perhaps slightly revolting to the taste of civilized people, is voucht for to the writer by competent missionary authority, when the pestilence of rats, which sometimes curse Burma, devastated the land. The rats pass in great companies, perhaps literally millions of them traversing the country, swimming rivers that obstruct their passage, and destroying everything before them. It was on one of these occasions that a native pastor brought the usual contribution, to which the missionary gave the suggestion that they could scarcely spare so much that year, and received the rejoinder, "We can live on rats, but the Khakyens can not do without the Gospel."

In the New Hebrides the native Christians make it a rule to give one-tenth of their time to spreading the Gospel and \$2 apiece for the missionary collection. They contributed 3,700 pounds of arrowroot to print an edition of the Old Testament, and gave \$6,000 to translate the Gospel into Annetyanese.

The Wesleyan missions at Tonga, in the Fiji Islands, meet their own expenses, including the salaries of the foreign missionaries, and hand a large surplus over to the Australian Conference for mission work in other parts.

The English Presbyterian chapel at Swatow, China, was built by native Christians, who gave their money and three hundred days' work.

The great advance in the remarkable work of the Baptists in Ongole was signalized by the amount of work for which no foreign money was ever paid.

Turning to China, we find a number of interesting statements. The Reformed (Dutch) Church has a mission in Amoy, China, in which, in

1882, 750 members gave	-----	\$1,877
1883, 758 " "	-----	1,958
1884, 742 " "	-----	1,631
1885, 788 " "	-----	2,107
1891, 968 " "	-----	3,382

making a yearly average out of their deep poverty of \$2.50 per member for ten years.

The Hinghua district of the Foochow Methodist mission, China, in 1895 organized a Home Missionary Society. The first year they gave \$300. In 1896 they gave \$1,431. This is used to aid in opening work in new places, and supporting weak ones. The amount raised for pastoral support was, at the same time, \$2,432, nearly double the sum contributed the year before. The aggregate of this and the Home Missionary collection reached \$3,863, an increase of nearly one hundred and forty-five per cent. over the year before. The Missionary says, "Another such advance this year, and our native preachers will be entirely supported by the native church." The summary of the pastoral and evangelistic statistics for forty-four missionary societies in China, given in the "China Mission Handbook," an invaluable thesaurus of missionary information about that land, while it does not show what some of the societies received, does show that out of 706 church organizations 137 are wholly self-supporting, and that fifty thousand native Chinese communicants gave \$36,450. The Amoy Mission of the London Society, summing up the results of fifty years, reports between fifty and sixty churches, with over nineteen hundred members and two thousand inquirers, who contributed in 1894 \$4,300 toward the support of their pastors, schools, etc. According to a table compiled by Rev. Andrew Beattie,

in twelve societies in the Canton province of the London, Presbyterian, Basel, South Baptist, Berlin, and Wesleyan missions, 8,248 church members contribute toward the support of 117 preachers, \$4,683, which is a large advance on the giving of the previous decade.

The Presbyterian Church of England, in Amoy, make it a rule that no one is to be ordained to the ministry till called to the pastorate by a congregation prepared to support him, the lowest salary being set at \$10 per month. At Swatow the highest salary given to the senior preacher by this mission is \$7 per month, but the native churches give \$10 per month. The native Christians support a native mission, employing two evangelists. The Presbyterian Church of England, in Formosa, still pays most of the salaries of the preachers, leaving the contribution of the native members to go to other objects. They gave in 1894 \$2,100, about \$1,000 of which went to church building. They maintain a foreign mission on the Pescadore islands, where, in a population of 70,000 people, they sustain two preachers. The same thing is done by the mission down at Singapore, where the native Christians operate a "Singapore Chinese Missionary Society Fund," which is to support a missionary of their own.

The English Baptist Mission, in Shantung, has six native pastors, supported entirely by the native church. They say that "At the very first the principle was adopted of doing nothing for the church which it could and ought to do for itself. So that the work of pastoring the church in the days when it was not strong enough to maintain a pastorate was done through leaders, stewards, and local preachers, who gave their time and strength voluntarily and without pay. After a few years two elders were elected, one shortly after the other, who fulfilled all the duties of pastors, except administering the sacraments. These were at once supported by the native church, the contributions for the purpose being subscribed at meetings of delegates held

every half year. In 1890 a scheme was proposed and adopted by the native church, by which pastoral districts were formed, and contributions were subscribed by the stations included in the scheme. In fixing the salaries of the pastors, the desire was not to make them rich men, but respected men, and it was felt that the pay of the native schoolmaster was a very good guide. By the plan adopted, the pastors live in their own homes, attend to their farms in the busy harvest-season, and give about nine months of their time entirely to the church."

Turning to Japan, we find in the seventeenth report of the Church of Christ, in Japan, some statements in regard to what they call the problem of how to use "saint-seducing silver," so as to really strengthen self-support, rather than suppress it. The North Japan Mission of the Reformed Church places the responsibility of the call to the pastor on the church desiring the service; the mission supplements what the churches give. The Presbyterian Church, North, has a graded scale of help till the church contains a hundred members. The South Japan Mission of the Reformed Church has no policy, except that a church ought to advance, year by year, in its own support. The West Japan Mission, Presbyterian, North, leaves the matter largely to the individual missionary, emphasizing self-support as the goal to be reached. The Southern Presbyterian Mission pay the salaries of no pastors, and pay no church's running expenses. They get the smallest body of believers to pay something to their evangelist. The Cumberland Presbyterian Mission makes it a rule to pay thirty-three per cent. less at the beginning of each year, unless satisfactory reasons are presented why it should not do so. The report says of the Kumiai churches: "On the subject, as a united body, we have no particular policy. When we understand how difficult a thing it is for any single mission to unite upon a policy, the unification of several may well be con-

sidered as one of the most difficult of problems, as well as one of the most important. A difficulty in the way, and a growing one, is that the cost of living in Japan will continue to increase with her progress in civilization." They report that their churches contributed 22,697 yen, and received from the mission 11,168 yen. In 1895 the Kumiai Congregationalist reported seventy-three churches, forty of which were self-supporting, and 11,162 members contributed for all purposes 22,046 yen.

A member of the Methodist mission, of Japan, who has given considerable thought and study to this subject, furnishes the writer the following figures for 1896:

	No. Members.	Native contributions for all purposes.	Amount Annually per Member.
Presbyterians (Church of Christ).....	10,538	\$16,160.19	\$1.54
Episcopalians (Sei Ko Kwai).....	6,837	7,390.81	1.17
Congregationalists (Kumiai).....	9,863	18,451.47	1.87
Baptists (of U. S. A.).....	1,882	2,232.94	1.19
Methodist Episcopal.....	4,387	13,446.52	3.06
Greek Church.....	23,153	5,126.51	.23

He says: "Some other denominations have excelled us, according to the same statistics of 1896, in the proportion of wholly self-supporting churches." He gives the following, unfortunately omitting the Methodist:

Churches.	Self-support.
Presbyterians.....	71
Episcopalians.....	60
Congregationalists.....	72
Baptists.....	25
Methodist Episcopal.....	74

He further remarks: "These other churches began their work in Japan from four to fourteen years before the Methodist Episcopal Church had a single representative on the field. The Congregational Church had given to it, in its early years, a whole class of educated men, who became its leading pastors, heads of schools, etc. The column, 'Unordained preachers and helpers,' is misleading, for all sorts of helpers may be included, as well as

those who are pastors of churches. But while the Presbyterians have 10,538 members in 71 churches, with 49 pastors, and the Congregationalists their 9,863 members in 72 churches, with 27 ministers, the Methodist Episcopal Church has its 4,387 members in 74 churches, with 85 regular ministers to support. Their churches are more commonly in the large towns, and they concentrate upon these points. We are also in the large towns, but we carry the Gospel to many smaller places as well, and, we believe, cause more people to hear the message."

It was intended to quote the tables for the Turkish mission, the Mexico missions, and the Africa missions, as given in the "Fourth Conference of the Officers and Representatives of the Foreign Mission Boards and Societies in the United States and Canada, 1896," but our space forbids anything further at this time. We will be glad to receive communications from any mission-field giving this class of information.

J. T. GRACEY.

Self-Support in Japan Missions.

BY REV. DAVID S. SPENCER, NAGOYA, JAPAN.

Conversations with Christian tourists, church officials of different denominations, and many missionaries, convince the writer that the problem of self-support in mission work in Japan is but partially understood. The discussions reported from meetings of home boards and committees force upon one the same conclusion. Altho this is becoming in mission work *the* problem of these closing years of the nineteenth century, there are evidences that some missionary organizations in the home land not only do not understand the subject, but do not make any adequate effort to understand it. There are missions at work whose members are seldom ever asked by their home authorities for advice upon the important problems with which the missionaries on a foreign field have to contend. More than

this, it has been intimated in more than one instance that suggestions as to missionary methods are not desired from workers on the field. From the standpoint of the home office, this course of indifference may be necessary; but the average missionary feels that too many blunders have already been made through ignorance, and that the problems involved require the very best brain, heart, and tact that the combined forces, home and fieldward, can furnish in order to wise conclusions.

Some have supposed that the gifts of the people, as heathen to their temples, could, upon their becoming Christians, be at once and easily transferred to the support of churches. It seems not to occur to them that Christianity can not enforce its claims to financial support by means of boycotting, threats of violence, of confiscation of property, denial of burial rites, or of other religious privileges, nor can it collect means for the support of its churches and ministry by taxing all classes. Refusal of the Christians now to pay these temple taxes is often the cause of trouble. It should also be noted that the converts to Christianity in Japan are very seldom from the ranks of zealous Buddhists. They are often from Buddhist families, but are persons who had already become practically irreligious. A desire to know English, or to get a taste of foreign civilizations or customs, may have been the attractive force, which brought them within the sound of the Gospel. To awaken self-support ideas in such people is a matter of education.

Another erroneous idea is that all efforts at self-support on this field date their beginning only some four years back. Most of the missions have encouraged the self-support idea from the start, some with greater success than others, perhaps.

By some it is asserted that the Japanese pastors take no interest in self-support, but would prefer to rely upon a sure support from a foreign board. To one who understands the national

spirit of the Japanese, and who knows the real thoughts of the Japanese pastors on this subject, such statements seem absurd. Japanese pastors are far more interested in getting their own support from their own people than either their actions or the results of self-support effort would seem to indicate. Since there surely is among them much interest in this subject, and yet the results are not what they should be, let us impartially consider a few of

THE HINDRANCES

to self-support in Japan, tho this list will by no means cover all.

1. Most of the preachers are Samurai, members of the old scholar-soldier class. With the Samurai it was practically a point of honor not to love money, not to have anything to do with it. Their former station did not require them to have. They despised money and the merchant class. To ask for money for one's self was specially humiliating. The dollar-loving American is slow to understand this Samurai characteristic. It stands strongly in the way of self-support in Japan. The people are quite satisfied to let the pastor be silent on the subject of his salary, and some of the pastors would face starvation rather than make a direct appeal for their own salary. If too much talk about salary marks a man in a home church, the social disfavor is far stronger here. Some of our best preachers have confessed to me their weakness in bringing up self-support, and when asked why they did not manifest in this the courage they show in other good things, have replied: "I can not do it; I know I ought to, but I have not the courage to plead for my own salary. It will not do."

2. The poverty of the Christians. Christianity is already making great impressions upon Japan, and the Christians already represent some of the best blood and brain of the empire. But up to the present they seldom come from the wealthy class. With rare excep-

tions they live by their daily labor. They are not stingy, and will generally contribute, according to their means, to the support of the Gospel. But wages in Japan are very low, even in comparison with the cost of living, and these Christians can not contribute what they do not have. One acquainted with the real condition of these Christian homes knows that no *large* advance in self-support can be made without corresponding increase in the *numbers* of the givers.

3. Rise in the cost of living. Official statistics show that the cost of living has increased fully thirty per cent. in eighteen months. Wages have risen, but not to correspond with the cost of existence. Strikes are common, and many things seem to indicate that we are on the verge of a social upheaval. The preachers in all the churches are troubled, and those of some denominations are reported as having to abandon their work for want of support. Some of them have had to contract debts to support their families, and it does not require a prophet to see that more serious trouble is ahead for the churches, unless relief can be had to tide the work over till social and economic conditions can be adjusted. Under such circumstances it is not possible to make great advances in self-support without the danger of going too far, and bringing permanent injury upon a work well begun.

4. Lack of effective cooperation between home authorities and the workers on the field. There is cooperation now, but it is too often onesided. Rules and commands framed in a missionary office and sent to the field do not necessarily help self-support. Cutting off supplies of mission money do not necessarily help self-support. All depends upon the fitness of the regulations for the work intended. To cut off at some points involves the loss of all the work done for years. In other cases the wisest thing to do in aid of self-support is to cut off grants in aid at once. The hindrance to the work

comes in ill-advised rules made as the result of lack of co-operation

Let us note what

PROGRESS HAS BEEN MADE,

Perhaps the Methodist Episcopal Mission, to which the writer belongs, will serve as a general illustration:

II. CONTRIBUTIONS PER MEMBER SINCE ORGANIZATION OF CONFERENCE.

Year.	Members.	Probationers.	Total Na- tive Con- tribut'ns.	Am't per Full Mem- ber.	Probation- ers In- cluded.	Am't Am't Sal. Pas- tor.
1884	907	241	\$1,378.43	\$1.52	\$1.20	.....
1885	1,206	352	1,826.12	1.41	1.11	.....
1886	1,754	450	2,940.90	1.68	1.33	.....
1887	1,970	524	3,758.34	1.91	1.51	.....
1888	2,854	849	4,736.43	1.66	1.23	.....
1889	2,961	860	6,372.42	2.15	1.66	.....
1890	2,815	718	8,064.48	2.86	2.23	.....
1891	3,061	644	8,014.98	2.61	2.16	.....
1892	3,114	681	7,061.51	2.27	1.86	.....
1893	3,193	841	7,349.14	2.30	1.82	.....
1894	3,278	728	7,217.82	2.20	1.80	\$1,191.47
1895	3,371	668	8,884.52	3.64	2.20	2,486.70
1896	3,369	1,018	13,446.52	3.99	3.06	2,841.53
1897	3,524	1,198	17,851.12	5.06	3.73	3,096.27

The money is all in silver yen, and the contributions are the total for all purposes, local support and benevolence of all kinds, in the years named. It will be seen that when the reaction, social and religious, commencing in 1888, began to be felt, little progress was made for some years. We are only recently recovering from this reaction.

II. CONTRIBUTIONS FOR LOCAL SELF-SUPPORT.

	1894	1895	1896	1897
1. Current Expenses..	1,896.29	1,489.16	1,916.86	2,110.88
2. Home Mis- sions.....	299.30	456.66	408.50	873.15
3. Pastor's Salary....	1,191.49	2,486.70	2,641.53	3,096.27
4. Rents....		804.84	647.32	585.29
5. Am't per Member....	1.08	1.40	1.66	1.75
6. Total Con- tributions..	7,217.82	8,884.52	13,446.51	17,851.12
7. Am't per Member....	2.20	2.64	3.99	5.06

From No. 5 of above, all contributions of every sort by foreigners are eliminated. In Nos. 6 and 7 some small contributions may appear.

It is stated that the Congregationalists have of late fallen behind seriously in the matter of self-support. At one time it appeared that their native churches might speedily reach solid

self-support ground, and remain there; but it is now hinted that since their break with foreigners there is a falling off in local self-support, and that this accounts for the many of their pastors who are abandoning the churches. Unfortunately we have no reliable statistics on this point available.

But statistics of 1896 show that the Congregational Church *lost* 1,299, and the Presbyterians 562 in membership in that year over the preceding year. This would account for a falling off in the aggregate of contributions. But in spite of these slightly discouraging features in certain missions at certain times, a careful survey of the field shows that self-support is making a steady gain in Japan. The future is bright with hope, and if the home constituency can wait till the forces now operating can work out their legitimate results, the world will be satisfied.

What now are

THE NEEDS

to the advancement of self-support in Japan?

1. Caution.—This is not a time for visionary experiments. "Let well enough alone" would not be a bad motto to follow. Christianity is getting a stronger grip upon this land every year, and will work out great things for these millions. God is moving among the people.

2. A more vigorous application by missionaries of the "last man" principle. Every member must be brought to contribute regularly to the support of the local church. This will not be secured without the constant cooperation of every missionary. It must be insisted upon under penalty of loss of all mission aid in case of failure. We must begin at the bottom.

3. A concentration of church finances on local self-support. The temper of pastors and people is such that they will give much more readily for other objects. Other benevolences should be discouraged, if necessary, for the present, and put all emphasis on self-support.

4. A well-devised scheme for utilizing the *labor* of our Christians toward church support. Some can not give money. No scheme of self-support, with this point omitted, can thoroughly succeed in Japan.

5. A closer cooperation between the home office and missionaries on the field. There ought to be the clearest understanding between the two parties. Neither can succeed in this battle without the other. If the present missionaries are incompetent to suggest methods for meeting the great problems before us, let the Boards so inform them, call them home, and put in their place those who are competent. But to act arbitrarily without their advice has often worked harm to the cause of missions. Board or no board, self-support will be a failure without the wise cooperation of the missionaries on the field.

6. Increase numbers. As already indicated, no large advance in self-support can be made until there are *more givers*. Hence,

7. The supreme need. A great revival of pure and undefiled religion in Japan. Flushed with military victory, intoxicated with their intellectual smartness, betimes going wild over what they call "national honor," rushing on in the race for worldly greatness, glory, and pleasure, overrun with isms about Christianity—oh, how much this people need Jesus Christ! Let us lay aside criticism, and hasten unitedly to show this land Jesus!

Some Good Hoped for from the Missionary Debts.

The Editor of the *Baptist Missionary Review*, published in the interests of Baptist Missions in Asia, and printed at the Methodist Episcopal Publishing House, Madras, India, writing in the number for May, 1896, treated vigorously the deficits of the missionary treasuries, as possibly furnishing a new impetus to the self-support projects of the several missions. As this depart-

ment for this month is given to consideration of self-support, we venture to quote, rather than summarize, what the editor or editors say. They are thoughtful, independent men, with the courage of their convictions in all directions, and are specially frank in their discussion of missionary economics. In part, they say:

"Look at from some points of view a greatly depleted treasury seems like a deplorable misfortune, and one that must inevitably hinder the work. But from other points of view we think advantage and blessing may be seen in it. And we desire to look on the bright side, and discover at least some of the good results which will undoubtedly flow from this apparent disaster.

"We do not think it an unmixed good to have a plethora of mission money, a treasury always full, and a uniform copious stream of American dollars flowing to the missions. While there is abundance of money the impression will inevitably be produced on the native mind, in spite of all that we can say to the contrary, that the supply is unlimited, and that it will flow on forever. The native churches will believe that the support of missions by foreign money is not merely a temporary measure, a stepping-stone to something better, but that it is the proper, normal, permanent condition; that missions are and ought to be always beneficiaries; that Asiatic Christians ought by right to have their religious and educational obligations and burdens borne for them by European and American Christians. In the absence of financial stringency this impression can not, to any considerable degree, be corrected. Among the advantages that may come from this condition of our home treasuries, we may mention two.

"I. These great deficits and the retrenchment which must result therefrom will undoubtedly roll the burden of self-support more and more on the native churches. The unavoidable reduction or complete cutting off of supplies will cause them to see, as they have never done before, that the independence of the native churches is a matter of supreme importance, that Christianity has not really taken root in any land as long as it is dependent on foreign support. Missionaries have long been seeking to impress these things on the native brethren, but as

long as the silver stream flows on uninterruptedly they are not likely to have a very vivid impression or a very deep conviction of the necessity of self-support. And moreover, the native church members will never see these things, and go to work in earnest to support religion among themselves until their pastors become thoroughly aroused, and in all earnestness teach and encourage and lead them on in this matter. And the pastors will not do this while their salaries, or any considerable part thereof, can be found at the mission house.

"There are some things, the desirableness of which is seen by all, which nevertheless do not come to pass till necessity brings them to pass. That advancement ought to be made in the direction of self-support in native churches is known by all and acknowledged by all. And some advancement is being made, there is no question about that, notably in some fields. But the exceedingly slow rate which marks the progress towards self-support in some missions puts the time of its full accomplishment far off. But when the time comes that missionaries will be obliged, on account of these enormous deficits, to say to the native churches, 'Brethren, the hour has come; the time that we have often spoken of has at last arrived; all subsidies to native pastors from this time forth must absolutely be discontinued. And in building your places of worship and maintaining the services and ordinances of religion among you, henceforth we can give you nothing but love and good advice.

'We commend you to God and to the word of His grace which is able to build you up;' then the native brethren will see the necessity of self-support as fifty years of explanation and exhortation would not cause them to see it. Some confusion will doubtless follow: there will inevitably be many ups and downs. Men who have gone into 'the priest's office for a piece of bread' will retire in disgust from that calling, and take to something more profitable, and doubtless some will rail at Christianity, and charge the missionaries with deceiving them. Some native Christian communities which do not prize very highly the ministry of the Word, may let their preachers go, and some may even lapse into their former state. But churches which have in them the vitality of faith will rally in view of the occasion, and seeing that it is 'sink or swim,' will decide to keep their pastors and support them as they are able, and repair their little meeting places, and take better care of them.

In some places also they will maintain their village schools. And thus, having at last got down to bed rock, with nothing on earth outside of themselves to depend on, they will realize the situation as they never could before. And then we may look for steady, natural development and growth. This will also separate the chaff from the wheat. Then it will be found how vastly more important is quality than quantity. In some places Christianity may appear weaker, but it will really be stronger. Unworthy and useless ministers, who can not gain the love and respect of the churches, will have to drop off, and this will be an eliminating process that will proceed by a natural law, and will be much better in its results than the dismissal of men by the missionaries.

"II. Again, these great deficits will help to emphasize, among missionaries, the need of the utmost carefulness in the expenditure of mission money. When the treasury is full, and the appropriations are ample, we may possibly, by almost imperceptible degrees, grow a little careless in this matter, and fall into the habit of expending money with a free hand, not at all for unjustifiable or unnecessary purposes, but without taking time to carefully consider the expenditure of every penny, and declining, as we should do, to spend a rupee, or even an anna, which is not absolutely necessary. We ought at all times to be just as careful as this, but when the pressing necessity is not kept before us by a depleted treasury, we may be apt, in the pressure of our work and our manifold burdens, to avoid the toil and worry involved in studying and practicing economy wherever possible. In the expenditure of our own money a generous freeness is perfectly right, which certainly is not allowable in the handling of mission money. And so, if the great deficit shall tend to quicken our sense of responsibility in this matter, and keep us on the watch to make the society's money go just as far as possible, that will be one good result."

It is only fair to note what these missionaries have to say about a hoped-for good result from the debts to come to the home churches.

"These appalling deficits will eventually call the attention of the home churches to the fact that the work of supporting the missions is still on their hands, that the Lord has laid this responsibility on them and still leaves it

there. While things in the missionary societies go on smoothly, and there is no special occasion for urgent appeals, churches and individuals are apt to fall into an easy, careless way of looking at the missionary enterprise, supposing that it will go on any way, that provision for it will be made in some way. But when they see that on account of a two-hundred-thousand-dollars-deficit the society is in great trouble, and the work abroad is hindered and curtailed, especially in new fields, where self-support is impossible, then they will wake up to see and appreciate the vital connection between the churches at home and the work abroad. It is to be hoped that these financial difficulties and apparent disasters may lead to a great missionary awakening in the churches in America. And in this respect also seeming defeat may result in victory."

—The really great book of Dr. Denison on "Sociological Aspects of Foreign Missions," the first volume of which has just appeared from the press of Fleming H. Revell Co., New York, will require extended space for proper notice and review. It will be of interest far beyond missionary circles, or even strictly religious circles. It is unlike most missionary volumes in its fundamental structure. The scope of the work is very wide. The first volume embraces the Sociological Hope of Christian Missions; the Social Evils of the non-Christian World; Ineffectual Remedies and the Causes of their Failure, and Christianity, the Social Hope of the Nations. The succeeding volume is to present The Dawn of a Sociological Era in Missions, and The Contribution of Christian Missions to Social Progress. It is to include an appendix of the most carefully classified statistical tables of the Foreign Missions of the World, Evangelistic, Educational, Literary, Medical, Philanthropic and Cultural, with Native Organizations and Training Institutions, Directory of Foreign Missionary Societies, and the Bibliography of Recent Missionary Literature.

III.—FIELD OF MONTHLY SURVEY.

South America,* Frontier Missions in the United States,† The Mormons,‡
Young People's Work§

BY DELAVAN L. PIERSON.

THE YOUNG MEN OF BRAZIL.

Mr. Myron A. Clark, Secretary of the Y. M. C. A. of Rio de Janeiro, sends out the following earnest appeal in behalf of the young men of Brazil:

Our beautiful city, the capital of Brazil, has a population of some seven hundred thousand people, scattered over a vast area. The "cidade velha," or old town, is composed of a number of blocks separated by very narrow streets, in which is centralized nearly all the commercial activity of the city. Towards evening a general exodus takes place from this scene of bustle and life, and the streets become dark and silent, except at the localities where flourish the theatres, houses of ill-fame, music halls, gambling dens, saloons, lottery and sporting headquarters, which section is brilliantly illuminated and bustling with Satanic activity. Wickedness and immorality become rampant, and the lewdness of sin puts on its brightest and cheeriest aspect, to engulf the young men. Rio is London or New York or Chicago at their worst, and with almost nothing to offset these terrible influences. Religion is at a discount; the Roman Catholic Church has many temples, but few worshippers; has many who term themselves adepts of its truths, but their lives belie the statement. Infidelity is the fashion, while positivism, materialism, and spiritism are professed by multitudes. There are almost none of those restraining influences that are to be found in the United States and England.

For forty years the Gospel has been proclaimed in Brazil, and as a result several churches have been founded (five in Rio), into which some thousands

have been received (in Rio about one thousand). But what has been done for the young men as a class? The Evangelical churches have frequently experienced the bitter sorrow of seeing scores of their own young men forsake the truths learned from parents and at the Sunday-schools, and of finding them turn to the vanities and pleasures of the world.

In July of 1893 our Rio Young Men's Christian Association was founded, and ever since has been housed in rented quarters near the very heart of the city. From the start it has kept free from debt, almost without any help from abroad, excepting the salary of its general secretary (paid by the American International Committee).

The Association now has many friends and wellwishers; has the cordial support of the local churches and pastors. Its influence has stimulated the young men to more effective work in their own churches, and has led to conversions and additions to the churches. Similar associations have now been formed in three other cities, and we hope soon for a larger number of Brazilian Associations to join the World's Alliance.

Our Rio association suffers greatly from lack of suitable quarters; the rooms are small and unattractive to the young men whom we wish to reach. Last December our directory started a members' building fund, which, from the start, has been warmly supported by nearly all our members. Our present hall can seat only about seventy, which number is frequently exceeded even on Sundays, while at our large receptions and entertainments standing room is always at a premium, the attendance of September 7th, last year, being two hundred and fifty.

Some months after the launching of our building fund a rare opportunity was presented of acquiring a building in the heart of the city. A large, well-built, unfinished structure was sold at auction, and one of our most zealous friends, at considerable sacrifice, secured it for about twenty-seven thousand dollars. He at once offered it to the association at actual cost, and on easy terms as to interest and time. This offer was accepted, and another friend offered to loan, on the same easy terms, the money necessary to finish the build-

* See also: pp. 37, 49, 57 (January); 301 (April); 539 (July); 575 (August); 809, 832, 842 (present issue).

† See also: pp. 816, 831 (present issue).

NEW BOOKS: "The Minute Man on the Frontier," J. G. Pudefoot.

‡ RECENT ARTICLES: "Mormonism of Today," *Christian Herald*; "Present-day Mormonism," *New World* (March); "Anti-Polygamy Mormonism," *Midland Monthly* (October).

§ See also: pp. 561 (August); 699 (September); 801 (present issue).

ing at once (about seventeen thousand dollars). As the building is large, and the association will occupy only the upper floor until the debt is paid, and as there will be provided a considerable rental above the interest on mortgages, a part of the principal can be thus paid off; we have hopes also of raising some subscriptions here in Brazil, tho friends of means are few. We appeal, therefore, to our friends abroad to assist us as liberally and promptly as possible, so that this property may be freed from incumbrance, and thus we be enabled to do more for the young men of Rio, both Brazilians and foreigners. We feel led to ask for about thirty thousand dollars to meet our needs.*—*Foreign Mail.*

THE REMEDY FOR MORMONISM.

How are we to combat the evil of Mormonism which is in our midst, and which threatens the purity and life of one of our commonwealths, if not of our nation? General John Eaton says on this subject:

Is this fatal, spiritual poison to have free, unrestricted, and supreme sway in Utah, and thence to go forth to poison all our land, corrupting patriotism, and destroying Christian life? Non-Mormons near the seat of its power are anxious. They know the old saying that "What has been may be," and have visions of the return of the day when some one in Brigham Young's place may declare, as he once did, "I will unsheathe my bowie-knife." They remember from 1850 on, the civil territorial government was hardly more than a convenience for carrying out the plans of the church, and ask, "Can it be possible that the State of Utah is to become only a convenience for carrying out the decrees of its leaders, their intolerance and proscription in business and social life, under the guise of religious zeal. Must all officers be Mormons, from the governor down, through every grade in the State, counties, and cities? Must all but Mormon teachers be driven out from all places of instruction, from the university to the kindergarten? Every American and Christian sentiment protests that this must not be.

* Contributions will be gladly received and promptly acknowledged by the treasurer, Mr. Jas. L. Lawson, Caixa do Correio 822, Rio de Janeiro, Brazil; by the International Committee of Young Men's Christian Associations, 40 East 23d street, New York city; or by Mr. H. Maxwell Wright, 16 Thornton Hill, Wimbledon, Surrey, London.

A remedy must be found. The changes which have already been wrought point to that remedy. What has been done to set the people free must be strengthened in every part; the press must use its constitutional freedom and be outspoken; the personal rights of the people must be freely and universally discuss that they may understand clearly when any deception or tyranny is attempted. The public-school system and other means of public instruction must be vigorously maintained; railroads, mining, improvements in tilling the soil and all forms of business enterprises must be encouraged, together with the immigration of non-Mormons.

But the most powerful remedy, and the one upon which the efficacy of all others will depend, is *Christian education*. What Christian schools and churches have done under all the trying conditions of the past should be repeated and multiplied. Our entire country must wake up, and wherever Mormonism is preacht and Mormon fanaticism encouraged, the truth must be presented and Mormon errors exposed, and people saved from its delusions. People of wealth must see that just so far as Mormonism is established and propagated, it imperils all that they hold dear, and threatens attack upon every dollar of their property. They must be willing to give of their means for the support and efficiency of all measures to resist its doctrines. In every part of Utah mission schools should be sustained, that all who desire distinctively religious instruction may find it within their reach. There should be high schools and academies well endowed, with improved appliances and the best of teachers, favorably located in different parts of the State, for the admission of those who may seek faithful religious training of this grade. This must be crowned with ample college opportunities open both to men and women. These will be naturally located at Salt Lake City. This accords with the plan in other states where there is no organization directed in secret, alike against Christianity and the freedom of religious belief guaranteed to every American.

All Christian churches should rally to this work in Utah. In their own good time they will have colleges representative of their own beliefs as they have in other states. All should go forward in harmony, each working according to its plans. The Mormons will lack no unity of effort. In the public schools of the state the largest number in at-

tendance are Mormons, as are the larger body of the teachers from the kindergarten to the State Normal School, Agricultural College, and State University. The Presbyterians are favorably situated for the carrying out of a complete plan of education in Utah. For more than a score of years they have steadily advanced the work of their schools under the Woman's Executive Committee. It is stated that "50,000 boys and girls have past under the influence and instruction of their teachers in Utah." They have four academies well distributed and favorably located in the state; the one at Salt Lake City of advanced grade doing preparatory college work. In their churches in Mormon communities they report a total membership of 1,601. Their Sabbath-school enrollment reaches 3,984, and the attendance on their schools and academies over 2,500. What a flood of light have these schools let in upon Mormon life! Not a few have gone up through them to the discharge of large responsibilities.

The great step forward necessary to preserve what has been done, and to complete and crown the work of this church for the future is suggested and urged by the gift of \$50,000 by Dr. Sheldon Jackson toward the establishment of a college at Salt Lake City, to be open alike to men and women, in which the Bible is always to be taught, and which, as a guarantee of its unvarying adherence to Christian instruction is to be under the direction of the Presbyterian Church (while other denominations are represented in its faculty and on its board of trustees)—also conditioned on the gift by the citizens of a site of not less than fifty acres. Eighty acres have been given, providing one of the most beautiful sites, half mile outside of the city, together with lands where those dependent on their own efforts may find opportunities for productive labor. In connection with the gift a careful survey has been made of the educational aspirations in the territory. The State Normal School is well attended, the Agricultural College has an attendance of 250, and the State University of 500. Provo Academy, an institution under the direction of the Mormon Church, reports a still larger number. The town is districted, and young men of promise and market ability are charged with the spiritual care of the students in each district. Fifty-eight young men and women are in attendance upon colleges and universities outside of the State.

There have been many assurances of interest and cooperation, which it is expected will materialize in due time in ample funds. The missionary on St. Lawrence Island in Bering Sea who can communicate with the world only once a year, directed that \$25 of his salary be reserved in aid of the college. A lady resident of the Hawaiian Islands wrote, expressing her idea of the "urgent need" for the college, and inclosed her check for \$100. Another lady who had been neither seen or addressed by any one connected with the movement, offered \$500. By as much as woman has been degraded in Utah, by so much the college appeals to her sisters everywhere.—*The Christian Herald*.

The Directors of Harley House, London, have recently taken in charge the work in Peru which has been carried on by missionaries who went out from the East London Institute in 1893, and who have hitherto conducted it as an independent mission. Dr. Guinness writes:

"We have perfect confidence in our brethren in the Mission, and have no doubt the temporary difficulty has been permitted that thus more substantial arrangements should be made for the prosecution of the work.

"The three spheres of missionary labor which we hope to occupy are as follows:

"1. Lima, the capital of Peru, together with the adjoining country to which access is given by rail.

"2. Cuzco, the magnificent inland city, which can be approached by rail and horseback, and from which point opens a wide sphere of opportunity to the missionary.

"3. Punto, to the south of Peru, and to the northwest of Lake Titicaca, is accessible by train, and forms a strategic point. If our missionaries cross the lake, they are within a short distance of the capital of Bolivia.

"For some little time the brethren have been in straitened circumstances, and we hope that friends will see their way to increase liberality in the support of this devoted band of men and women."

Dr. Harry Guinness is now in Peru visiting the stations which have come under their care. We expect to have more specific information in regard to the work at a future date.

IV.- EDITORIAL DEPARTMENT.

Among the most instructive matters in the history of the past year is the story of the raising of the immense debt of the American Baptist Missionary Union. It was a story of all-night prayer meetings, of dependence on God, of diligent use of means, of distribution of the burden so that the load was equitably borne, and of singular and remarkable answers to prayer and honoring of faith. The narrative we shall present to our readers next month. But meanwhile let it be noted that it is a striking proof of the positions so repeatedly and urgently advocated in these pages that the more we return to the primitive simplicity of faith in a present and prayer-hearing God, the sooner will missions be conducted with a success and a power now unknown to us in our work for a perishing world.

Jewish Conferences.

The second annual conference concerning Israel and Prophetic subjects was held Sept. 30 to Oct. 1 and 2, in Chicago Ave. Church, Chicago, and the program was very full and very interesting. Drs. James M. Gray, J. H. Sammis, P. S. Henson, R. A. Torrey, F. W. Snead, D. C. Marquiss, E. P. Marvin, A. S. J. McPherson, J. H. Barrows, H. M. Scott, W. J. Erdman, Mr. William R. Newell and Rabbi A. R. Levy took part. The Jew is evidently coming to the front in the increasing interest manifested in the future of this strangely preserved people.

Meanwhile the Zionists held a three days' Jewish Congress at Basle, Switzerland, beginning Aug. 29. The object was to consider the needs and wishes of oppressed Jews everywhere, and devise ways of aiding them. Jewish societies in all parts of Europe had representatives present who took part in the conference. The social, economic, and political position of Jews in all lands; colonization, agrarian conditions and prospects; finances, the Jewish question, and the next diplomatic con-

gress of the powers, etc., were discussed. The Jews who arranged the conference are termed Zionists, and aim to set up a Jewish state in the Holy Land. The movement meets opposition from the German rabbis, who protest that "the efforts of so-called Zionists to create a Jewish national state in Palestine are antagonistic to the Messianic promises of Judaism as contained in Holy Writ and in later religious sources." The movement was started by Dr. Theodor Herzl, of Vienna, to acquire Palestine by purchase from Turkey, with a view to establishing the Jews in the Holy Land. About 200 delegates were present, including representatives from Great Britain, France, Austria, Russia and the Balkan States. Dr. Herzl warmly welcomed the assembled delegates, and Herr Nordau made an exhaustive report on the present position of the Jews, which was loudly applauded. Both addresses were ordered to be printed, and Herren Birnbaum and Farbstein then delivered speeches on the foundation and development of the Zionist program, which evidently made a deep impression on the congress.

The American Bible Society has received recent letters from Peru which state that four of the men who have been most prominent in obstructing the circulation of Bibles and evangelical work in that country have died within twelve months. They are the Bishop of Arequipa, who, in 1889, observed Mr. Penzotti selling a New Testament in the street, and ordered a gendarme to arrest him and his colporteurs; La Jana, who stopt the entry of Bibles at the custom-house in Callao, on the ground that he needed to consult the government respecting the legality of clearing such publications; Quinones, who ordered the mission schools to be closed; and the padre Veza, the parish priest of Santa Rosa, who had been conspicuous in throwing obstructions in the way of evangelical work.

The American Bible Society announces that a large folio Bible in English has been specially prepared as a gift to the Emperor of Japan, and sent to Yokohama. It will be formally presented at the first fitting opportunity after the emperor's return to Tokyo in the autumn. The gift will be made in the name of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland, which are jointly concerned in the publication and distribution of the Japanese Scriptures. The two agents, Rev. Henry Loomis and Mr. George Braithwaite, of Yokohama, are to make all the necessary arrangements, including the preparation of a suitable letter to accompany the book. The preparation of this volume was suggested by the favorable reception which the Dowager Empress of China gave in 1894, when a beautiful Chinese New Testament was given to her in the name of 10,000 Protestant Christian women of China.

W. E. S. Holland, Magdalen College, Oxford, of the British College Christian Union, writes from London to say:

"The members of nearly all our Christian Unions are now distributed into little bands of 5 or 6 members known as 'Bible Circles,' meeting weekly for systematic devotional Bible study. Each Circle chooses some subject for the term; its members make this their private devotional study during the week, and then meet for prayer and to compare notes—each one contributing the result of his own study, instead of one member addressing the rest. Our objects are the formation of the habit of, and the development of system in, private Bible study; the infecting of others with a passion for it; and the training of our members in its different methods. Most of our members are very elementary Bible students, and therefore, not unnaturally, have a tendency to develop exclusively along some one line of study. Accordingly we are endeavoring to assist them in the choice of subjects by drawing out a four years' cycle of topics for their use. Such a cycle would have as its first and great object the training of our members in the different and most fruitful methods of Bible study, and the giving them as thorough a Scrip-

tural grounding in fundamentals as is consistent with this, the primary object of our Circles."

Among the training schools now happily multiplying, the Northwestern Bible Institute and Training School for Christian Workers began its ninth year on Tuesday, Oct. 5, 1897. Pastor T. C. Horton is president, St. Paul, Minn., from whom all particulars may be learned. But from personal knowledge we can commend this school. Tuition is free, and no educational test required.

A worthy appeal comes to us from Morgan Park, Ill., for help in building a *Home for Missionaries' Children*. A few such homes have already been started in various parts of the country, and have been maintained with marked success and blessing. One of the greatest trials of missionaries' life is the separation from their children, that they may obtain a good education at home. Frequently no satisfactory provision can be made for them, and if they are old enough, they are sent to a boarding-school where little or no attention is given to their spiritual development. Morgan Park is to be under the supervision of the Women's Baptist Foreign Missionary Society of the West, and from \$150 to \$200 meets all expenses for a child in this Christian Home.

Mr. Edward A. Marshall (secretary) writes from Chicago, Ill., asking the prayers of the readers of the *MISSIONARY REVIEW* for the Bible Institute in Chicago, and the work connected with it. He says: God has been richly blessing the Institute in the past months and now an extension of its work is being planned. Three great evening Bible classes are to be organized on the three sides of the city, to include Christians of all denominations, for the study of the simple Word of God. In this great city of nearly two millions of people, there are thousands of Christians who are longing for a deeper and more thorough knowledge of the blessed Word.

We thank God for three thousand students in these classes. We beseech

the Lord's people to remember, in their supplications, this work we are planning, that the Holy Ghost may be mightily poured out upon teacher and students, and that God may be glorified in a real Josiah revival of interest in the reading and study of the Bible.

The teacher of the class, Mr. W. R. Newell, the assistant superintendent of the Institute, especially craves a place in the prayers of our readers, that he may be peculiarly fitted by God's gracious Spirit as he undertakes the direction of the work.

Mission Schools in Brazil.

The Synod of the Presbyterian Church in Brazil was organized in September, 1888, and embraces all the Presbyterian churches in the Republic. Within the last forty years the Presbyterian churches in the United States, Northern and Southern, established missions in Brazil, and the progress has been so rapid that by order of the two General Assemblies the missionaries and native ministers were organized into one independent Brazilian Synod. The Mission Boards of the two Mother-Churches established schools in Brazil as in other mission fields. The results after years of trial and great expenditure are far from satisfactory. The Synod at its meeting in S. Paulo, July, 1897, after a full discussion, in the interests of unity and peace, in the interests also of the Kingdom of Christ in Brazil, adopted by a four-fifths vote the following:

Whereas, there is urgent need for evangelization in the whole territory of our Synod and many fields are open which we can not supply with the means of grace;

Whereas, immense sums have been spent on large schools of various kinds as a means for spreading the Gospel;

Whereas, there has been an almost complete failure on the part of these institutions in Brazil, both as a means for propagating the faith and for preparing a Gospel ministry;

Whereas, they have been a cause of continued strife and bitterness and at times have deprived us of the full support and sympathy of our brethren in North America;

Be it resolved: that we, the Synod of the Presbyterian Church in Brazil, respectfully recommend and beg the General Assemblies of our Mother-Churches that any help they wish to give us be in the direction of aiding us in the great work of evangelization by the most direct methods, including the

education and preparation of a ministry, in accordance with the plans of the Synod; and in the support of parochial schools for the children of believers.

African Notes.

Rev. Donald Fraser writes from Ehwendeni, Angoniland, West Nyasa, Brit. Cent. Africa, July 6:

"There has been a terrible mortality among the Administration men. Six or seven out of their small number have died in the past two months. I fear that death has been hastened in many cases by injudicious living. The missionaries are at present wonderfully free from death in their ranks."

Two of the oldest missionaries in Africa have recently died. One, the Rev. W. Ashton, went out fifty-four years ago to be the colleague of Robert Moffat at Kuruman. The other, Mrs. Dyke, of Basutoland, was 82 years old when she died. She had been more than fifty years a missionary in South Africa. These both have seen the pioneer work of missions in the colony. They have passed through times of rebellion, when they held their lives in their hands, and Mrs. Dyke, at least, has seen one of the most notable triumphs of missions, in the saving of the finest race in South Africa.

The native church at Burnshill, South Kaffraria, has a membership of 1,062, and more than 600 candidates for baptism. Last year the Kaffirs themselves contributed toward church purposes no less than £308.

A notorious sinner was recently converted near Burnshill. All men marked the change, for even his black face, branded with heathenism, became transformed. To-day he is as zealous for Christ and the winning of his brothers as he was formerly for sin. When he prays, confessing the hardness of his heart, he may sometimes be heard to cry "Lord, the footstool of Thy throne is dry."

The king of Uganda is now learning to read and write, taking lessons three

times a week. It is good news that he now drinks milk almost entirely, and so has ceased to be a drunkard. During the last eight months his subjects have bought 13,200 Bibles or parts of Bibles. When Bishop Tucker first went to Uganda there was but one church in the nation; now there are three hundred and twenty. Then there were but few native teachers, now there are over eight hundred. Twenty thousand of the inhabitants can read the Bible.

The following additional contributions to Pandita Ramabai fund are hereby acknowledged :

Rev. E. Griffith.....	\$ 25.00
Elizabeth Cochran.....	100 00
J. H. Beck.....	10.00
M. S. D.....	5.00
For Armenian orphans:	
Elizabeth Cochran.....	100.00
E. Griffith.....	25.00

In connection with one of the recent donations, a letter was received which has so valuable a lesson in it, that we print it :

"Instead of joining a little party of my children, grandchildren and others in a trip to the mountains for health sake, which in my own case, through the mercy of God, was not necessary, and which cost about the amount enclosed, I preferred putting it into some exceptional side issue of the Lord's work, and enclose draft. My apology to you for asking you to take this trouble is that I don't know the addresses of the parties in view, and I may add that you are in a measure yourself responsible, for it was through reading the September issue of *MISSIONARY REVIEW OF THE WORLD* that my attention was just now called to India and Armenia."

A pathetic story attaches to a Gospel now published in Matabele by the British and Foreign Bible Society, says the *Church Missionary Intelligencer*, of London. Mr. Thomas, who had once been connected with the London Missionary Society, and was working in Matabeleland, made a translation of the New Testament, which he completed the day on which he was attacked by an illness of which he died. During his

last hours he was much troubled by fears lest his work should be in vain. His wife, to comfort him, undertook to have the translation printed. She drew out of the bank the sum of £100, the savings of her lifetime, and with it had printed 500 copies of the book. Of course, since there was no one in the printer's office who knew the language, many mistakes were made. Mrs. Thomas gave away fifteen copies and three were sold. The rest were stored at Shiloh, her husband's mission station. During the revolt the Matabeles stole these copies and used them as head-gear. A friend of the Bible Society in Natal heard of all this, obtained what is probably the only remaining copy of the version, and sent it home. The Bible Society agreed to purchase the copyright, and propose to issue a tentative edition of one of the Gospels, and will proceed with the revision of the whole of the New Testament if competent scholars pronounce it to be advisable.

Spiritual Guidance.

The Editor is so often appealed to by those who are in need of definite direction on matters of duty, that he feels constrained to give here, somewhat at length, a quotation from "C. H. M.'s" notes on Deuteronomy, covering, with admirable spiritual insight, the matter of guidance in spiritual things. He says:

"Nothing can be more precious to a child of God, if only the heart be in a right condition, than to be guided, in all his movements, by the Divine command. It saves a world of anxiety and perplexity. In Israel's case, called as they were to journey through a great and terrible wilderness, where there was no way, it was an unspeakable mercy to have their every step, their every halting place ordered by an infallible Guide. Jehovah settled all for them. It was for them simply to wait on Him for guidance and to do what they were told.

"Now, we Christians have to learn our lesson in all this—a wholesome, needed, valuable lesson. It is our sweet privilege to have our path marked out for us, day by day, by divine

authority. God has promist to guide us, and His promise is yea and amen. We can not admit for a moment that Israel in the desert were better off in the matter of guidance than God's heavenly people in their passage through this world. Yea, we are better off by far than they. We have the Word and Spirit of God to guide us. To us pertains the high and holy privilege of walking in the footsteps of the Son of God. Is not this perfect guidance? Hear what our adorable Lord Jesus Christ saith to us: 'I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.' He has left us 'an example that we should follow in his steps.' How did Jesus walk? Always and only by the commandment of His Father. Without it He never acted, moved, or spoke.

'Now, we are called to follow Him, and in so doing we have the assurance of His own Word that we shall not walk in darkness, but shall have the light of life! Precious words! *'The light of life.'* Who can sound their living depths? Who can duly estimate their worth? 'The darkness is past, and the true light now shineth,' and it is for us to walk in the full blaze of the light that shines along the pathway of the Son of God. Is there any uncertainty, any perplexity, any ground for hesitation here? Clearly not. How could there be, if we are following Him? It is utterly impossible to combine the two ideas.

'It is not by any means a question of having a literal text of Scripture for every movement or every act. For example, I can not expect to get a text of Scripture, or a voice from heaven, to tell me to go to London or Edinburgh, or how long I am to stay when I go. How, then, it may be askt, am I to know where I ought to go, or how long I am to stay? The answer is, wait on God, in singleness of eye and sincerity of heart, and He will make your path as plain as a sunbeam. This is what Jesus did. 'I will guide thee with mine eye,' is a most precious promise; but, in order to profit by it, we must be near enough to Him to catch the movement of His eye, and intimate enough with Him to understand its meaning.

"Thus it is in all the details of our daily life. It would answer a thousand questions, and solve a thousand difficulties, if we did but wait for Divine guidance, and never attempt to move without it. If I have not gotten light to move, it is my plain duty to be still.

We should never move in uncertainty. It often happens that we harrass ourselves about moving or acting when God would have us to be still and do nothing. We go and ask God about it, but get no answer; we betake ourselves to friends for advice and counsel, but they can not help us; for it is entirely a question between our own souls and the Lord. Thus we are plunged in doubt and anxiety, and why? Simply because the eye is not single, we are not following Jesus, 'the light of the world.'

"We deem ourselves perfectly warranted in concluding that the One who guided His earthly people in all their desert wanderings can, and will guide His heavenly people now, in all their movements and in all their ways. But, on the other hand, let us see to it that we are not bent on doing our own will, having our own way, and carrying out our own plans. 'Be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee.' Be it our one grand aim to walk in the footsteps of that blessed One who pleased not Himself, but ever moved in the current of the divine will, never acted without divine authority; who, tho Himself God over all, blessed forever, yet, having taken His place as a man on the earth, surrendered completely His own will, and found His meat and His drink in doing the will of His Father. Thus shall our hearts and minds be kept in perfect peace, and we shall be enabled to move on, from day to day, with firm and decided step, along the path indicated for us by our divine and ever-present Guide, who not only knows, as God, every step of the way, but who, as man, has trodden it before us, and left us an example that we should follow His steps. May we follow Him more faithfully in all things, through the gracious ministry of the Holy Ghost, who dwelleth in us!"

Missionary Methods of the Papacy.

At present, when critics of a certain type are disposed to extol Roman Catholic missions at the expense of Protestantism, it is important that the characteristic methods of Rome should be understood. Broadly speaking, the tactics of her agents are the same in all parts of the world. When a Protestant mission shows signs of success, Rome immediately enters the same field, pours her workers into the district, and shows no hesitation in taking every advantage

she possibly can. An English mission had been settled at Uganda for more than two years before the first of the French priests appeared there, and it would not be too much to say that their presence not only stirred up internal strife among the natives, but seriously retarded the progress of Christianity. In China the experience has been the same. The Church Missionary Society states that the successful work in the Hok-Chiang district attracted the attention of Rome, and that the priests sent there are seeking out the new converts, and attempting to win them over before they have made any effort to approach the heathen. What is going on in Africa and in China is being repeated in India. The Romish emissaries are tampering with the native Christians, and by relax standards of discipline, and by open and unblushing bribery, are endeavoring to draw them away from their first teachers and their earlier faith. Such methods are perfectly consistent with the system and the principles of Rome, but too many people, who, because they are more ignorant assume that they are more liberal than those around them, fail to understand this. A little more knowledge would do much to correct illusory impressions and false judgments.—*Sunday Magazine*.

The following is one of the authorized curses published in the Romish Pontifical to be pronounced on heretics by Romish priests:

"May God Almighty and all his saints curse them with the curse with which the devil and his angels are cursed. Let them be destroyed out of the land of the living. Let the vilest of deaths come upon them, and let them descend alive into the pit. Let their seed be destroyed from the earth; by hunger and thirst, and nakedness, and all distress. Let them perish. May they have all misery and pestilence, and torment. Let all they have be cursed. Always and everywhere let them be cursed. Speaking and silent let them be cursed. Within and without let them be cursed. By land and by sea let them be cursed. From the crown of their head to the sole of their foot let them be cursed. Let their eyes become blind, let their ears become deaf, let their mouth become dumb, let their tongue cleave to their jaws, let not their hands handle, let not their feet walk. Let all the members of the body be cursed. Cursed let them be standing, lying, from this time forth

forever; and thus let their candle be extinguished in the presence of God at the day of judgment. Let their burial be with dogs and asses. Let hungry wolves devour their corpses. Let the devil and his angels be their companions forever. Amen, amen; so be it; so let it be."

Bishop P. F. Stevens, of the Reformed Episcopal Church, writes from Orangeburg, S. C., May 20, 1897, to the editor:

Though not a missionary in foreign lands I would like to say a word indorsing the views expressed in your May number, concerning the reception of *polygamous converts* into the Church in heathen lands. My study of the question long since convinced me that the polygamous relations tolerated under the Mosaic dispensation were in no way interfered with in the early Church, and were condemned no further than as in 1 Tim. 3:2, to be declared a bar to the ministry. I have, therefore, always thought it unauthorized, unwise, and even wrong for missionaries to force the polygamous husband to put away all but one of his wives. Unauthorized and unwise, because beyond and wiser than what is written. Wrong, because conflicting with and overriding the fundamental principle of marriage, that the husband and wife are one flesh. This physiological fact, so often alluded to in Scripture, lies at the foundation of the Scriptural laws concerning marriage. The fact asserted by Adam concerning Eve, "This is now bone of my bone and flesh of my flesh," may be as truthfully affirmed by every man concerning his wife. The woman becomes one flesh with the man, not the man with the woman. This fact is recognized by the wife's taking the name of her husband, the husband never taking that of the wife. This fact is the foundation for the toleration of the polygamy at all, and for its being confined to the husband. Each wife is completely one with her husband, and that unity is in no wise marred or lessened by the union of others with the common husband. Not so in the case of polyandry: the wife in her union with more than one would be one with neither, but would be in her ownself a mixed flesh, which is "confusion" condemned by God. This being the case, how can the missionary, or even the husband himself, undertake to decide which wife is the real wife, and which ones are not wives? How

can this self constituted judge assume the authority to condemn the put away wives to life-long widowhood under unjust reproach, or to force her into the commission of adultery and the entrapping of a man into the same crime by a new marriage, her true husband being still alive?

Leaving this subject, let me go a little further. This physiological fact of the one flesh so generally over-looked settles other questions concerning marriage relation; the Scripture forbids a man to marry his brother's widow (except in the now obsolete case involving landed inheritance of the Jew in Palestine). The reason seems plain, the widow is his dead brother's flesh and he may not marry his own brother's flesh without incest.

The Scripture says nothing to forbid the marriage of a man with his deceased wife's sister, the reason is plain, the dead wife was his flesh, he was not and is not her flesh. Therefore there is no more relation between the man and his wife's sister than there was between himself and the wife before he married her. This same physiological fact is the reason why the husband has always been allowed to divorce the faithless wife, while faithlessness on his part was never scripturally a ground for the wife to separate from her husband. If our court would remember and maintain this difference in regard to the ground of divorce, many scandalous trials and equally scandalous and immoral divorces would be avoided in our country.

The spirit of Christianity has established the fact that monogamy is the wiser, purer, and higher rule of life and the law of Christian lands in accordance with this fact has rendered polygamy equally with adultery a crime.

Punish therefore faithlessness on the part of the husband as heavily as you please, but since it does not affect the union between himself and his wife, except sentimentally, it is *de facto* no legal or scriptural ground for the wife to claim a divorce.

This may seem contrary to the spirit of the age which in so many respects is putting woman upon an equal footing with man, but God's physiological facts must in this life at least preclude the absolute equality of man and woman in every regard and particular.

Books Received.

FOREIGN MISSIONS AND SOCIAL PROGRESS. Volume I. Rev. James S. Dennis, D.D. Fleming H. Revell Co., New York. \$2.50. (Illustrated.)

TWENTY-SIX YEARS OF MISSIONARY WORK IN CHINA. By Grace Stott. American Tract Society, N. Y. \$1.75.

CHRONICLES OF UGANDA. R. P. Ashe. A. D. F. Randolph & Co., New York. \$1.50.

CREATION CENTERED IN GOD. By H. Gratton Guinness. Hodder & Stoughton, London.

CHINA AND FORMOSA. Rev. James Johnston. \$1.25. Fleming H. Revell, New York, and Hazell, Watson, and Viney, London.

MISSIONARY PIONEERS IN INDIA. John Rutherford. Andrew Elliot, Edinburgh.

EYEGATE OR NATIVE ART IN THE EVANGELIZATION OF CHINA. Wm. Wilson. S. W. Partridge & Co., London.

FROM SUNRISE LAND. Amy Wilson Carmichael. Marshall Brothers, London.

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HANDBOOK OF MISSIONS. A. McLean, Bethany Reading Course, Committee, Cleveland, Ohio. 50c.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

NEW GUINEA.

—Herr Hoffmann, of the Rhenish Mission in New Guinea, says: "It is a serious difficulty for our preaching that in the Papua languages which we have studied, so many words are lacking, of which a Christian sermon has need. We seek in vain for words for the most elementary religious conceptions, such as God, sin, grace, kingdom of God. The Papua, who has a name for every plant, for every least creature, knows scarcely any abstract words. In his thinking he is very concrete. It requires time and a great deal of practice, before one has learned to think in such a way as the Papua does, and then to express one's self accordingly. I have repeatedly wisht to translate the Lord's Prayer, but thus far have been able to bring to pass no translation that even half way satisfies me. For words like kingdom, glory, debt, trespass, temptation, I have thus far found no term that even approximately reproduces the sense of these expressions, and paraphrases would make the divine prayer something different from what it is. Inspector Schneider has referred us to the images and parables of Holy Writ as peculiarly adapted to rudimentary preaching. But in trying this we encounter great difficulties. Out of all the parables, let us take the beautiful ones of the Sower and the Good Shepherd. Our people know no sower, and have no seed which they strew on the land. Their field fruits, taro and yams, are tubers, which are simply stuck in the ground. Even so they know no shepherd, no flock, no sheep. I have tried to help myself by

referring them to my goats and to the cows of the station, which need to be tended. But the beautiful parable still remains strange to the people. It does not correspond to their conceptions."

UNITAS FRATRUM.

—The brethren are proposing to establish a new station on Makkóvik Bay, Labrador, the very place where, in 1752, Eberhardt, the pioneer of the Labrador Mission, was murdered by heathen Eskimo. The bay is pronounced the best anchoring place in Labrador, and as it lies in the midst of the white and half-breed "settlers," and right in the route of the thousands of Newfoundland schooners, it is peculiarly eligible for this side of the work.

—The apprehensions felt for the Mission at Bluefields, when the little Protestant Mosquito State was taken possession of by Spanish and Catholic Nicaragua, have thus far not been fully verified. Nicaragua has in the main fairly kept her promise to allow full religious liberty. Indeed, it is secularism rather than Catholicism which seems to determine the present policy of the government. Thus the public subsidy has been withdrawn from the brethren's schools, because religious instruction is given in them. Taxes, it is true, are now much higher, which makes the mission more costly.

—"As a subordinate part of the good offices of our Labrador missionaries to their people," says the *Missions Blatt*, "we may mention something, not difficult, indeed, but taking time, something that can hardly be required in many regions of the earth. It is to help the Eskimo in the choice of family names. Hitherto it has only been personal names that were in question. If two men of the same name were to be distinguisht, the names of their respec-

tive wives would be added in the genitive. They commonly, however, devise these new family names of their own motion, and in doing so render an attractive testimony of their good, earnest temper and Christian feeling and way of thinking. For instance, one now proudly bears the name of 'Green,' in the hope that, as in spring the young green sprouts out of the branches, so also out of his former life a new acceptable life may grow forth. Another chooses for himself and his children the name of a bird, in order to be admonished thereby, ever, like these feathered songsters, to trust God in joyous unanxiousness, thinking, doubtless, of Mathew 6:26.

"Yet it is questionable whether many coming generations will bear these beautiful names. Every year the little Eskimo people is lessening in number, hastened in the decline by wasting sickness. To all appearance we can compute the time when it will be wholly vanished from the earth, for the old are dying off, and the children are seldom vigorous enough for long life. Within three years many little ones have come into the world in Hope-dale, but just three of them are living. Commonly they fall soon after birth before some seemingly slight indisposition. On the other hand, among the scattered Eskimo, as also among the English and Eskimo half-breeds, the so-called settlers, there is a steady growth of the population. Our brethren are minded to go on in faithful work, altho they are now in part in the care of the father or mother, who is called to close the eyes of their hopelessly declining child. Yet the work among the seekers is broadening out more and more."

—Police Inspector Fitzgerald, formerly an enemy of missions, reports thus to his superior upon the work of the Herrnhut missionaries at Mupoore, on the east side of the Gulf of Carpentaria: "As the results of personal observation of the management of the

mission station of Mupoore, I can bear witness, with great pleasure, that this mission is, in my opinion, a perfect success; a proof of what sound common sense, courage, and good will can accomplish with savages. It was quite a new experience for me when I compared this station with others. . . . The results obtained here exceed all my experience among the Aborigines during more than thirty years. I recommend that the government should supply the station with a good boat and with 400 woolen blankets yearly. I am glad to have had the privilege of seeing a station which is conducted in so excellent a manner."—A. M. Z., quoted in *The Chronicle*.

—When Nicaragua took possession of the Mosquito coast, she promised the brethren full liberty and equal favor for their mission. It was not to be expected, however, that Spaniards, any more than Frenchmen, would keep such a covenant. Even the liberals, the atheists, are still Catholics, and their language and way of thinking are still Spanish. They, therefore, view Protestantism and Teutonism with dislike. Besides, they complain that the Moravian labors do too much work for the enlightenment and moral elevation of the Indians. We know how bitterly Zola has complained of Protestantism in his country, as cultivating a German and English habit of speaking the truth, which he regards as something very disgraceful for Frenchmen. The Nicaraguan government takes the same view. Accordingly it has sent three Spanish priests to institute an active counter mission. The Nicaraguan authorities, however, will hardly go so far as to shoot the Protestants, as the French are doing in Madagascar.

The priests criticize the mission somewhat severely, but declare that it has greatly raised the moral standard of the people.

MISCELLANEOUS.

—"What do we owe the sailor? Owe him for our civilization, owe him

for a thousand of the comforts and adornments that enrich our homes, owe him for our pleasures, owe him for many things that have come to be almost necessities of our existence, owe him for commercial prosperity, owe him for our intercourse with other peoples, owe him for the stimulus which his daring and endurance impart to the manifold activities of great populations, owe him for his venture, his patience, his bravery, his skill in the navigation of the sea? What do we owe the sailor? Who can tell? For one, I can not, nor will I try. It is a great debt!—a debt we can only pay by securing to him, as much as in us lies, the best thing in all the world, the Gospel of the grace of God, with its pardon for sin, its restraint in temptation, its joys, its consolations, its incentives to duty, its strength in life, its peace in death, and the assurance of an abiding place in that dear, dear country where, having for the last time stepped ashore, the wanderer of the trackless deep shall find a home forever, for of that land it is written, 'and there was no more sea!'—Rev. T. SABINE, in *Sailor's Magazine*.

—The *Missionsblatt für Kinder* gives two answers of African school-classes, that are certainly as perfectly African as anything could be. 1. What does this mean: In the sweat of thy face shalt thou eat bread? *Answer*: You must eat till you sweat. 2. For what were the eyelids given? *Answer* (unanimous): For sleeping.

—"The lesson of the missionary is the enchanter's wand."—CHARLES DARWIN, (quoted in C. M. I.).

—The *Intelligencer*, speaking of Archbishop Temple's address at the annual meeting of the Church Missionary Society, remarks: "We may safely say that in the whole history of the Church no archbishop has ever spoken before as Archbishop Temple spoke that morning. 'The very purpose,' he said, 'for which the Church exists is the evangelization of the world.' That is the great truth which of late years

we have been persistently setting forth, and now the Primate of all England himself comes forward to endorse the statement."

—The adult baptism in the C. M. missions for 1896-7 have been 7,700 more than ever before. 3,751 were in Uganda.

—"Provost Vahl calculates that from 1845 to 1890 the number of male missionaries has been multiplied three or four times, while that of women missionaries has been multiplied about 26 times."—*Journal des Missions* (Chronicle).

—The *Church Missionary Intelligencer* for July gives a detailed account of the gradual extension of the Anglican Episcopate into the world at large. Every ecclesiastical system works most effectively when it works on its own lines, and an Episcopal Church, like Methodist or Anglican, is most likely to do substantial missionary work under Episcopal supervision. The first extension was not strictly missionary; it was the communication of the Anglican Episcopate to this country. Before the revolution this was much dreaded here. Even churchmen were dubious about it, and Puritans first could think of nothing but land and power. With independence, this fear fell, but the fear of offending the new republic, says the *Intelligencer*, for some time restrained parliament from permitting the English bishops to act. Professor Nippold's assumption of spiteful intrigues of the king against it appears unwarranted. They would have been unintelligible in so devout a churchman after the peace. Nippold's description of the American succession as arising from the non-juring Scotch is another mistake. Seabury was only received in New England. Parliament gave way at last, and on February 4th, 1787, William White, of Pennsylvania, and Samuel Provoost, of New York, were consecrated in Lambeth Chapel. In 1790 Madison, of Virginia (cousin of James Madison), was also consecrated

at Lambeth, thus giving the canonical number for American consecrations. So far is Seabury, as Nippold imagines, from being the root of the American Episcopate, that he was not admitted by White and Provoost to concur in a consecration until Madison's ordination rendered his participation otiose. The American succession is not Scottish and Jacobite, but English and Hanoverian. The first colonial bishop was consecrated the same year; the first Indian bishop in 1812; in 1841 the noble and lovable Selwyn became first bishop of New Zealand. After these long hesitations and delays, the English Episcopate, colonial and missionary, has spread rapidly throughout the world. The hasty attempt of Rome—or rather of Cardinal Vaughan—to pooh it down, has about as much effect as the wind.

An adherent of the Arya Samaj, quoted in the annual report of the C. M. S. for 1895-6, writes: "Whatever differences in some theological doctrines and dogmas might exist between Christianity and the Arya Samaj, the enlightened Hinduism, it would be the meanest ingratitude if I, in common with my countrymen, did not feel grateful, in the fullest possible way, to the Christian missionary societies for the good they have done to India. These Christian missionaries have been the pioneers in India of every reform, whether it be religious, social, or moral. Without the aid of the Christian missionary societies the Indian Government could never have been able to do even a tenth part of what has been done for India. It was pious Christian missionaries like Drs. Duff, Wilson and Foreman, whom the Indians up to this time revere most respectfully, who first established colleges for the education of the Indians. It was the pious Christian missionaries who first opened female schools, medical hospitals, shelter for the Hindu widows, who are so much maltreated by Hindu society. Though myself a staunch Arya Samajist by religion, yet I say,

with double force, that no agency has benefited India so much as the Christian missionary societies. They have been successful where the Indian Government has failed."

"Miss Stratton, of Muttree, North India, refers in her annual letter to a '*pardah*' lady who comes to church, where she sits in *pardah* [seclusion] behind a curtain. She is beginning to read the Bible for herself, and knows Christian *bhajans* [lyrics]. She takes her *bhajan* book to the houses of her friends and sings with them; so the Gospel is sung in high caste houses, to which, at present, the missionaries have no entrance, through her instrumentality. She came to church on Good Friday and said, 'I thought I ought to come to-day, for—who knows?—perhaps in one year, or in two, He may have come again.'"—C. M. Gleaner.

The *Evening Post* says that the six or seven millions of dollars spent last year by the English for foreign missions have not made very many converts, but might have saved a million Hindu lives. What an unworthy jibe! The *Evening Post* knows perfectly well that part of this money is spent immediately on extensive and deeply rooted and steadily extending institutions, ecclesiastical, educational, and humanitarian. These are the centres and supports of the more direct evangelizing agencies. Imagine a sudden collapse of the gifts that sustain them, and they would sink into almost hopeless ruin, while the money thus suddenly withdrawn would assuredly not go to any other great end of good. That is not the way in which human activities or human institutions work. But hatred of the Gospel of Christ will always find opportunity for a jeer.

English obligations to Hindu lives are national. It will undoubtedly be found that those who are most interested for Hindu missions are most liberal for the saving of Hindu lives. But so long as the English, inside and outside the churches, have an infinity of luxuries

from which to retrench, it hardly seems needful to begin to show their benevolence by laying all their missionary establishments from Japan to Fiji in hopeless dilapidation.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

Wesleyan Missionary Society.—The annual report of the Wesleyan Missionary Society gives the following summary of its present position in Europe, India, China, West Africa, the Transvaal, etc.: Church members, 44,573; principal stations, 330; missionaries and assistants, 370; other paid agents, 2,859; day and Sunday scholars, 88,542. It is interesting to note that the church membership in Sierra Leone, Lagos, and the Gold Coast reaches the high figure of 16,945. The increase in contributions from all sources amounts to £2,698. The committee desiderate a net income of at least £100,000.

Church of Scotland.—The Foreign Mission of this church tells of revived interest and enlarged liberality. The past year's income (£45,879) shows a substantial increase on the previous year. As the fruit of the mission there are now 7,922 baptized persons, while the force in the field comprises 38 male missionaries, plus 21 wives and 53 other ladies.

An admirable work, that deserves to rank as a missionary classic, descriptive of the society's work in the Eastern Himalayas, has recently been published by R. T. R. Clark, of Edinburgh, entitled "On the Threshold of Three Closed Lands." The outpost there resembles a wedge, the thin edge touching Thibet and the two sides skirting Nepal and Bhutan. As an evangelical assailant of these three lands, "the Church of Scotland, through her Eastern Himalayan mission, occupies a unique position of vantage and of privilege." It ought to be said that Kalimpong and its mission have greatly gained of late years from the prayerful interest of the youth of the Church of Scotland, as

shown more especially in the development of the young people's guilds.

China's Millions.—That there is a Christly power in true humanity is as distinctly traceable to-day as in the days of the Son of Man, and is as patent in China as in Western lands. On this subject the medical testimony of Dr. Douthwaite, of Chefoo, is most decided. In an article, just published, he says: "No matter how hostile a man may be to us when he enters the hospital, I never have known a case in which we failed to make a friend of him." According to Dr. Douthwaite, medical mission work draws people from remote parts, villages, hamlets, and farmsteads, and brings them where they can hear the Gospel, alleviating prejudice, and turning foes into friends. Several instances are given, illustrative of the effect of mission medical work upon the military since the recent war. One of these we now subjoin. "The most touching exhibition of gratitude," says Dr. D., "that I have ever seen in China, was when, some eleven weeks ago, I was leaving Chefoo with my family. The general in command and his officers came with a regiment of soldiers, and the men lined up before the hospital, and in front of my house on the road. When I went out to them they dropt on their knees, and there they stayed while one of their number spoke to me; and I gave them an address in return. After this, one can not say that the Chinese are not grateful for what is done for them."

By way of showing the scope of the work, it may be mentioned that during last year the attendance at Dr. Douthwaite's dispensary was close upon 24,000, all of whom heard the Gospel, carrying away some knowledge of the love of God; and that, in addition to these, there were over 200 in-patients, not a few of whom, before leaving, confest their faith in Christ.

Church Missionary Society.—From the "Pastoral Letter" of Bishop Evington, address to the clergy of the

Japan Church, we gather that there has been, for several years, an ebb in the tide of affairs, and that many a sanguine hope has become sobered down in consequence. The wide spread of unorthodox Christianity seems to be one of the main causes of this, leading to many and notable secessions. In the bishop's view, the fight with the spirit of error and the world, is as fierce as ever. Notwithstanding large additions, the returns bespeak shrinkage rather than growth. As an offset to the above, Miss Hamilton's special work amongst the police force of Osaka has been attended with encouraging results. Fifty of the men are under instruction, and eight have decided publicly for Christ.

Ceylon.—In connection with the Tamil Cooly Mission, 1,000 tea and coffee estates on the island are regularly visited. This number represents two-thirds of the whole. There are now 2,749 Tamil Christians connected with the mission.

Santalpur.—The Christian colony at Santalpur, on the borders of Assam, has been severely tested by the recent terrific earthquakes. For more than a week the shocks were incessant, and the earth threatened to engulf them. But the severity of faith's trial conduced to its strengthening in not a few. Mr. Meerum says, "Many of the 700 Christians who have emigrated to the colony are, indeed, letting their light shine before the heathen. They support an agent for preaching to the surrounding tribes." One effect of the earthquakes was to bring large numbers of the heathen to the missionary quarters, partly for safety, and also that they might hear about the better hope.

London Missionary Society.—The Rev. W. H. Rees supplies a descriptive account of the work in North China that is under his superintendence. The district is Chi Chou, and means the care of thirteen churches, scattered over a radius of 40 miles by 25 miles. The following summary tells of the fruit

that has accrued: "There are now 489 members, 212 women and 277 men, in good standing as communicants." Speaking of the quality of the fruit, Mr. Rees says: "We can not prove that all are real converts, neither can we disprove the sincerity of any. . . I can, however, say that scores have a deep, inward vitality and heart excellence, a steadfastness in witnessing for Christ before men, a liberality in bringing gifts to the feet of Jesus, a cheerful forbearance in the face of bitterest persecution, and a purifying influence in the homes, traits which cheer the hearts of the lonely workers, and which strengthen their faith in the ultimate triumph of redeeming love."

Madagascar.—An appreciative notice of the monumental work in Madagascar, of Rev. W. E. Cousins, appears in the *Chronicle*. Through him, under God, the Malagasy have now an idiomatic and accurate translation of the Scriptures; and, did nothing else exist, that work alone would render his name immortal in the annals of Malagasy literature. How greatly he feels the altered relation of the London Missionary Society's agents to the converts can be better imagined than told; but, in common with his brethren, his counsel is to stand by the flocks and shepherd them to the uttermost, despite the gathering gloom and danger!

THE KINGDOM.

—I will tell a decree;
Jehovah said unto me, My son art thou;
I have begotten thee this day.
Ask from me and I will give thee
the nation as thine inheritance,
And as thy possession, the ends of
the earth.

—Here is a gift which we can only class with that of the alabaster box broken upon the head of Christ. A widowed mother, after serving thirty-seven years as a missionary among the Zulus, sends a thank-offering of \$300 "for the privilege of having another son appointed to the mission field." The odor of this precious gift may well

fill every church in America connected with our missionary work.—*Missionary Herald*.

—"Hadji," in a series of articles entitled, "As Seen Through American Eyes," speaking of the low wages paid to natives, asserts that an American burns up the day's wages of a Chinaman every time he lights a cigar, while his bill for shaving alone for the year would more than support 2 Christian school-teachers during that time; and adds: "We have not touched the subject of giving yet; and one reason is that *we do not know what good the little we have to give may do.*"

—Bishop Royston, of the Church of England, affirms that the whole English Church gives to foreign missions not more than one-tenth of what it spends on voluntary efforts for work at home, and that it does not send out more than one in 5,000 of its communicants, and hardly more than one in 40 of its clergy.

—It is a foretaste of blessed things to come that 3 of the most wealthy leaders of female society have abandoned the fashionable circles of the city, to devote themselves and their millions to the lifting up the less favored and privileged. It is not surprising that their husbands and male relatives objected and remonstrated at first, nor that they have all been converted and followed suit, the husband of one of them now preaching in the chapel erected by his wife's munificence.

—Jesuit obedience is well shown by the following. A young man from America was admitted to an audience with the aged General of the Order in Rome. Before him was a map of Africa. Pointing to a spot in the map he said, "Twenty of our missionaries were killed there last March. We must send others soon." "But will they go?" "Go, my child? Why, I shall send them."

—Dr. Legge, the eminent Chinese scholar, says: "I have been reading

Chinese books for more than 40 years, and any general requirement to love God, or the mention of any one loving Him, has yet to come for the first time under my eye."

—Beware of heroics. I do not say that you are not to feel enthusiasm, far from it. Enthusiasm recognizes the greatness of the command. It recognizes the need, it recognizes the glory of the message. About all these things we can be as enthusiastic as we please. But there is a danger lest we should color missionary work with too rosy a tint. This may lead us to make a false estimate of the work. Missionary work does cost something; there is risk sometimes, there is separation, there are a good many things that are disagreeable. *But soldiers, sailors, merchants, orchid-hunters, butterfly collectors, bear equal risks.* A missionary who goes to work in an unhealthy district is commiserated and belauded by his friends and admirers at home: a civilian who goes perhaps to the very same place is congratulated and coveted, if the "billet" be a good one. As a trained soldier is valuable, so is a trained missionary. And therefore it is that it is his duty to take care of himself. I do not say that he is to be luxurious or fastidious, but he has no right to throw his life away by carelessness, by undue rashness, or by living in a way in which no European can live in an enervating fever-stricken climate. If the call comes, then he may and will risk his life freely and without hesitation, but to risk it gratuitously is, to use Talleyrand's expression, not only a crime, but a blunder.—*Bishop Selwyn*.

—This advice Dr. Blodgett is accustomed to give to newcomers to the mission field: "Get a note-book. Put down in it all your first impressions. Note carefully every mistake you think you see, every improvement you think you could make, but say nothing about it to anybody. Do this for five years. Then go over your note-book, and whatever you still wish to change or

think you can better it will be well to suggest to your brethren." If God gave speech without wisdom, it would be a most dangerous gift. But as on our entrance into the world we do not learn to speak until we have learned something of life, and begin to have something to say, so, on the entrance to mission work, speech is wisely delayed until one has become in some degree Orientalized. The language caught from the lips of his munshi or pundit, and of the people on the streets, becomes the avenue by which he penetrates to their inner life, forbidden ground to all who do not enter by that gate. As he speaks their words, he learns to think their thoughts, feel their feelings, adopt their customs, until in some way he sympathizes with them. Then he can work among them. Dr. Goodell wrote: "It appears to me that if a missionary should do nothing for the first three years but simply mix with the people and learn how weak and ignorant and foolish and prejudiced they really are, it would be an acquisition worth a million times more to him than that of all the languages spoken in the Ottoman Empire."—*Rev. E. A. Lawrence.*

—"Year by year the conviction grows upon me that the slow progress of missions in what is called the heathen world, is unnecessary. In the first place, not many expect to succeed, and it goes without saying that the average man who expects a low measure of success, will not be in advance of his expectations. In the next place, no provision was made for success, and when it appears, it is apt to become an embarrassment. Our first success in Singapore was greeted by a determined effort to discard the mission on the ground that it would become extended and entail too heavy responsibility on the missionary society."—*Bishop Thoburn*

—"I would say, in connection with this work, that from all that I have seen now in seven years and a half of

Asiatic traveling, that I think that if the nations of the East are to be evangelized, it must be by the means of native agents. Hence the training of native agents for native work is one of the first and most important duties of the missionary. And should the work of training be blest, and the supply of candidates for that training be increase, possibly the day may come when the chief work of the European missionary will be the training and superintending of native agents, who can carry the Gospel of Jesus Christ in a very different way to their own people from even the best foreign missionary."—*Mrs. Bishop.*

—According to Rev. A. J. Diaz, the Cuban apostle, what queer saints they must have down in that island? He says: "The people are of a peculiarly jealous nature. If one of them is selected to perform a duty, they think he is in better favor than the rest, and are accordingly much hurt. This was the difficulty which confronted me when I found it necessary for me to select the seven deacons to aid in carrying on the church. I studied the problem over for some time, and at last hit upon a plan which I thought would work satisfactorily. One evening, at the close of the services, I announced that the next Sunday we would select the deacons, and that the sermon would be on the duties of the deacons. That Sunday every member was present, and the church was crowded. I told them that it was the duty of the deacons, when they were notified of a case of smallpox, to go immediately and attend to it; the same if it were a case of cholera, or in any epidemic, they must be the first to be present and offer aid and the last to come away; that they were to have their Testaments with them always, and were to make a conversion whenever the opportunity presented itself. After presenting the case in as serious a light as possible, I requested those who felt courageous enough to assume

the responsibilities of the position to stand up. I knew it would be useless to attempt to make any selections, so I said to them, 'Go ahead; you are all deacons.' Now they all carry their New Testaments around with them, and telling, whenever they have a chance, of the religion of Christ. Thus you see we have a whole congregation of workers."

WOMAN'S WORK.

—The *Woman's Missionary Friend* (Methodist Episcopal) would seem to be posessed of healing powers approaching to the magical. At least word comes that a heathen woman in Madras had so much confidence in its pages that when her child was sick, and she knew not what to do, she put the paper beneath its head and prayed the God of the little sheet to heal her child, and the child recovered.

—*Life and Light* for September, among other good things, contains a notable article by Dr. Pauline Root on "The Personal Factor in Mission Work," whose flavor may be gathered from these three sentences: "We get more inspiration from certain women's faces, or touch, or even walk, than from many sermons. They make God real to us. Sweetly and graciously the influence of face or voice steals into our hearts, and we say, 'They rest us.'"

—These may be named among the speakers at the Toronto W. C. T. U. Convention, October 23-6: Besides the general officers, Miss Willard, Lady Henry Somerset, Miss Slack, and Mrs. Sanderson; Lady Windeyer, New South Wales; Mrs. Kirk, Victoria; Mrs. Franc Giffen, Cairo; Misses Vincent and Cummins, Australasian organizers; Miss Milks, Chile; Mrs. Waldeck, Tasmania; "Sister Lily" and other distinguished delegates from England; and Miss Green, of Hawaii.

—In Belgium, Madame Chantaine, of the W. C. T. U., has given many magic-lantern temperance evenings in

schools and among work people, adding to the growing interest in "the way out of alcoholism," and successful legislation against alcohol. The need of protection against the universal enemy is so apparent that leading papers gladly publish articles on this theme. Meanwhile the two temperance papers in Brussels and one in St. Trond are pushing forward the total abstinence cure for alcoholism.

—The women of the M. E. Church, South, have 46 representatives in China, Brazil, Mexico, and among the Indians of Oklahoma, 116 assistant teachers and helpers, 24 Bible women, 12 boarding-schools, 46 day schools, and 2 hospitals. Their gifts last year reached \$81,716.

—In the August MISSIONARY REVIEW, by an inadvertence resulting from a similarity of names, facts were stated with regard to the *Church of England Zenana Society*, which belonged to the undenominational *Zenana Bible and Medical Mission*. The original organization was formed in 1852 by the late Lady Kinnaird, from which, in 1880, certain members withdrew to form the society first named. Since then India has been divided between the two, the Z. B. and M. M. caring for Bombay Presidency, the North-western Provinces, and the Punjab.

YOUNG PEOPLE.

—This summary of John R. Mott's work, recently completed, is interesting: "It required twenty months to make the tour of the world. Work was carried on in 22 different countries, and in 144 universities, colleges, and schools. Services were rendered in 21 conventions and conferences. These were attended by over 5,500 delegates, fully 3,300 being students and teachers, representing 308 institutions of higher learning. About 1,300 missionaries, representing over 80 missionary agencies, were met personally, and extended interviews were held with many of them, as well as with government officials, merchants and native pastors,

teachers and students, while 70 new students' Christian associations were organized.

—"The Missionary Spoke" is a new booklet by W. W. Cooper and F. S. Brockman, and is not only a valuable contribution to mission literature, but is crowded with suggestions of a practical nature for the Epworth League. The nine well-written chapters are as follows: "The obligation resting upon the League to interest its members in missions," "The missionary committee," "The missionary meeting," "The missionary library," "The missionary study-class," "The missionary social," "Map and chart making," "Prayer for missions," etc.

—These three items hint at what as many Christian Endeavor societies are doing:

The contribution of \$41.25 to fresh-air work by the Lafayette Avenue Methodist Protestant society, Baltimore, Md., sent 20 children into the country for a two weeks' outing. This society gives \$40 a year to educate a Japanese girl in the denomination's mission-school in Japan. The two-cents-a-week plan is used.

Dividing their offering between home and foreign missions, the society of the Presbyterian Church, Mattituck, L. I., have given during the past year \$300. This society, working jointly with the Presbyterian society at Franklinville, is helping to support a boy in school at Ashville, N. C.

A mite-box opening was lately held by the Junior society of the Friends' Church, Mt. Pleasant, O. The membership of the society is but 19, yet the amount raised amounted to \$17.25.

UNITED STATES.

—That some of the Mormons are beginning to think for themselves is apparent. A good mother, and an honest woman, said a short time ago, with a genuineness that gave her unpolished words a real fineness: "I won't be bost by nobody. I told them they could cut

me off from the church next Sunday if they want. The Lord gave me a set of brains and a good pair of eyes, and I calculate to use them to my advantage, and I'll send my children to school just wherever I want. But before they do cut me off, I want them to tell me why they done it in plain words, and publish it in all the papers. I am one of them that wants to know why things are done, and want other people to know." Then she added, "I ain't saying that I don't think a good bit of my religion, but I calc'late to use my brains just about as I want."—*Home Missionary Monthly*.

—According to the *Congregationalist*, the Worcester, Mass., City Missionary Society is to make a new departure: "The organization of missions or churches in the native tongue of these people has proved so inefficient and unsatisfactory, both in this and other cities, that that plan will be abandoned and the effort made to reach the families through the children and young people, by gathering them into the already existing American churches. Five women visitors will be employed. One will work among the 500 Finns, another among the 350 Syrians, another among the more than 400 Italians. There are 500 to 600 Norwegians and Danes, only a few of whom attend any church, and over 2,500 Jews and Poles, many of them accessible and responsive. Two vigorous Swedish churches are doing a good work among 10,000 of their own people. It has been found repeatedly that the young people of this population, who learn to speak English so readily, will not attend services in the native language, and do not wish to be considered foreigners, and since they are in the majority, it seems the wiser, more economical, and effective plan to banish that distinction as far as possible, and gather them directly into American churches."

—Among the different organizations for assisting the poor in New York City, there are few more successful

than the Penny Provident Fund system. This is not a savings bank, but only an agency whereby small savings may be readily deposited. On February 1st, 1890, the fund had 55 stations, 11,690 depositors, and \$5,568 in deposits. Three years later there were 201 stations, with 27,684 depositors, and net deposits of \$16,785. At the last report there were 321 stations, 53,449 depositors, and \$31,305 in net deposits.

—The *Baptist Missionary Magazine*, since the year began with great strides has gone forward toward perfection, having been greatly enlarged, beautified, and improved in every way. It may now claim a place among the best of such publications. The September number is especially good.

—The United Norwegian Lutheran Church dates only from 1890, but already has 125,000 members, as well as missionaries in India, China, Madagascar, and among the Jews in Russia, and is soon to begin work in Persia.

—The Cumberland Presbyterians entered Japan in '76 and Mexico in '86, and in September last dispatched 3 men, 2 of them having wives, to China, to make a beginning for the Gospel there.

—The Southern Presbyterians are sending out 5 new missionaries this year, Miss Sophie Wright going to Luebo on the Upper Kongo, Rev. H. W. Myers to Japan, Rev. C. C. Owen to Korea, and Marion Hull, M.D., and wife, to China. These additions raise the total abroad to 156.

EUROPE.

Great Britain.—The income of the Metropolitan Hospital Fund reached to £10,000 last year, and since the beginning, twenty-five years ago, £713,482 (\$4,567,410) have been received for the use of various hospitals, and nearly 1,000,000 surgical appliances have been bought.

—Upwards of £1,000 were received last year by the Missionary Pence Association, and at least 100 missions or

societies have been aided from its funds. When it is remembered that the fundamental idea is regular weekly contributions of one penny or upwards, and that by far the larger part of the amount has been raised on this method, it will be seen that a widespread interest is represented. The association insists that all contributions sent should be extra gifts beyond ordinary subscriptions. As the bulk of its income is derived from weekly pence from those not rich enough to be subscribers to societies, there is little doubt that these small gifts are extra income for the various missions.

—The report for the forty-third year of the Bible Lands (formerly the Turkish) Missions Aid Society, shows that aid has been sent to no less than 19 cities or towns where the work is under the charge of missionaries of the American Board. The receipts were greater by over \$16,000 than during any previous year of its existence.

—So great was the destruction of property by the June earthquake in India, that the Baptist Missionary Society alone estimates that from £7,000 to £10,000 will be required for reconstruction and repairs.

—The S. P. G. has received \$355,000 by bequest from Mr. Alfred Marriott, of which half has been voted for the erection of churches and half for hospitals, colleges, and other places of education, in accordance with the testator's directions. Geographically, the grants are distributed thus: Asia, £25,660; Africa, £23,730; Australasia, £8,975; North America, £7,130; West Indies, £4,505; Europe, £1,000. Total, £71,000.

The Continent.—For some time it has been known that the revenue for the Vatican from Peter's Pence has shown a serious decrease. The chief income has always been from France; but the loyalty of the aristocratic donors appears to have diminished of late under the indorsement given to the republic,

and the result is a marked diminution in their gifts. According to reports, there has begun an active campaign to stimulate the revenue, and England and America are apparently relied upon to furnish a considerable share.—*Independent*.

—Three pastors of the Reformed Church of France have recently offered themselves to replace the murdered missionaries, Escande and Minault, in Madagascar. This sad event has not been without a quickening effect on the French Protestant Church. In many quarters zeal is growing where it had scarcely been seen before.—*Le Missionnaire*.

—Pastor Lindemann, a retired Lutheran minister in Hanover, dying a bachelor, bequeathed \$45,000 to the Hermannsburg society. The testament wished that the legacy be used for the establishment of missions in a new field. The society contemplates beginning missionary labor in German East Africa. It will send there some of its efficient workers in the Transvaal.

—A new missionary society has been established in Berlin, with the name "Deutsche Orient-Mission," presided over by Dr. Lepsius. The intention is to send missionaries to engage in Eastern mission work. Many distinguished Germans have hitherto taken an active part in this work—as Bishop Gobat and others—but not in connection with German societies. Dr. Lepsius has done an important work in Germany by his exposure of the cruelties of the Turks, scarcely believed in by many of his countrymen till his work appeared.

—The Rhenish society reports about 3,600 baptisms of heathen during the course of last year. Of these 141 were baptized in the Tungkun district of China.—*Berichte der Rheinischen Missionsgesellschaft*.

—*The Daily Chronicle* states that the Russian Government has resolved partially to abolish the system of Siberian exile for political and other prisoners.

The change will come into force a year hence. The Czar has also decreed that a person outside the Greek Church, who marries one of that faith, shall not be required, as formerly, to sign a promise that their children shall be brought up in the faith of the Greek Church. Another step in advance is a system of public justice for Siberia. In that vast region, subject until now to the tyranny of arbitrary officials, law courts are opened in each provincial capital, with justices appointed by the crown, and legal procedure is for the first time made possible.

ASIA.

Islam.—The god of Mohammedanism is an ideal Oriental despot, magnified to infinity. Whatever he does or commands is right, because he wills it. What he hates is not sin, but rebellion. He may or may not punish other offenses, for he is all-merciful, but to deny his unity or his prophet is unpardonable. For this there is nothing but eternal fire. As there is no right or wrong except as he wills it, there is no true sense in which he can be called holy. Nor can it be said that he loves righteousness. What he loves is submission to his will, and this is the highest virtue known to Mohammedanism. It is what gives it its name—*Islam*, which means submission. Between God and man there is no kinship, nothing in common. He is not our Father and we are not His children. The idea of the incarnation of God in Jesus Christ is absurd and incomprehensible. — *Rev. George Washburn* President Robert College, in *The Outlook*.

—Streaks of dawn appear in the night of Palestine.—“In many places both Moslems and members of the Greek Church are most willing to listen, and ignorance and superstition are proving not impregnable to Gospel assaults. A woman bore witness to Christ as her Savior to the women who went to her sick-room, and refused in her dying hour to repeat the Moslem

formula. One of the missionaries writes that she meets from time to time in the villages with women who are praying for forgiveness in Christ's name, and also to be kept from sin and the Evil One, and she mentions one who was nicknamed 'Christian' on this account. The medical work at Gaza, Nablous, Acca, Salt, and Kerak is exercising a widespread influence. The riveted attention with which patients listen at Gaza to the Rev. Dr. Sterling's setting forth the claims of Jesus as the Son of God and Savior is evidence of real interest."—*Church Missionary Society's Report.*

—Rev. Mr. Browne gives this thrilling account of a great revival in Choonkooosh, Eastern Turkey: "Gregorians attend every service, tho the meeting place is on the roof, partly covered by rugs and bits of carpets. Many take off their outer garments and sit on them in the sun and on the hard roof! Surely only real spiritual hunger would lead them to attend at such a time and place. I have seldom enjoyed meetings more. Everything is so informal, simple, heartfelt. The early dawn, the cool, pure, delicious air, earnest, hearty singing, deeply felt confession and prayer, then the plainest, simplest exposition of the Word, and the one, two, or three minutes of prayer after dismissal, then the slow, reverent, thoughtful departure down the rickety ladder—well, it all affects me deeply. Towards sunset last evening the clouds gathered and about the hour of meeting, it rained powerfully. What did I do for the meeting on the roof? Up to the very minute of opening the meeting it just poured. When I reached the roof a dripping, steaming crowd simply packed our little school-room. The Gregorians also came, and so our brethren courteously rose and gave them their nice places while they contented themselves by standing in the rain, literally taking the drippings of the sanctuary. I never saw more real and unselfish Christian courtesy.

This morning the roofs swarmed, the Spirit was present, and there were 15 prayers before I spoke, some wholly new voices in prayer. A precious meeting! How they pleaded for us to stay, but we cannot. Think of it, not a man to step in and gather this great white harvest of souls for Christ and heaven!"

—The long-time-expected and much-feared advance of Russian influence in Persia has come. It is not a showy one at the outset, but it bodes no good for our Protestant institutions. Russian priests have come to Oroomiah to open schools. The Christian population, groaning under Mohammedan oppression, and seeing in their coming the promise of political deliverance, have welcomed it with wild enthusiasm. Thousands of men, women, and children flocked to their side, kissing their garments, prostrating themselves before them as their saviors. In the hope of special favor, multitudes of the Old Nestorian Church are enrolling themselves as adherents of the Russian Church. Our missionaries write in much sorrow that many of our church members, too, were being swept away by this whirlwind of excitement.—*Church at Home and Abroad.*

India.—Some recent statistics throw light on the actual condition of things in this land. Thus, while the average income of a unit of population in England is \$210, in India it is \$10; the average income of the Indian native agricultural laborer is \$32, while even in Russia the peasant has an average income of \$50; it is estimated that \$15 is necessary in India to merely support life in one person, but in a large part of the country the actual income per capita is as low as \$11—so that the peasant is spoken of as having a *minus income*. Add to these facts the knowledge that in India the average of life is twenty-three and a half years as against forty years in England; that from fever and starvation alone in the seven years ending in 1888, 4,349,922 deaths took

place—nearly as many as are supposed to have occurred in the wars of a hundred years, and in what a sad case is this vast population!

—The reason and moral sense of the Hindus condemn their theory of caste. They will admit that the system is full of absurdities, and that it is at war with the welfare of the individual as well as of the community; yet they cling to it with the utmost persistence. A vigorous writer in India has well said: "In spite of the relaxation of caste rules, in spite of the fact that the wealthy can violate the laws of caste with impunity, in spite of the fact that the Hindu has learnt the lesson of the brotherhood of man by heart, so that he can repeat it glibly with the lip, caste is still the strongest practical force in the land. A man openly parts with that last; he will sacrifice everything before that."—*Missionary Herald*.

—It is not physical discomfort, not having little to lie on night after night on a jungle tour, or swimming rivers, or shortness of food—that is the poetry of mission life—but the hardship is having to look after native churches and bear the burdens of native converts when one feels that the circle of prayer at home is not complete, and that the tide of sympathy is not flowing as it should. Never until I got on Indian shores, and had to do with native churches, did I know why Paul put at the end of his list of agonies—after the stoning and the scourging, and that long series of hardships—as the heaviest of all—sorrow's crown of sorrow—"the care of all the churches."—Rev. G. W. OLVER.

—The *Bombay Guardian* gives the following account of a vast prayer-meeting organized by the Mohammedans in Bombay to deprecate the Divine wrath manifested in the visitation of the plague in that city: "A novel sight was witnessed in Bombay on Saturday afternoon, when upwards of 2,000 Mohammedans gathered for

prayer. This was the sequel to three days' fasting, a fast which it is said was kept by almost the entire community, who at the same time made incessant prayer that the plague might be averted. After obtaining the sanction of Government the Mohammedans put up screens of matting on the west side. Several thousand pieces of palm-leaf matting were laid out on the ground, about 100 huge earthen jars, each containing about 50 gallons of water, being placed at regular intervals. Large crowds began to pour into the Esplanade from an early hour in the afternoon, and by 4.30 p. m., the time notified for the holding of the prayer, the whole of the extensive ground was filled by Mohammedans of all sections of the community squatting down on the matting provided for them. The Kazees and Moulvies occupied about an hour with prayers, afterwards preaching sermons from various points on the efficacy of prayer. The usual evening prayer followed; hands and feet were washed, and they proceeded to break their fast. There were several thousand cakes and about 8000 pounds weight of dry dates provided for the faithful, and by the time they dispersed, about 6 p. m., there was not one cake or a date to be seen."

—Dr. Jacob Chamberlain writes thus of irrigation in Southern India: "We have in India a magnificent river, the sacred Godávery, which, rising on the western coast, only a few miles from the sea of Arabia, among the hills to the north of Bombay, flows diagonally across the entire country to the south-east, and discharges its waters into the Bay of Bengal, north of Madras. The monsoon, or rainy season, on the western coast is different from that on the eastern, so that the river comes freighted with its mighty life-giving current during our dry season, flowing with swollen stream through a region parched and verdureless. Some thirty years ago the government, incited thereto by an enthusiastic and dauntless

engineer, who had on military duty traversed the country, constructed an annicut, or dam, over two miles in length, costing \$4,000,000, across this mighty river, 30 miles from the sea, raising the level of its current some 30 feet, and, digging channels great and small, poured out its vivifying waters over 1,000,000 acres of what had been an arid plain. Behold the change! What had for centuries been worthless sand plains were converted into fruitful rice fields; the squalid inhabitants have become thrifty farmers; the famine-stricken region is a garden of plenty. What has wrought this marvel in these now harvest-laden countries? It is but the flowing-in of the waters of that historic river.

—In the training school and home for Bengali girls in Calcutta, quite an innovation has been introduced in the way of washboards and tubs, and those poor girls, despite custom or caste, have been taught to wash and iron their own clothes. And now the money hitherto paid for laundry supports an orphan boy.

China.—There are now upwards of 1,000 schools of various descriptions for natives in China under foreigners. They range from the village day school up to high schools and colleges. In that great empire there are no schools for girls except those founded by the missionaries.

—Mr. Speer, since his recent visit to Canton, calls attention to the fact that 500 women and 1,000 girls have gone out of the seminary, some of them to give all their time to Christian service, and hundreds of others to proclaim the Gospel through the activities of common life. The wife of Li Hung Chang's doctor was one of these. Others are in Vancouver, San Francisco, Portland, Oregon, and Chicago.

—A telegraph line nearly 800 miles long has recently been built in Chinese Turkestan, running as far westward as the city of Kashgar. It was begun in

January, 1893, and finished February, 1895.

—The American consul at Hangkow reports that 3 American citizens had started to go from Hangkow to Peking through the provinces of Hupeh, Honan, Shansi, and Chihli, for the purpose of surveying a route for the railway between those two cities. The expedition was well equipped and was pleasantly recognized by the viceroy. The construction of the railway through this most productive section of the great Chinese empire is only a question of time.

—Most encouraging accounts of success come from Manchuria. The United Presbyterian Church of Scotland at Mai-mai-gai has baptized 60, and at Tieling over 150. The Rev. Mr. Webster says, "It is no exaggeration to say that there are hundreds anxious to join the church." Dr. Ross, of Moukden, reports 800 on the list of applicants, and at Ti-lu, members and applicants are over 600, and a large church is needed. The mission of the Irish Presbyterian Church is also greatly blest, and Mr. Fulton has baptized 208 in the past winter. A young Christian suffered martyrdom for Christ, and Christians are made bolder and a general inquiry has been awakened.

—A Presbyterian missionary in China gives the following account of his boarding-school: The entire expenditure for from 20 to 30 pupils, including food, clothing, outfit, teachers' salaries, and everything else, is about \$1,000 per annum. In the course of 20 years there have been 144 scholars, an equal number having been dismissed after preliminary trial. Of this number 64 became Christians, 11 had been ordained to the ministry, 10 were candidates for the ministry, 5 were Christian school-teachers and other assistants. At the start almost all were from heathen families, and were indentured to keep them the full time in school, but 4 out of the 40 being

Christians. At the time when the account was given, almost all were from Christian families, indentures were no longer necessary, about one-half were professing Christians.

—You will be surprised to hear of an addition to our home. It came about in this way. Ten days ago, early on a raw, damp, foggy morning, a coolie was sent out on an errand. He quickly returned, saying there was a baby in a deep ditch just below our compound, put there by its parents to die of cold and hunger, just because it had the misfortune to be born a girl. They do such things in China, you know, and when they do die the dogs eat them. We hesitated about bringing her in at first, because of the awful stories they tell about our eating babies and digging out their eyes for medicine, etc.; but we quickly concluded the course the Master would take, and had her brought in. Such a bundle of dirty, vermin-infested rags you never saw, and from under a dirty cap two great black eyes staring wide open. No heart beat could be felt, and the little mite was too near gone to cry. We quickly gave her warm milk and stimulants, and, getting her out of the dirty rags, put her in a hot bath. We greatly feared she would not survive; so we wrapped her in a blanket, and kept her in a basket by the open oven door all day. At night the little eyes partly closed, but it was three days before she slept naturally. There was every evidence of her having been given opiates. But in a week of feeding on good milk we had a bright baby, not yet two months old, weighing now seven and a half pounds.—*Miss Ford, in Monthly Letter.*

AFRICA.

—Secretary E. H. Glenny, of the North Africa Society, reports: We are thankful that this year we have not had so much difficulty with the French authorities in Algeria, as on previous occasions, but it is still necessary to be very careful in all departments. In

Tunis also we have had no further interference during the last few months.

West Africa.—"We can not tell our friends that we have been able to baptize our first Ashantee converts as yet, but we have good hope that this will happen soon. We have 2 catechumens who have been under instruction for several weeks with a view to baptism. At Manpong and Agona we have schools which give us great satisfaction; and at our 6 new country stations there are already promising little schools. We have 50 scholars in our school in Kumase, of these 24 are freed slaves, and 21 children of chiefs, who tell us that they have given us the best that they have. And indeed they are all very intelligent children."—*Missionary Ramseyer, in Le Missionnaire.*

—The North German Society is this year celebrating the jubilee of its work in Evheland, on the Slave Coast. The half-century of its occupation there has witnessed the growth of a native church, at present numbering 2,000 members, including a staff of 48 native helpers, and the opening of 29 stations and out-stations, three of the former lying in German Togoland. The European staff numbers at present 34; 64 male and female workers have sacrificed their lives to the evangelization of the country. The Evhe tongue has been reduced to writing, the Bible and various educational works have been translated into it. Of those German agents at present in the land, none have remained longer than 16 years, the deadliness of the climate proving an insuperable obstacle to protracted labor upon the part of the European.

East Africa.—On the west shore of Lake Nyassa, and northwestward to the district where the waters of the Kongo take their rise, the Scottish teachers, including several Dutch co-workers, have upwards of 8,000 children and youths in 80 schools under daily tuition in their native tongue—chiefly Nyanza—in English, and in useful handicrafts. Dr. Laws, the veteran and devoted mission-

ary, has founded an excellent institution on Florence Bay, into which the most successful young men and women students are drafted. In it no less than 127 students, representing 15 different tribes, are being trained as light-bearers to their fellow-Africans.—*London Christian*.

—The Moravians are preparing to send new recruits for the old L. M. S. station at Urambo, and 3 missionaries, with their wives, will shortly proceed thither. In the monthly organ of the Moravian Society a letter is published from Mr. Draper, the solitary missionary stationed there, which speaks of the Sunday services being attended by 300 or 400 natives huddled together like sheep, the school well attended, and everything appearing hopeful and promising.

—A revolt broke out recently in the Uganda Protectorate, but was successfully suppressed. On July 6 King Mwanga left Uganda secretly to organize a rising in the Buddu district against the government. Mwanga's forces were defeated. The king escaped to German territory and surrendered himself to the Germans, by whom he is detained. Order was restored throughout Uganda, the whole of which, except the Buddu district, remained loyal. It is intended to proclaim the infant son of Mwanga as king, with a regency.—*London Christian*.

—By a recent decree of the king of Abyssinia, all the members of the Swedish Mission have been expelled from his dominions.

AUSTRALIA.

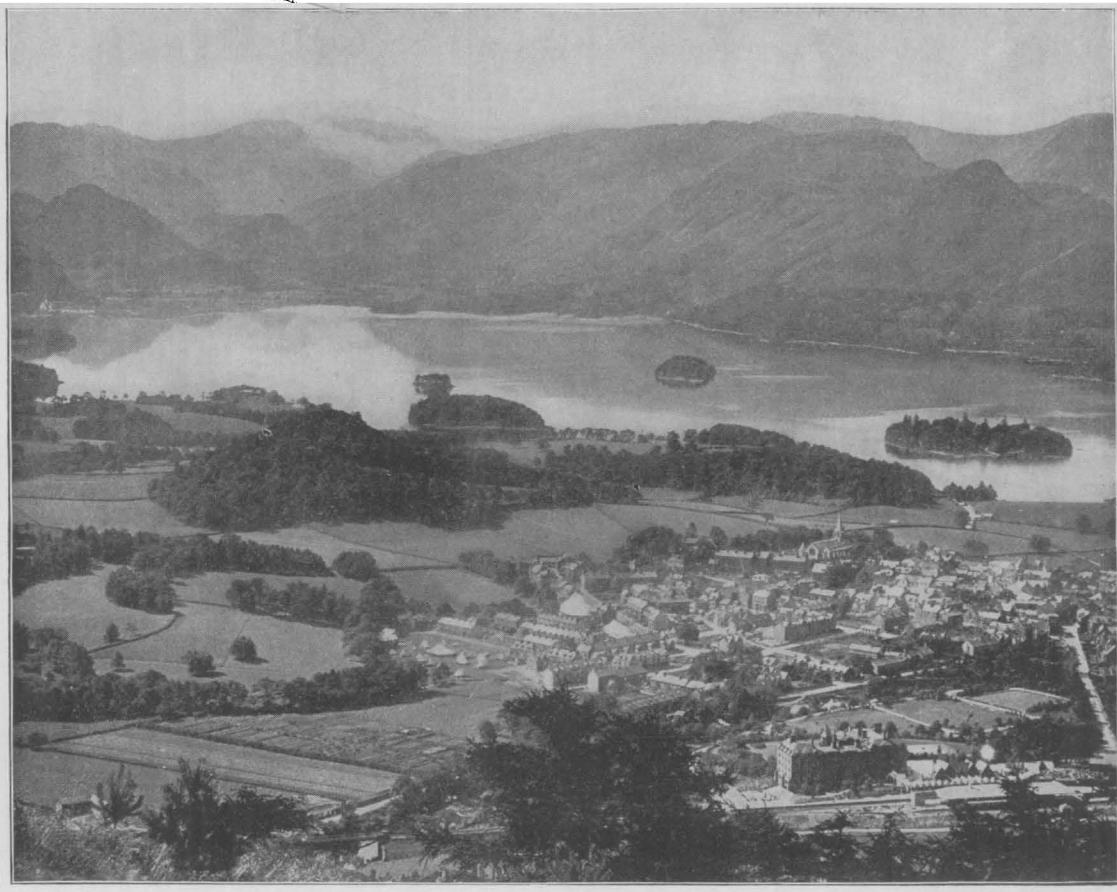
—The Rev. N. Hey has issued a report of the work done at the Mapoon mission station, which is, on the whole, very gratifying. He says: "No murders have been committed by those engaged in the beche-de-mer or pearl-shelling industry, as was the case in former years, and the year has past away in comparative peace and quietness. The number of Aborigines under

care varies from 100 to 500, while others are coming and going to and from their hunting ground. They are still disposed to wandering, even those who have their own cottages occasionally take a spell in the bush. It is very hard for them to settle for any length of time in one place."

—The Presbyterian Church of South Africa has now its General Assembly, in which are represented the Free Church, with 3 Presbyteries; the United Presbyterian Church, with 2 Presbyteries; the separate Presbyteries of Natal, Capetown, and the Transvaal, and the Congregation of Port Elizabeth. The united body claims to have 13,000 communicants, of whom three-fourths are natives.

—The Australian Board of Missions (Anglican) has just published its annual report. Amongst other encouraging signs is the eagerness with which the converted South Sea Islanders are volunteering for mission work. The great obstacle in the way of taking advantage of their help is their lack of training. Missionaries at head stations are urged to undertake the work of preparing them for service. The New Guinea mission has now a native Christian family an object lesson for the heathen to look upon. A large number of candidates are in preparation for baptism. The Bellender Ken Mission is one to the aborigines of Queensland. In this good work is reported in the school. The advance of the mission is retarded for want of laborers and funds. One of the most important and successful branches of the work is that carried on amongst the Chinese of Australia. In the diocese of Sydney alone there are 10,000. The Rev. Soo Hoo Ten is the missionary to these scattered ones. A new church is about to be erected for the exclusive use of the Chinese in Sydney.

—The venerable Dr. Paton is once again in Australia pleading the cause of his beloved New Hebrides Mission. He begins to look old and feeble. Toil and time have told upon him.



KESWICK AND DERWENTWATER, ENGLAND.

THE MISSIONARY REVIEW OF THE WORLD.*

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SPIRITUAL MOVEMENTS OF THE HALF CENTURY— KESWICK TEACHING AND METHODS.

BY THE EDITOR-IN-CHIEF.

We are taught in the New Testament that truth and error find their allies in the manner and method of conduct as well as in formal teaching. Mute surroundings are vocal with testimony; the chosen symbols of holy influence are salt and light; the presence of a good man, and many other things beside speech, bear witness to the truth; and the personality of a wicked or worldly man has an influence of its own quite apart from his utterances.

The "Keswick" movement has already received ample notice in these pages as one of the most conspicuous developments of the last half century. But at the time when the former paper appeared which treated this subject (February, 1897), the writer, tho he had been often in Great Britain, and in close contact with Keswick leaders, had never been present at one of those famous conventions, which have made the English Lake district more historic than the "Lake School" of poets had already done. He acted the part of an impartial but interested observer, watching from without the influence exerted upon the religious thought and conduct of many thousands who felt and acknowledged the power of Keswick teaching; and having been convinced of the Scriptural character and spiritual wholesomeness of this doctrine, and the practice everywhere found linkt to it, he unhesitatingly gave to it as emphatic an approval as his individual judgment could carry. Moreover, the writer had been invited, in different quarters, both to address and to conduct meetings "for the deepening of spiritual life," and, as far as other duties allowed, such invitations had always been accepted, as they will be in

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

future. This still further identified him with the Keswick movement, as, in a sense, a witness to its value and power.

Last April an important convention was held in London, England, at which the leading Keswick teachers of the city and vicinity gave careful and candid expositions of the truth which they hold and advocate. Part of the purpose of such convention was to furnish, in the metropolis of the world, an authoritative statement of this teaching, correcting misapprehension, and bringing these precious and vitalizing truths into touch with many who had never been at Keswick itself during the convention week. The way was singularly and providentially opened for the editor of this REVIEW to attend this London convention, and then to remain in England, holding a series of meetings, until the Keswick gathering itself; so that a visit of some four or five months abroad had its beginning and ending in connection with these two memorable weeks, each of which was occupied with the advocacy of these grand truths of grace and godliness. The opportunity referred to was gladly embraced, for there were some doubts that only such personal attendance at Keswick meetings could dissipate, and there was a strong desire "to spy out the land" and find out what weak points, if any, there were in the teaching now inseparable from the name of Keswick.

This recent visit to Britain inspires a second paper upon the Keswick movement, which is written after opportunities of a rare character for close investigation and observation. Not only was the editor-in-chief present at both these larger conventions, but at smaller ones in the interval, at Dublin and other places, where he himself was one of the speakers. The whole period of four months was passed either in public or private contact with men and women who have been most closely linked with this movement; and the result of careful study, both of the formal teaching and the actual tendencies of the doctrine, was most satisfactory, confirming the opinion, previously affirmed in these pages, that this class of truths furnishes the great corrective remedy for the unspiritual drift of our day, and the great educative force for lifting spiritual life to a higher level. No one could come under the influence of a Keswick convention, in a receptive spirit, without feeling its power, and without an unspeakable yearning to have it essentially reproduced elsewhere, not as a mere adjunct to some already existing conference of Bible students or Christian workers, but transplanted with all its main characteristics, lest there should be lost any of the peculiar features which give it its unique power of impression, and without any one of which it would cease to be what it is. The object of the present paper is to give the reader a glimpse, if possible an insight, into *what it is* which makes Keswick such a force in modern spiritual life. The impression left preeminently by the meetings both at London and at Keswick is that

the *teaching* is not to be accurately judged apart from certain conspicuous surroundings which characterize the assemblies, and which give a unique character to the whole convention. Indeed, it may be doubted whether the verbal teaching is even the *main* feature of the Keswick movement.

This statement is put in this rather startling form partly for the purpose of compelling attention to some matters quite apart from the direct instruction given in the addresses. One may read the whole series of addresses as reproduced *verbatim* in the "Life of Faith," so ably edited, and yet miss what to us was the most conspicuous charm of the Keswick assemblies—the very *aroma* of the flower. It is quite common for persons who have little knowledge of the matter to refer to this teaching as a mere "school" of religious opinion, dismissing it as one of many modern types of doctrine, somewhat akin to some one of the observed tendencies of thought which differentiate one theological school from another. This is a great mistake. Keswick stands for a great deal more than the truth, orally proclaimed from its platform or promulgated through the press, and it is this other side which we wish now to bring to public notice for the comprehensive understanding of the matter, and for the many deeply instructive lessons which are involved.

First of all, it may be well to refute a misconception which we can not but account as simply the fruit of misapprehension, and which we find embodied in the following paragraph from a prominent religious newspaper:

"The Keswick movement in some localities has run into excesses, has caused divisions in churches, has produced self-righteousness, and caused men and women to say, by their actions, to fellow-Christians, 'Stand aside, for I am holier than thou.' This does not come from the indwelling of the Spirit of God; is the exact opposite of the results of the ministry of the Holy Spirit, for the Spirit Himself has declared through an inspired Apostle that 'the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness.' The people who declare themselves to be of such superior spirituality that they can no longer be associated with the membership of a Christian church are misled and mistaken, and are not led by the Holy Spirit."

It is one remarkable fact in connection with this movement that it has never been found to cause "divisions in churches," not a man or woman ever being known, through its influence or under its teaching, to leave one communion for another. In fact, one of the conspicuous results has been that those who at Keswick meetings find newness of life, rather incline to stay where they are, ecclesiastically, and seek to infuse new life into dead and formal service. If Keswick teaching "produces self-righteousness and causes men and women to say 'Stand aside, I am holier than thou,'" we have not met a single such case. In fact, again, it is one of the most notable fruits of this teaching

that it produces *humility*, and considerate *charity* for others. As it insists that holiness is the result, not of a prolonged and persistent self-effort, but of a simple appropriation of Christ as the victor over evil, the whole tendency is to make men and women humbler, by reason of the conscious inadequacy of their own endeavors, and their entire dependence on the Spirit of God. Those who are most conspicuous, as both exponents and examples of this teaching, are like the late Dr. A. J. Gordon, the last to assert their own sanctity. None of them would be otherwise than shocked, if any others should ascribe to them holiness or perfection. They repudiate all such epithets, and are the more lowly in mind as they become the more lofty in aim and pure in heart.

It may seem strange to affirm it, but there are at least a dozen things in regard to which Keswick is a standing protest or witness, or both, and which are entirely aside and apart from the verbal utterances of its platform, but without which those utterances would be shorn of their real effectiveness. It may be well to enumerate, though there are some things which evade analysis and defy description.

The methods and measures inseparable from a true Keswick convention are, we repeat, quite as important as the men who teach, or the truth formally taught; and they bear quite as distinct a stamp of peculiarity and individuality. For example, let us take careful note of the following particulars:

1. Direct dependence on Divine guidance. No step is taken, even in minute matters, without first referring it to God to know His will.

2. Absolute independence of human patronage: no alliance sought with great names, the rich, the nobly born, the leaders of human thought.

3. Singular indifference to mere numbers, no emphasis being placed upon crowds as a sign of success or blessing, or as the measure of encouragement.

4. Consequently, no catering to popularity; nothing is done simply to make the meetings "draw." There is no savor of sensationalism, however mild.

5. No reliance on eloquent speaking, as such. No program of speakers or subjects is ever published. Even the speaker's program gives no hint of *topics* to be treated.

6. The platform is one of *witness*. No speaker is asked to take part because of fame, learning, or eloquence, apart from a definite experience of blessing, which gives him authority to bear a testimony.

7. A definite result is uniformly sought in the practical life of the hearer, toward which all else is directed. Hence a definite type and order of teaching, the truth being presented, not at random, but with reference to its bearing on this result.

8. Immediate, visible, decisive action on the part of the hearer is

urgently insisted upon—a surrender to God at once—prompt renunciation of known sin and obedience to known duty. Hence, much prominence is given to after-meetings.

9. Sacred song, as an aid to worship and teaching. Perfectly simple and congregational singing, and always chiefly, if not solely, with reference to the impression of the Word; not an independent *attraction*, but a subordinate *adaptation*, preparing for, or following up, the truth taught.

10. Confidence in the Holy Spirit's presence and guidance. The pervading impression is that God has control, and hence one is prepared for that remarkable emphasis laid upon public and private waiting on God in prayer, which is seldom found elsewhere.

11. No appeal for money, even to meet expenses, save through boxes provided for voluntary offerings, it being a fundamental law of Keswick teaching to rest on God for means to carry on His work, rather than to look to monied men and women.

12. All Christian disciples recognized as one body in Christ, and every one members one of another; only the essentials of Christian doctrine being made prominent, without regard to minor differences.

The meetings are not controlled by any one man, but by a committee and council of godly men and women, who are in hearty agreement as to all the foregoing positions. Keswick is the main annual center for gatherings in the end of July, but during all the weeks of the year, at various points in the United Kingdom, local conventions, for the deepening of spiritual life, are held under the direction of the Keswick leaders and teachers; and men and women go as missionaries both to home and foreign fields to spread the knowledge of these truths, and encourage the simple apostolic methods so blessed of God.

It needs but a glance to see that, however important the teaching at Keswick, these *methods of conduct are no less essential to the whole movement as such*, and the writer's conviction grows daily stronger that, if there is to be a counterpart and not a counterfeit of the Keswick movement in America, it must *begin* from the beginning, upon a basis of its own. The methods in vogue at most of the existing religious gatherings, both in America and elsewhere, however justifiable, are certainly in marked contrast. For example, we generally find dependence on organization, numerical strength, and secular attractions; every effort is made to draw the crowds, there is an announced program of speakers, if not of subjects; music is a studied attraction, sometimes a performance by professional artists, and singing is cultivated as a matter of art; constant effort is made to get famous, prominent, eloquent and popular speakers, and the element of witness is not emphatic, or generally even essential. Whoever thinks of limiting the choice of speakers to those who have

a definite experience, along a certain line of testimony? And how often are parties admitted to the platform of our summer gatherings, who are known as holding doubtful doctrine, if not encouraging questionable practice, but who are popular speakers? Nor do we know of any convention in America, with perhaps two exceptions, which definitely aims at securing an immediate and absolute surrender to the mastership of Christ, and the entire transformation of both inner and outer life of those who attend.

Reference has already been made to a *definite order* in which truth is taught at Keswick. For example, on the first day or two sin is dealt with, and its immediate abandonment, the effort being made to bring one face to face with God as a judge, and to producing conviction of guilt, sin and need. On a succeeding day, such themes as the power of Christ, and of a true, vital union with Him, of the Holy Spirit's indwelling, and the proper use of the Word of God, as preventives of sin and promotives of holiness. On another day, the Life in God with its immunities, privileges, possibilities. Then as the convention week closes, service, its conditions, laws and qualifications, with special emphasis on the enduement and the filling of the Holy Spirit, with a final meeting on Saturday, when the mission field and its claims are urged on the assembly.

This general outline is never filled in twice alike, so that it is not a mechanical cast-iron model or pattern, allowing no flexibility or variation. There are many advantages in such order of teaching. It moves onward step by step toward definite results, and it enables speakers who at any stage of the meetings make their appearance, to fall in with the purpose and purport of the teaching at that particular stage. And in the arrangement of the speakers' program—which is confidential and only for their own guidance as to the times of their addresses—regard is had to the fitness of particular men to deal with certain lines of truth, as demonstrated by experience.

While thus candidly regarding facts, we have no design of antagonizing methods that may elsewhere prevail, or of disputing the possible uses or advantages of other methods, all of which may have a place in God's plan. But one fact stands out indisputable: Keswick has its own methods, and they are so characteristic and so inseparable from its teaching that, if the teaching is to have its full sway, it must not be divorced from all that God has joined with it.

The question is constantly arising, how can a similar type of teaching and method be given its fullest scope in this and other lands. It is obvious that there are no geographical limits to such uplifting and sanctifying influences. If our American churches and Christian life need anything, it is certainly just such new inspiration to holiness and self-surrender, as Keswick has supplied for a quarter of a century in Great Britain. While the writer of this paper has no plans of his

own, but would be guided in all matters by the Captain of the Host of the Lord, there are some convictions which have become so clear in his own mind, that he ventures to express them to his indulgent readers and beloved fellow disciples.

If some convenient and central locality—perhaps more than one—could be chosen under God's guidance, where meetings could be annually held in some tent or tabernacle, commodious and inexpensive; if there could be a right start, with supreme indifference to mere numbers, with careful avoidance of all men and measures not in accord with such simple and scriptural and spiritual aims and methods so conspicuously blest in the British movement; if, in a word, a similiar movement could grow up in this country, stampd from the outset with a certain definite character, and then kept within its original lines, unleavened with sensationalism and secularism, untold blessing might ensue to millions of disciples. And if we can do no more, we can devoutly pray that God would in His own way lead up to such a result.

One impression is especially strong and deep in the writer's own mind, that, wherever it is sought to have the counterpart of the Keswick movement, those who so desire must be prepared to start with a *very small number of like-minded people*. A large gathering at the outset might be fraught with actual risk. The greatest movements in spiritual life never do start with large numbers. The beginnings of this great reformation in British religious life were so small as to be now hard to trace. A few people, gathering in London at noonday in the Y. M. C. A. hall; then a hundred or so at a private residence, meeting by invitation; then, step by step, more and larger gatherings, until no place was found for the throngs. But more marvelous than the growth is the way in which, for twenty-five years, the Keswick platform has been kept free from mere popular oratory, and held its position as a place of witness along a line of definite teaching. What a temptation, as the crowds grew and with the crowds divers people of diverse opinions and preferences, to cater to the popular demand for fine speakers, especially if they were Scriptural teachers, famous orators, or learned expositors! But no. The apostolic succession of *testimony* has been preserved unbroken.

Keswick teaching is definite and unmistakable. It affirms a possible and practical deliverance from continuance in known sin; a renewal of the spirit of the mind, a dominion of love, an experience of inward peace; it maintains that it is a sin to be anxious, because, where anxiety begins faith ends, and where faith begins anxiety ends; that it is not necessary to be under the domination of any lust of body or mind, to live a life of doubt and despondency, or of interrupted communion with God. Forfeited joy means broken fellowship. Keswick maintains that to every trusting, obedient soul, who

dares take God at His word and count every commandment an enablement, there is an immediate deliverance from the palsied limbs that make impossible a holy walk with God; from the withered hand that prevents a holy work for God, and from the moral deformity that bows one together, so that it is impossible to lift up one's-self to spiritual uprightness and erectness. To those who are thus bound by Satan, He who is the same yesterday, to-day, and forever, still says, and for evermore says, "*Thou art loosed from thine infirmity.*" Divine hands are ready to be laid upon us, and make us at once straight and strong to glorify God in holy living. These are the truths—none of them new, save in the emphasis laid upon them as real and present and practical truths—for which Keswick stands. Such truth is taught effectively, because it is taught only by those who, whatever else they lack, do not lack the personal experience of deliverance, but who can say, however humbly, boldly, "The Lord hath done great things for us, whereof we are glad;" and the sight of those who are thus healed, as of old, stops the mouth of cavillers, and emboldens the feeble faith of the hesitating and doubtful.

There is nothing to prevent an essential reproduction of this blessing anywhere, if similar conditions prevail. If even a few who are entirely at agreement concerning these great truths and methods, are earnestly ready to start out on purely Scriptural and spiritual lines, and would meet and simply wait on God for further leading, and then follow step by step as He leads, what results for good might be the ultimate outcome! This vast country may be too broad for one gathering, but is there any reason why there should not be at convenient and accessible points a number of such conventions, where even a few are prepared to claim His promise, who, to the smallest number who can *meet*—two or three—says, "I am in the midst of them"—that reason does not appear.

One word in conclusion. The editor of this REVIEW, since the first paper on this subject was written, has been approacht by correspondents with the question, "How can a Keswick convention be reproduced in America?" To these numerous inquiries, for which there is not time at command to give individual answer, he thus publicly furnishes such reply as he can, distrustful of his own wisdom, but believing that the conditions of blessing do not vary essentially with change of scene or actors. God seems to be loudly saying to His people that He is waiting to bless them anywhere and everywhere, and He puts before us a pattern which has had His seal for a quarter of a century. Why attempt to improve on the pattern? and why attempt to secure like blessing in neglect of the pattern? Keswick has been a fountain of spiritual life, because four great scriptural laws have there found singular exemplification: habitual prayerfulness, prominence of the Word of God, unity among all believers, and dependence

on the Holy Spirit. It may seem an exaggeration to some, but we know of nothing nowadays which so *closely reproduces the assemblies of the primitive apostolic church!* Believers meet from day to day to magnify scripture teaching, to sing holy hymns, to know no name but that of Christ, to acknowledge no presiding or administrative power but the Holy Spirit, to exhort one another to an essentially heavenly life; they continue steadfastly in apostolic doctrine and fellowship, in breaking of bread and in prayers, and in a peculiar and sacred sense, none say that anything they possess is their own, but they have all things in common, and the Lord adds daily to the number of those who are being saved from sin unto holiness. Wherever these words reach responsive eyes and hearts, there let like-minded disciples *gather* and wait on God in prayer, and be content to go step by step. So far as the writer's time and other duties allow, he will be glad to meet with such brethren, and give such help and encouragement as he may. But God will raise up His own witnesses and helpers if His people meet and are united in the sacred symphony of believing prayer.

ISRAEL'S MISSION TO THE WORLD, AND THE CHURCH'S MISSION TO ISRAEL.

BY THE REV. DAVID BARON, LONDON, ENGLAND.

"Ye are My witnesses, saith the Lord, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord, and beside Me there is no Saviour. I have declared, and have saved, and I have shewed when there was no strange God among you; therefore ye are my witnesses, saith the Lord, that I am God." Is. xliii 10-12.

"Ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts i. : 8.

As we look at the passage quoted from Acts i, "Ye shall be witnesses unto Me," we can not but be reminded of the very similar words address by God, through the prophet Isaiah, to Israel as a nation, and we may well ask how is it, that instead of Israel at the present time witnessing for God among the nations, it is necessary that witness should be borne to Israel about their own God, their own Messiah, and their own Scriptures? The answer is given by the Apostle Paul in Rom. xi. 25, "Blindness in part is happened to Israel." It is true that certain leaders among modern Jews claim still to have a mission, even at this present day, in their dispersion among the nations—a mission, as they say, to bear witness to the unity of God. But if we

examine this supposed witness that the modern Jew gives to the unity of God, we find it very defective; for it is not a testimony to God as He has been pleased to reveal Himself in His word—that is, as the infinite, yet personal triune, holy, loving God—but a testimony to an abstract formula with regard to the unicity of the Godhead. Of a *personal*, living God, modern Judaism knows, alas, very little. As a matter of fact, it is not due to the testimony to the unity of God, as given by the synagogue, that Gentiles have been brought to believe in one living and true God, but to the more truly Jewish testimony as given by the Jewish Apostle of the New Covenant, who went about preaching one God, the Father of our Lord Jesus Christ, one Mediator between God and man, Jesus Christ the righteous; and one Holy Spirit, by whom the knowledge of God is communicated to man; and these three, one blessed Trinity. But, speaking generally, it is the boast of modern Jews that they are not a missionary people. Thousands of times have I had it thrown in my teeth by Jews in various parts of the world, who have said: “Why do Christians trouble themselves with trying to convert us? We do not try to convert anybody.” My reply usually is: “Why don’t you? If you boast of the fact that you are not a missionary people, you simply boast in your shame, you simply testify to the fact that you are not now answering to the purpose for which God called Israel into existence. Was not the very purpose of God in creating the Jewish nation, that they might be witnesses for Him to make known His name among the nations? The fact that you are not a missionary people is accounted for by the reason that you have no mission. In this respect it is true that the Kingdom of God has been taken from you and given to a nation bringing forth the fruits thereof. If you had a message you could not be silent, even if you tried, for you would find the word of God like a burning fire in your heart shut up in your bones, so that you would weary in forbearing to run and communicate it to others.” Israel at the present day has no message. The Jews do not, and can not, bear witness for God, excepting that passive testimony which the *diaspora* gives to the righteous severity of God—a testimony which, would to God, Christendom took to heart, because it contains the solemn lesson to them, that they also, if they continue not in His goodness, shall be cast off.

But has the purpose of God in relation to Israel in this respect, that they should be His witnesses, been frustrated, or has it been already accomplished in the testimony that the Jews gave in the past? No; the Jew has yet a future of testimony for God on the earth. “Blindness in part,” as the Apostle Paul said, “has happened unto Israel,” and it is “in part,” in a double sense. It is partial in its extent, for there is the remnant, according to the election of grace, who are not blinded, but can behold the glory of God in the face of

Jesus Christ even now, but I only want to dwell for a moment on the duration of this blindness. There is a great contrast in the Word of God in this respect, between the condition of the Jew now and the condition of the Jew in the future. "Blindness in part has happened unto Israel," says the Apostle Paul in Romans xi.; but we read of a wonderful transformation that is to come over the Jewish people. "Then," says the prophet, Isaiah xxxv. : 5-6, "the eyes of the blind shall be opened." The very nation that has been destined by God to point all the other nations to the Sun of Righteousness has been itself struck blind, but it is only for a time.

The present condition of Israel may be very beautifully illustrated by a touching incident. It was about a child who met with an accident and suddenly lost his eyesight. At first he did not know what had happened to him, and used to follow his mother about the house, crying: "Mother, mother, when will it be day? When will the sun shine?" The poor mother had not the heart to tell the child all at once that it *was* day, that the sun was shining, but that something had happened to his eyes. This is the condition of the Jews to-day. "We wait for light, but behold obscurity; for brightness, but we walk in darkness." But "the eyes of the blind shall be opened." Soon the cry will go forth, "Arise, shine, for thy light has come; the glory of Jehovah is risen upon thee." And then "the Gentiles shall come to thy light and kings to the brightness of thy rising." The prophet continues: "Then the lame man shall leap as an hart." I never read this verse in Isaiah xxxv. without being reminded of Acts iii., where we have the account of a notable miracle that had been wrought in the name of our Lord Jesus Christ. We read there about a poor lame man who was carried every day to the gate of the temple called Beautiful, where he begged for alms of all those who were going into the temple to worship God. One day Peter and John came along, and he asked alms from them also; but Peter, fastening his eyes upon him, with John, said: "Look on us!" expect something different from us than that you would receive from others; and we read that he gave heed to them, expecting something from them. But Peter said: "Silver and gold have I none, but such as I have give I unto thee: in the name of Jesus Christ of Nazareth, rise up and walk!" and he took him by the right hand, and the lame man, leaping up, stood and walked, and entered with them into the temple, walking and leaping and praising God.

My dear friends, that lame man is a type and parable of Israel. Israel is that lame man. Beautiful upon the mountains should be the feet of Jewish evangelists and preachers bearing the glad tidings of Messiah's Gospel to the nations; but Israel is lame now and outside the temple of God; that is, out of communion with God, because the temple was the visible symbol of fellowship with Jehovah. They are

like the poor lame man also in this respect, that all their thoughts are fixed on money. Money, money; alms, business. I do not wish to say here, because it would not be true, that the Jew is exceptional in this respect. It is the tendency of the human heart that knows not the treasure that is at the right hand of God, to cleave unto the dust, and the Jew and Gentile are alike in this respect. I am only touching upon the fact that the Jew, like the Gentile, is at present occupied with worldly things, and he will readily deal with Christians in business. Peter and John have come to Israel and have said, "Look on us"; and, blessed be God, there is a remnant whose eyes have been opened by the Spirit of God to see that power to heal lies only in the name of Jesus, and they are now leaping and rejoicing. But as far as the nation is concerned, Israel is still sitting lame, incapable of going on any errand for God among the nations. For centuries it has been in that condition; but will it always remain so? Oh, no! There is a greater One yet than Peter and John to pass Israel again. We sometimes sing a hymn, "Jesus of Nazareth passeth by." He past by Israel once, and Israel was then already sick; but Israel let Him pass without as much as touching the hem of His garment, and Jesus returned unto His place until they would acknowledge their offence and seek His face. When He departed, He said: "Your house is left unto you desolate, for I say unto you, ye shall not see Me henceforth, until ye shall say, "Blessed is he that cometh in the name of the Lord." Yes, Jesus will yet pass Israel again, and they will assuredly use the words of the prophecy from the cxviii Psalm, which He quoted. Jesus will say to Israel, "Look on Me," and the spirit of grace and supplication will be poured out upon the Jewish nation, and they *shall look* on Him, whom they have pierced. *Jesus* will again take Israel by the hand. "I will build again the tabernacle of David, which has fallen; I will build again the ruins thereof;" and then "shall the lame man leap as an hart," and a tremendous sensation will be created on the earth. This is the hope of missions, and of the evangelization of the world. When this national lame man is healed, all the people of the earth will see this wonderful miracle performed by Jesus Christ of Nazareth. We read in the same prophecy that at that time in *the wilderness* shall waters break out. That is a picture of Israel's present condition—a wilderness, a howling desert, spiritually; but God has said that out of this wilderness rivers will spring up for the refreshing of the whole world.

Now, in the interval between Israel's rejection of Jesus Christ, and Israel's reception of Jesus Christ, when the Jews shall be reinstated as the witnesses of Jehovah on the earth, the Church of Christ, which is made up of Jews and Gentiles, is put into the very position of Israel, both in relation to privilege and of responsibility. (a) In relation to privilege: "Ye shall be a peculiar treasure unto Me

above all people . . . and ye shall be unto Me a kingdom of priests and a holy nation," was God's word to Israel in Exodus, the Book of Redemption: "Ye are a chosen generation, a royal priesthood, a holy nation, a purchased possession," says Peter, to all who have been redeemed with precious blood, whether Jew or Gentile. (b) In relation to responsibility: "Ye are my witnesses," saith Jehovah, "and My servants. . . . This people have I formed for Myself; they shall show forth My praise," are God's words to Israel. "*Ye shall be witnesses unto Me* both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth," were the parting words of the ascending Christ to the Church, "that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light."

Yes, one of the chief ends of the Church's existence on earth is, that she may bear witness to the nations; and in her witness she dare not lose sight of the Jew, for, as the late Professor Franz Delitzsch once said, at a great missionary meeting, "Gentlemen, if you speak about the evangelization of the world, and forget the Jew, you are like a bird that tries to fly with one of its wings clipped."

But generally I find that in speaking to Christians about the Jew, it is very easy to carry them with you if you speak of the Jews of the past—the Jew of Bible history—or the prophetic Jew of the future; but when it comes to the actual Jew of the present day, and you want them to enter into the thoughts and mind of God in reference to Israel of the present, that is a most difficult task. Let me illustrate it practically. At the present day there is, perhaps, no country in the world where such a lively interest is taken in the Jew, and where so much is done in proportion for Jewish missions, as in Norway, altho in Norway itself there are scarcely any Jews. The Norwegian friends have missionaries in Budapest, and in Galatz, in Roumania; and they also support, financially, other missions to the Jews in Germany and in Russia. You will ask how this interest in Israel originated in Norway. Well, it originated, for the most part, in the prayers and devotion of a noble-minded Christian lady. About fifty years ago, when the cause of foreign missions was taking hold of Christians in Norway, this lady's heart was moved by the Spirit of God with compassion for Israel. One day, as the pastor of her church was coming down from the pulpit, she said to him: "I am very glad to hear you always pray for the heathen, but I wish you would also include poor scattered Israel." The pastor turned around rather hotly, and said: "The Jews! We have nothing to do with them. They have been cast off, and now it is the time of the Gentiles." She tried to reason with him, but it was of no avail. But one day she called on her pastor, and said to him: "I have a very sad story to relate to you, and I am sure it will draw out your sympathy." He said: "What is it?" She replied:

"Not far from here there lives a good man and his wife. They have one son, whom they love as their own lives. They did everything possible for him, but the son turned out most unworthy of his parents; he returned it only with disobedience and ingratitude. After a time, when his conduct became no longer tolerable, with great grief of heart, they let him go, and he is now a wanderer. Instead of this son of theirs they adopted a poor gypsy boy. They put him in their own son's room, gave him their own son's clothing and books—in fact, they treated him in every possible way as their own child. The boy was very happy, but the parents can not forget their own son. In the evening sometimes a mist steals over the mother's eyes, and a sigh escapes from the heart of the father, and when the boy asks what is the matter, the father answers, 'Oh, our son, our son; would that he would come back; there is room in our hearts for him as well as you.' But this the boy does not like, and every time that the parents mention their son, he gets into a temper. What do you think of that?" The pastor stood up and said: "Oh, the ungrateful youth; if I were the parents, I would let him go; he is not a bit better than the first." The lady paused a minute or two, and then said: "Dear pastor, forgive me; Israel is that wandering son, and we are the gypsy boy; and altho God was obliged to send the Jews into captivity, and has 'given over the dearly beloved of His soul into the hands of her enemies,' His heart has not ceased to yearn for them, and His 'hands are still outstretched all the day long to His disobedient and gainsaying people.'" Harken! "Is Ephraim my dear son? Is he a pleasant child, for, since I spake against him, I do earnestly remember him still. Therefore my bowels are troubled for him. I will surely have mercy on him, saith Jehovah." The pastor's heart was won, and the result was the first society that was established for the conversion of the Jews. The name of the lady was Frau Raguhild Haerm.

May God give us insight, my dear friends, into His thoughts and heart in reference to the Jewish people.

Our testimony to-day to the Jews is with regard to Jesus Christ, that "this Jesus," whom they crucified and think to be dead, is Israel's true Messiah, exalted to the right hand of God, a prince and a Savior. If space permitted, I should like to speak of the peculiar methods which we should adopt in our testimony to the Jew; and also as to the right kind of witnesses who should be sent forth by the Church, because I believe that, to this day, God has His instruments adapted for this work, and for that work, and it is not everyone who is called of God to be a missionary to the Jews.

On this point it will not be out of place if I quote from Professor Gustaf Dalman's last report of the Leipzig Institution Delitzschianum, which is a seminary for Jewish missionaries, first founded by Franz Delitzsch, and now named after him, as to the necessary qualifications

of one who desires to be a missionary to the Jews, with which I most heartily concur.

"(1) The missionary among the Jews must have a thorough knowledge of their language. This comprises not only a knowledge of the languages of Jewish literature, Hebrew, and Aramaic; and, if possible, a good practical acquaintance with the former, which is most extensively used by the Jews in their written communications, but also ability at least to speak German, and to understand Hebrew-German or 'Yiddish,' the vernacular spoken by two-thirds of the Jewish people.

"(2) The missionary must be acquainted with the religion of the Jews. Without this knowledge he will find it impossible to set forth our holy religion to Jews in such a way as to commend it to them, or even to be understood by them, much less to bring it home to heart and conscience. Those who are not cognizant of the world of Jewish religious thought can not conceive how unintelligible the terminology of our holy faith is to the Jew. Even the great scriptural key-words of Christianity: Sin, repentance, faith, righteousness, Redeemer, Christ-Messiah have a different meaning to the Jew, while, of course, all ecclesiastical terms are utterly incomprehensible to him. And thus experience has shown that the plainest and most heartfelt Gospel message coming from an untrained, tho earnest Gentile Christian, will sound as a dark riddle in Jewish ears.

"(3) The missionary should have studied the doctrines and sacred documents of the Christian faith in their bearings on Israel. Tracing the history of Israel through the Old Testament, and viewing their election and future in the light of law and prophecy, and noting the differences between the Jewish and Christian conceptions of Bible doctrine and statement, he should seek to obtain such a grasp of the Scriptures in this aspect as to be able to meet and answer any difficulty or objection that may be propounded by the enquirer or caviller.

"(4) The missionary must be conversant with the history of the mission to Israel, its nature, aims, and methods, and the lines on which the work has hitherto been carried on. Practical knowledge and insight is best obtained by commencing work under the supervision of experienced missionaries.

"Even for the Hebrew-Christian candidate special training is most desirable and necessary. As a rule, his knowledge of Jewish and Hebrew matters is insufficient and incomplete, in spite of his former surroundings, and tho his own faith be firm and clearly evinced, yet in the nature of things his grasp of Scripture truth can not be such as to fit him, without any further training, for the work of an evangelist among his brethren. We can not fix a high enough standard of attainment for those who desire to devote themselves to this work. A training that may fully qualify a man to go out and proclaim the Gospel to the civilized heathen world, is utterly insufficient for a worker among the Jews, altho we would never have ourselves or others forget, that technical qualification and even Scriptural knowledge is worthless, unless accompanied by a living faith and the burning desire to promote the interests of Christ's kingdom among His brethren according to the flesh. Better to send out no missionaries at all, than to send out such as are spiritually and intellectually unfit for their task."

Tremendous injury to the Jewish mission has resulted from two causes:

(1) The putting into the work of "workers" both Jews and Gentiles, who were utterly unfit for the holy and delicate task of holding up the banner of Christ before the Jews; sometimes mere novices, whose characters were not sufficiently tested, or even brilliant impos-

ters, with some sensational stories of their previous history, who captivated the hearts of some whose zeal for the Jewish cause is not according to knowledge. Oh! brothers and sisters in the Lord Jesus, believe me, in this part of the Lord's vineyard more particularly, we need not only the spirit of love and of wisdom, but also of a sound mind, a spirit of Scriptural sobriety, not dissociated from a true Holy Ghost enthusiasm, for the salvation of a people in whom is bound up the hope of the world, but in whose midst Satan is entrenched more powerfully at the present day than in any other nation.

(2) There is also a great lack of knowledge of the peculiar people, and of God's present and future purposes in and through them, which is accountable for certain methods in some Jewish missions, which, however much momentary sensation they may create, and however much interest they may arouse among Gentile Christians, can only work disastrously as far as the Jews themselves are concerned. I am not speaking as a theorist, but from knowledge and experience. After being permitted to serve the Lord in the evangelization of my people for about eighteen years, I am more and more of the conviction that in the Jewish mission, as in the Lord's work generally, it is not sensation, but self-sacrificing hard toil and patient continuance in well-doing that will accomplish anything of permanent value for the glory of Christ.

Then, as to the manner of presenting the Gospel to the Jews, a great deal might very usefully be said. For instance, Jewish opposition is sometimes owing to the fact that Christianity has been presented to them as a system, altogether detached from, and, to some extent, *opposed* to Moses and the prophets. Now, in order to remove such impressions, it is of the utmost importance in dealing with Jews to show them that the New Testament is in historic continuity and true order of sequence to the Old Testament, and that there is not a single essential doctrine in the New Testament, the roots of which are not to be found in Moses and the prophets. This will not be successfully accomplished by always pointing the Jews to a few well-known Messianic passages, but by a methodic unfolding of Scripture as a whole.

Indeed, if there is one need greater than another in the Jewish field at the present day, it is that of men mighty in the Scriptures, who, in the power of the Spirit, shall be able to show to Israel how that, not only an isolated passage here and there, but that *in the whole* "*scroll of the book it is written of Him.*"

Another thing to be borne in mind by the Church in its efforts for the Jewish people, is that Israel is a *Diaspora*; and if we want to evangelize the Jews, we must not be satisfied merely by establishing a station here and there. There should be a return more to the methods of the Lord Jesus Christ at the commencement, when He

sent His disciples out two by two from city to city to announce Himself, leaving the word to God and His Spirit to bear fruit.

There is a wonderful opening in the present day for Christian work among the Jews in countries where masses of them are found. It is not a week since I returned from my twelfth mission journey, and it has been my privilege, in the course of my life, to come into contact with more Jews than, perhaps, any other living missionary. I do not claim this as a credit to myself, because I believe there are others who could have done the work much better than I; but, as a matter of fact, in the providence of God, this has, I believe, been the case.

During this last journey, in some towns of Eastern Europe, we have had Jews listening eagerly, from early morning till late at night, to what we had to tell them about Christ. Some of you may wonder how we get at Jews in places where we have never been before. We have an easier task in this respect than our brethren who go among the heathen. All that we need do is to take a handful of suitable literature and a few New Testaments, and go into the Jewish quarter, where we enter into conversation with a few. We tell them: "We are your brethren, men of your own nation, but we have found Jesus, Him of whom Moses in the Law and the prophets have written. We believe that our nation made a tremendous mistake when it rejected Jesus, and when it believes that Jesus is dead, just as the brethren of Joseph believed that Joseph was dead. We have come from a far country to speak to you about Him." We generally mention the place and time when we will be ready to receive them, and before the hour indicated the Jews begin to come to us.

We are usually two missionaries, and we have sometimes been packed in our rooms with Jews, listening eagerly while we unfolded to them the Lord Jesus Christ from Old Testament Scriptures. In some places we hold meetings; for instance, in a principal town of Galicia, this last tour, at two hours' notice, about two hundred Jews gathered together. The second day we were in Cracow we paid a visit to the Bethhammidrash, where Jews, old and young, may be seen doing nothing else, day or night, but occupying themselves with solving the mysteries of the Kaballa, and studying the traditions of men. A few "saints" have no other home, and even sleep there at night. In different parts of this building, which is exceedingly filthy, these Jews, old and young, in groups or singly, were shouting to themselves, in a sing-song way, different parts of the Talmud, swaying themselves violently to and fro all the time. We sat down and asked one if they had a Bible in the place. After a time he brought us one of the volumes of the Jewish Bible, which is bound together with thirty-two different Rabbinic commentaries. It happened to be the volume containing Ezekiel and the twelve minor prophets, and we opened it

at Zech. xii. Reading from verse 12 to the end, we askt him who it could be whom Israel had pierced, and for whom they will mourn so bitterly.

Meanwhile quite a group had gathered round us, all in their long kaftans, reaching from neck to foot, and wearing the Peyoth (side-curls), which the Galician Jew regards as the most sacred badge of piety. Some had never noticed the passage before, others lookt for explanations to the various commentaries. After disputing a good while among themselves, they all came to the conclusion that it refers to "Messiah Ben Joseph." Most Talmudic Jews believe in two Messiahs, Messiah Ben Joseph, who shall be killed, and Messiah Ben David, who shall reign. Of course, there is nothing about two Messiahs in the Old Testament, but of one Messiah, who, through suffering, enters into glory.

After pointing out that the one who is thus pierced is none other than He who will pour out His Spirit of grace and supplication upon Israel, we told them that there is some truth in what they said. Our Lord was sometimes, on earth, called "the son of Joseph," altho He was truly the Ben David. When He came the first time Israel, in ignorance, pierced Him with the spear of the Romans. Since then, nothing but evil has come on us, but He will yet pour out His spirit of grace and supplication upon us, and we shall see Him; then in this great mourning our long sorrow of centuries will be turned into joy. It was wonderful with what eagerness they listened.

On coming out one Jew, who had first led us to this place, said to us: "This hour has been worth more than 1,000 florins to me, for I could see that your faith is grounded on the Bible, and that these Rabbis, with all their commentaries, could not answer you." The next day this man came to us, saying that he was determined, with all his family, to become Christians. There is a wonderful spirit of hearing just now amongst the Jews in different parts of the world. My dear Christian friends, it is no light thing that we now get the ear of the Jew to listen as to who this Jesus really was, whom the nation has hated for centuries without knowing who He was, or for what reason they hated Him. But we must sow before we can reap. Pray to God that the seed which is now being sown on a larger scale than ever before, may spring up, and that many Jews may call Jesus blessed. Pray also for "The Hebrew Christian Testimony to Israel." There are difficulties, disappointments, and trials in the Jewish work, which none but a Jewish missionary knows, but, at the same time, I feel convinced that it is the work of God; and I feel, as I have never done before, full of hopefulness and confidence for the conversion of Israel—for the blessing of my people.

May God pour out the spirit of compassion upon Christians, and, I am sure, a reflex blessing will come upon the Church.

THE TIME TO FAVOR ZION.

BY REV. A. C. GAEBELEIN.*

"The set time to favor Zion is at hand."—Psalms 102: 13.

Thousands of years ago, Moses, the illustrious leader of God's people, who had brought them out of Egypt, and led them through the wilderness, cried out after having finished his prophetic song and blessing: "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?" It was the last recorded word of Moses. Yes, who is like unto thee, O Israel? What a wonderful history and existence their's is! What a high place this nation holds in God's calling and eternal purposes. "This people have I formed for myself; they shall show forth my praise." (Isaiah 43: 21.) Israel is God's standing miracle. Look wherever you will in connection with Israel and you see a miracle. A miraculous origin in the birth of Isaac, a miraculous ruin and dispersion, miraculous chastisements, humiliation and preservation—it is all wonderful. Think of their unperishable nationality and ubiquity all over the globe, their great wealth, and the strange desolation of their own land. All this had been foretold by their own law and prophets.

What does the inspired apostle say of them, his own people? He says, "Who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and service of God, and the *promises*." (Romans 9: 4). In his prophetic testimony concerning the future of Israel, Paul states in emphatic terms that "God hath not cast away His people." (Romans 11: 2.) Tho they have stumbled and God's righteous judgments have been their lot for so many generations, yet they are still His people." Furthermore, through their fall salvation came unto the Gentiles, and the divine record gives the glorious assurance that "if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles; how much more their fulness?" (Romans 11: 12.) Oh what a great blessing will yet come to this miserable, sin-laden world through a saved Israel. "In thy seed all nations of the world shall be blessed." Thus it was promised to Abraham, and has been already partly fulfilled in Christ, the Son of David, the Son of Abraham, the Son of God, but is to be again fulfilled when all the sons of Abraham, according to the flesh, accept their long-rejected brother and lay all their talents, gold and silver at His feet, who is King of the Jews and the Lord of Lords. "Salvation is of the Jews." The casting away of them was the reconciling of the world—the receiving of them will be life from the dead! And is there a future national conversion of

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Israel promised by the true and living God? Yes. Israel is to be saved yet with an everlasting salvation—a nation to be born in a day and wonderfully restored to the land. “I will plant them upon their land and they shall no more be pulled up out of their land which I have given them, saith the Lord.” (Amos 9: 15.) Hundreds and hundreds of passages could be quoted from Holy Writ showing what good things God has promised to Israel to be fulfilled in His own time. Paul reaches the climax in his 11th chapter to the Romans, when he says, “Blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved. As it is written, There shall come out of Zion a Deliverer and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins.” (Romans 11: 25 to 27). Here, then, is the time and the means of their national salvation and restoration, the literal fulfillment of Old Testament prophecy so often spiritualized and claimed by the Gentile Church. National blindness of Israel does not cease till the fulness of the Gentiles is come in, tho individual Jews can be saved, and are being saved, at this time. The Deliverer, even this same Jesus, who will come in all His splendor and majesty at the close of Jacob’s greatest trouble, and who will find His brethren in Jerusalem storm-tossed and tried like Joseph’s brethren in Egypt—is He who will turn away ungodliness from Jacob and remember their sins no more.

The question at once arises, how soon will God show again His mercy to Zion? Is the set time for Zion’s favor at hand? Will the long, dark night of Israel’s awful dispersion and misery soon end? There are many signs which justify us to answer these questions hopefully in the affirmative. The nineteenth century has been one of great missionary efforts and triumphs. The Lord has given an open door among the nations of the world; has then His own people been forgotten? No. Israel, the accursed fig tree, barren so long, is budding again, and by the touch of the Holy Spirit is showing signs of returning life. When Ezekiel saw the valley of dry bones representing Israel’s awful national and spiritual condition, he was commanded twice to prophesy. First bone came to bone, and flesh was given to the reorganized bodies; then he prophesied again, and the mighty, rushing wind, the Spirit, came, and the once slain but reorganized bodies arose and lived before the Lord. Gradually the Jewish people have been coming to the front and attract the world’s attention. In spite of all the bitter persecutions from all nations, they have increased and are now more numerous, wealthier, and more influential than ever before in their history. But what interests every Christian most is the fact that the Israel of to-day is in the midst of a revival of nationalism, and that a good part of orthodox Judaism is being reacht by the Gospel of the Son of God. Both the national

and spiritual movements among the Jews are the result of the Holy Spirit.

The writer noticed fifteen months ago, while traveling in those countries of eastern Europe which are largely inhabited by Jews, how the Jewish face is set toward Palestine and Jerusalem. Said one old Jew in Roumania, "No more hope for us in Russia, no rest here in Roumania; the only hope is our land." He voices the sentiment of hundreds of thousands of Jews in eastern Europe. Different societies for colonization in Palestine have started, and are on the increase all over the world. Many schemes for the repossession of the land have been advanced. Jewish State is the longing cry of even the less orthodox class. Behind the tottering throne of the unspeakable Turk, there looms up the vision of Palestine's destiny and restoration to its rightful owners. Jerusalem is already becoming more and more a Jewish City. We have been careful in investigating the different and much varying reports of the number of Jews living in the Holy City, and we do not hesitate to give the number of Hebrews living in and outside the city walls as 40,000. These have gathered from nearly all countries of the world. In the land itself there are 40,000 more, so that the total Jewish population of Palestine is about 80,000. It is a remarkable fact that with this restoration, which has been going on now for years, there came a return of fruitfulness to the barren land. Many Jews in New York City use to-day at festive occasions wines which were made in the Holy Land. What a wonderful sight is this national movement of orthodox Judaism!

Still more astonishing is the fact that during this century Jesus has been accepted by many of God's ancient people as the true Messiah. The New Testament in Hebrew has been circulated in thousands of copies by different societies for Gospel work among the Jews. There can be no longer any doubt that the Holy Spirit is moving among the Jews, and the remnant according to the election of grace (Romans 11: 3), a first fruit of the nation is being gathered out now. Work for Israel started in England, which is yet in the lead by its many societies to acquaint Israel with their coming King. Joseph Rabinowitz, probably the most prominent Christian Jew of this century, has been a wonderful power for over ten years for the truth among his people in southern Russia. He is honored by his brethren, and we shall never forget the days we spent with him last year in Kishineff. Rabbi Lichtenstein, of Hungary, who has not severed his connection with the synagogue, represents another movement in Budapesth. We found no difficulty whatever last year to converse with large numbers of Hebrews in towns and cities in Russia, Roumania, and Galicia, and found them open for the truth. Many seemed to ask themselves, "After all, is not this Jesus of Nazareth our Messiah?" We have already for several years sent to the East large quantities of

papers and tracts in jargon, publications of the *Hope of Israel Mission*. We are therefore much in touch with the Jews in the above mentioned countries, and know of several interesting and inspiring movements which have sprung up of late among them. In a city in Southern Russia, a Hebrew writes us that a number of Jews hold secret meetings for reading the New Testament. They have banded themselves together, and the writer begs for a supply of papers and tracts for his brethren. In Lodz, Poland, where the writer and also Mr. Stroeter preached a number of times in a German church, a strong Jewish movement is now in progress, and the preaching services are attended by from 200 to 300 Jews. The pastor is asking for large quantities of our jargon monthly, the *Hope of Israel*. In Warsaw, a city of over 200,000 Jews, Mr. Rosenzweig, who was baptized by the writer three years ago in this country, is being used by the Lord, and many inquirers and believers are gathering around him. In this country we experience no difficulty in getting a hearing wherever we go. With headquarters in New York we have reached out to other cities, and find the Jews in our land willing and ready to listen to the leaders of the Hope of Israel Mission, who are both not converted Jews, but Gentile (German) preachers. Surely, the prayer, "Arise and have mercy upon Zion," is being answered to-day. The time to favor her, yea the set time, is coming nearer and nearer. May all those who love the Lord and His people, and especially who love His appearance, may they all pray for the peace of Jerusalem.

MISSION WORK IN THE BARBARY STATES.

BY EDWARD H. GLENNY, BARKING, ENGLAND.

It has often been asked how it was the primitive Church, which appeared to flourish so luxuriantly in the early centuries, was so totally extinguished in the Barbary States. Several reasons may be given: One, that the churches were so divided and split up, that they were easily overcome by Mohammedanism; another, that they never appeared to have had the Scriptures in the vernacular Berber tongue, and further, the geographical fact that the Barbary States were practically an island, bounded on the north by the Mediterranean, on the west by the Atlantic, on the south by a desert more difficult to cross than the sea, and on the east by another desert across which there were only a few tracks. After the Mohammedan conquest the few professing Christians who were left in the Barbary States, were almost entirely cut off from their fellows in Europe, Asia, and Egypt. A few, however, did struggle on, and we find them writing a letter in 1053 or 1054 to Pope Leo IX., asking for help. About 1074 Pope

Gregory VII. wrote to the Moorish Sultan, interceding for the Christians. Some time further elapsed before the community thus severed from its fellows altogether died out.

In the days of the Crusaders profest Christians were as a rule too lacking in spirituality to attempt to evangelize the Saracens; their thought was to overcome them by the secular sword, rather than by the Sword of the Spirit. There was, however, one remarkable and interesting exception in the person of Raymond Lully. This Christian hero was born at Palma, in the island of Majorca, about 1235. He was of a rich and noble family, and held an honorable position in the court of the King of Aragon. He past the first part of his life in dissipation and worldly pleasures, but, when about 30 years of age, and the father of a family, he appears to have been converted, and renouncing the world, became a Franciscan friar. It then seems to have been laid on his heart to seek to convert the Mohammedans by persuasion instead of by force. To this end he studied Arabic and Turkish, and all the systems of philosophy, with a view to fitting himself for his task. He said: "I see many knights who cross the sea on their way to the Holy Land, but come back without effecting their purpose. It seems to me that the Holy Land can not be won in any other way than that whereby thou, O Lord Jesus Christ, and thy Holy Apostles won it, by love and prayer, and the shedding of tears and blood!" Having provided for his wife and family, Lully visited Montpelier, Rome, Paris, and London, and altho kings and popes treated his spiritual crusade with mockery, he determined not to give up the effort, and in 1291 started alone for Tunis, when about 56 years of age. The Moslem teachers with whom he reasoned were less moved by his arguments, than by the earnestness of his character, but thinking that it might be dangerous to their faith to allow him to continue teaching Christian doctrines, proposed to put him to death, tho ultimately his sentence was reduced to banishment. In 1307, when over 70, he made a second attempt at Bougie, in Algeria, but was again banisht from the country. He then proposed to the Council at Vienna that missionary colleges should be founded in various places, and that a new order of religious knighthood should be establisht. His representations were so far successful, that Oriental professorships were founded at Paris and Oxford, and elsewhere. In 1314, when close upon 80, he went again to Bougie and instructed a little congregation who had become his disciples on his former visit. His favorite subject was, The Love of God revealed in Christ. He urged with earnestness that whatever Moslems and Jews may teach of the love of God, it fell far short of the revelation of Christ's atonement. After a year of private work he made himself known, and as a result was stoned to death on June 30, 1315. Thus ended the first noble effort to re-evangelize North Africa.

More than 500 years of Moorish oppression and piracy past before any further effort was made to reach these Moslems with the Gospel. After the French conquest in Algeria in 1830, the thought occurred to the Protestants of France, that they ought to seek to take the Gospel to these dark souls who were now subject to French rule, but the French government, fearing that such an effort might arouse Mohammedan fanaticism, forbade the work, with the result that further workers were sent to the Basutos of South Africa.

The next effort in these lands seems to have been made by Mr. Furness Ogle, a clergyman of the Church of England. Having given up his charge, he went first of all to South America, in connection with the movement inaugurated by Allen Gardiner, but finding the climate too trying, he determined to visit Algeria. His efforts were mainly directed towards the Spaniards, but the Moors were not altogether neglected. He met with numerous difficulties in various directions, including French Roman Catholic rule under the Emperor Napoleon. After seven years spent partly in Africa, and partly in Spain and England, this devoted man of God was wrecked and drowned on December 18th, 1865, with about 300 others, when crossing the Mediterranean. Few particulars of the last scenes are known, except that he stood with his Bible in his hand, calm in the midst of confusion. A French pastor who knew him said: "He was a man of heaven, a brother, a Christian of whom we were not worthy, and whom God has called to give him near to Himself a good and high place!"

The fourth effort to reach these lands was made by a London ship-broker, Mr. Wardlaw Scott, who had business dealings with the Morocco coast. He visited Morocco City, and through his influence a Mr. and Mrs. Hoskins went to Mogador with a view to reaching the Moslems there. The cruelty and oppression with which they became acquainted influenced Mrs. Hoskins' health, and before long the mission was abandoned.

In 1876 Mr. and Mrs. George Pearse, who had been laboring in France, visited Algeria with a view to circulating Scriptures and tracts amongst the French soldiers there. Whilst there, their attention was attracted by the Mohammedans, especially by the Kabyles, a branch of the aboriginal Berbers, who have peopled these lands for thousands of years. Having concluded the work in which they were engaged in Paris, at the suggestion of Mr. Grattan Guinness, who had himself visited Algeria, they re-visited the country in 1880, and while spending the autumn and following spring there, purchased a plot of land amongst the Kabyles to erect a mission house. At this time, without at all knowing what Mr. Pearse was doing, my own mind was directed to these lands, and, in the course of my inquiries, I was brought into contact with Mr. Pearse, and united with him and Mr. Guinness in establishing the mission to the Kabyles, which has since

grown into the North African Mission. At this time there were no missions to the natives of the Barbary States, tho there were several pastors working amongst the French Protestants and missions to the Jews in Tunis, Algiers, and Mogador.

Since then other efforts have been inaugurated for making known the Gospel in these parts of North Africa. The British and Foreign Bible Society has established a regular agency in Algeria, and also in Morocco. They have now two agents and about ten colporteurs, but the amount of their sales is not at present very large. The French Wesleyans next began work amongst the Kabyles, and have now two missionaries and their wives at El Matin, not far from Bougie. Several independent workers, unconnected with any society, also took up work in Algeria.

In 1888, Mr. John Anderson, the editor of *The Reaper*, and now also the director of the Bible Training Institute, Glasgow, visited Tangier, and seeing something of the operations of the North African Mission, determined to assist in the work of evangelization. Ultimately he established the Southern Morocco Mission, which, at the present time, has 18 workers in that region. Several missionaries connected with the Gospel Union, associated with Mr. and Mrs. Baxter, of the *Christian Herald*, have taken up work in the regency of Tunis. Mr. Hermann Harris also entered upon work there, and lastly the World's Gospel Union, of Kansas, U. S. A., have sent out eight workers to Morocco.

The following is a tabular view of the missions in the Barbary States. The classification is not very easy in the less organized efforts:

LIST OF MISSIONS, WITH NUMBER OF MISSIONARIES.

1. Engaged mainly in work amongst Mohammedans:	
North Africa Mission.....	75
Southern Morocco Mission.....	18
Independent Missionaries.....	12
French Wesleyans.....	4
World's Gospel Union, Kansas, U. S. A.....	8
	<hr/>
	117
2. Engaged mainly in work amongst Jews and Europeans:	
Various missions, including Bible Society's agents and colporteurs, and some North African Mission workers.....	40
	<hr/>
	157
3. Pastors to European Colonists.....	25
	<hr/>
	182

Most of the pastors referred to are to be found in Algeria, and are supported by the French Government. They do not, as a rule, extend their labors beyond the nominal Protestants whom they represent. Spiritual life generally amongst this community is not flourishing.

Representatives of the Mildmay Mission to the Jews of London have traveled in North Africa, and in some cases resided there for a

period. The London Jews Society has, for many years, carried on its operations in Tunis, where it has large schools under the superintendence of Mr. Fladd. They have also work in Mogador, Morocco, where they have a native missionary and colporteur.

There is a vigorous Gospel work amongst the Spaniards of Algiers, carried on by a Spanish pastor and some helpers, and supported by an English lady. The North African Mission has also a Spanish Mission in Tangier, under the superintendence of Mr. Patrick, and there are other laborers who are seeking the salvation of the colonists from Spain. The McAll Mission maintained work in Algiers among the French for some time, but has now given it up. It is, however, carried on by Mr. and Mrs. Borel, and is not without encouragement. The Bible Society's colporteurs labor amongst all classes, but their sales are mainly amongst Europeans.

The Mohammedans of the Barbary States number more than 12 millions, as against less than one million Europeans and Jews. It is to these Moslems that most of the missionaries have gone. Considering the difficulties that always prevail in Mohammedan lands, the progress made gives cause for much thankfulness. It is true, we have not here to face the interference of Turkish officials, except in Tripoli, but, on the other hand, the jealousy of the French Government has very considerably hampered the work in Algeria. Especially amongst the Berber hill tribes is there ground for hope. Many of these speak their own tongue, and are imperfectly or totally unacquainted with Arabic, which is the religious language of Mohammedans, as Latin is of Roman Catholics. From amongst them a few in Algeria and Morocco have been led to the Savior. One is now a useful colporteur in the employ of the British and Foreign Bible Society, and in Morocco there is an interesting work going on amongst the natives of the Atlas Mountains, of which it is not deemed expedient at present to give particulars. Amongst the Arabs, also, some have been led to Christ. Satisfactory as are the results, not much can be tabulated, but those who remember the condition of the country 15 years ago, and compare it with what it is now, feel there is great cause for encouragement. The attitude of the people is very much changed, especially in those neighborhoods where they have come in contact with the missionaries. This result has been largely brought about by the influence of the missionaries' lives, and by the kindness shown in the numerous medical missions. As an instance of this, I remember, years ago, being told by the people of one of the Kabyle villages that they would never give up Mohammedanism, that, tho we labored amongst them all our lives, it would be in vain, and tho our children came after us and labored all their lives, still they would never give up their faith. Ten years later, in the same village, some had been converted, and the older people said: "Yes, Christianity is a very good religion; we are

too old to abandon Mohammedanism now, but very probably our children will become Christians." Years ago, we were told, that if ever a Moslem became a Christian, he would immediately be killed. To-day, men who were Moslems, but are now Christians, walk at large, and it is seen that, even tho they may be persecuted in minor ways, they are not seriously molested. In some parts they know that in centuries past their forefathers profest Christianity, and were compelled to become Moslems through fear. These people are specially willing to listen, and we anticipate a glorious harvest in the not far distant future.

The Gospels and the Acts are now publisht in the Kabyle language from translations made by Mons. Cuendet, a Swiss brother laboring in the North Africa Mission. Other portions are translated, and will in due course be printed and publisht. In Algeria it is found best to use the Roman characters; in Morocco, Arabic characters are used so far as the work has been carried on by Mr. Mackintosh.

The Tuaregs, who inhabit the Sahara, are a most interesting people, tho so fierce and warlike, that it is very difficult to reach them. They alone of all the ancient Berber races have preserved their written characters. The women as well as the men are reported to read and write, and, strange to say, the women hold a position of respect in their families, which seems unknown in any other Mohammedan land. At present they are quite unreacht by the Gospel, but it is hoped before long to do something for them.

Though only three or four days journey from London, there are still very large regions in all these countries quite untoucht by missionaries. In the province of Constantine, in eastern Algeria, for instance, there are one million and a quarter of Mohammedans, with only a missionary and his wife and three other ladies to work among them. In Tripoli, only the city is occupied; the whole of the remainder of the country is untoucht.

The opposition of the French has made it necessary to close some of the mission stations, and in the province of Oran, with nearly one million of natives, there are at present only two ladies working among them. While, therefore, there is cause for thankfulness on account of the progress that has been made, it is necessary to pray earnestly for an increast number of laborers, increast liberty, and, above all, for more of the power of the Spirit of God in the hearts of His servants and upon the consciences of those who hear.

What hath God wrought? The political power of Mohammedanism in North Africa is broken, the political barriers which prevented the Gospel entering have been broken down. It now remains for the Church of Christ to go forward, not with carnal weapons, but with spiritual, and gather out from these long-deluded Mohammedans a people for the Lord.

METHODS AND RESULTS OF MISSIONS IN EGYPT.

BY REV. ANDREW WATSON, D.D., CAIRO, EGYPT.

Mission work in Egypt is carried on at the present:

(1) By a small Holland society, which has only one foreign missionary, whose work is restricted to two small places about eight miles north of Cairo, in which there are schools and evangelistic meetings.

(2) By the North African Mission, which, a few years ago, sent missionaries to labor in the Delta among Moslems. Their labors are confined, for the most part, to Alexandria, and consist in teaching a small girls' school, in reading to and teaching patients, in attending the clinic, in holding conversations with persons in their homes and shops, and in occasional tours to the villages by means of the river and large canals.

(3) By the Church Missionary Society, whose missionaries conduct mission work at three points in Cairo and the suburbs. In connection with this society there is a medical department with a new hospital at Old Cairo in a most needy district. There are also schools for boys and girls, and divine service on the Lord's Day and on other days.

(4) The American United Presbyterian Mission, with which the writer is connected, commenced work in Cairo about the beginning of December, 1854, and is carrying on, at the present time, educational or evangelistic work, or both, in 197 places.

The native Egyptians among whom mission work is carried on are, for the most part, either Moslems or Copts. The proportion of the former to the latter is about ten to one. The local government is Mohammedan. The customs and habits of the people are Mohammedan. Even the so-called Christians and Jews have, to a large extent, adopted the sociology of the Moslems. Friday is the weekly day of rest, and Moslem holidays are those kept by the government. The treatment of women in the home is practically the same with the Copt and the Moslem. The opinion that they are naturally inferior to the men, and were created for the men's pleasure, ease, or profit is almost universal. Ignorance of the way of salvation is nearly the same among Copts who have not been subject to Protestant influences, as among the Moslems. The former know Christ as the son of Mary, but of salvation by the grace of God, through belief in a crucified Savior, of regeneration by the Holy Spirit, of Christian life in Christ, and the indissoluble connection between true faith and a pure life of obedience, they seem as ignorant as the followers of Mohammed. Bearing the name of Christians, and being the lineal descendants of the primitive church of Christ in Egypt, the Copts are dear to us. We look upon them much as Paul looked upon the Jews as the lost sheep of the

house of Israel, and it is our heart's desire and prayer to God that they may be saved. They have a zeal, but it is not according to knowledge. They are seeking for righteousness by fasting, by repeating psalms, by keeping feasts, by building churches, but they do not seek it where it is to be found. They, like the Mohammedans, are sinners needing a Savior. The missionary work is to tell them of Him who is the propitiation for the sins of the whole world—Mohammedan, corrupt Christian, heathen—and has issued to the Church the great commission: "Go ye into all the world and preach the Gospel to every creature."

METHODS.—The methods employed in conducting mission work are various. Itinerary, education, book distribution, Sabbath-schools, house visitation.

Itinerary.—Much was done in this line of work in the early history of our mission. In those days the railway extended only as far south as Cairo, and, therefore, the only means of easy communication with places south of Cairo was the Nile. As the Nile valley is comparatively narrow, only occasionally being more than ten miles wide and often less, it was apparent to the older missionaries that most towns could be reached with comparative ease from the river. So they purchased a Nile boat (the Ibis*), and made in it annual and often semi-annual visits, either to the north or to the south of Cairo. On these occasions the missionary on board took along with him a supply of Scriptures and other religious books. These books he sold on the boat or hawked in the towns and villages. A resting-place was often found in the court of a Coptic church or in a Coptic school, or in some little shop. At these places books were sold, discussions held, questions asked and answered, and the Scriptures read, while invitations were given to visit the boat and attend the service in the evening, which was short, simple, intended to set forth the sinners' needs, and God's provision to supply them. Hundreds of villages were thus visited year by year, and seed sown, that grew and brought forth fruit to the glory of God. Subsequently, when a system of colportage was established for all Egypt, the sale of the Scriptures, etc., by the missionary was given up, and he restricted his labors to religious conversations, and preaching with especial reference to the edification of the small nuclei of evangelicals, who, sometimes in spite of excommunication and persecution, and sometimes, in consequence of them, met together at various places for prayer and the reading of the Word. As the number of native workers increased, and the field was apportioned between them, the necessity for itineracy by the foreign missionary became less imperative. A system of volunteer visitation was devised by Dr. Hogg, and carried out by the regular native workers. By this plan the enlightened young men, and sometimes the middle-

* Still doing service for Christ.

aged, too, went out to the surrounding villages on Sabbath afternoons and read and talkt with whomsoever they met. In many places this system continues to this day, and has been the means of great good to those visiting and those visited. Many places have been opened in this way, and many have been brought to a knowledge of the truth and to a saving trust in the Lord. At the present time there are under the direction of the Egyptian Presbytery about 65 native workers. At the centers, as well as at the other places where they reside, nightly meetings are conducted throughout the year, as well as public worship and Sabbath-schools on the Lord's day. In the absence of the regular worker at the other villages in his district, services are conducted by the teacher or by some brother recognized as best qualified to profit the hearers. These nightly meetings for singing, praying, and conference are generally held six times every week, and at present in 143 places, with an average attendance of 4,441, which, when we remember that the membership on Dec. 31, 1896, was only 5,355, is not a bad showing. These meetings, I think, form a special feature of religious work in Egypt, and have been one of the chief means of reaching the unbelievers, and edifying believers. I know many centers in which they have been continued for from ten to fifteen years.

Education.—This method of work has been used from the beginning. The reasons for it are various. In some places the opening of a school secured an entrance into a town and a hearing among its inhabitants, when other means failed. Through the children the missionary gets access to the parents and other members of the family. Through the children a copy of the Scriptures finds its way to the homes, and is read, often aloud at first, to show how the son or daughter is learning to read. Through teaching the children the number of those able to read the Scriptures and other religious books is increast. The school-house affords a place for a meeting of the adults to study God's Word, to sing God's praise, and to call upon Him for His blessing. Through the schools general knowledge is diffused, superstitions removed, bigoted opposition overcome. No fact is more potent than this, that the children educated in mission schools, whether they are of Mohammedan parentage or Coptic, are generally well-disposed toward the missionaries, often their sincere friends, and though they may not profess publicly their belief in the doctrines of our evangelical faith, they are no longer impelled by bigoted opposition to the truth, and often, in many ways, so conduct themselves toward the missionaries as to convey the impression that they wish them all success. But the great reason for encouraging education and employing this method of carrying out in spirit the great commission, is to secure thereby trained, intelligent, and pious workers.

Our veterans, now resting from their labors, saw from the begin-

ning that the evangelization of Egypt could never be accomplished by foreign missionaries alone, nor by them chiefly. Very early in the history of the American mission they saw the necessity of training natives to be workers for Christ in this land. To secure this end there must be, first, primary schools, where, from the earliest years, the principles and practices of our holy religion would be taught, and where habits and customs so numerous and so utterly inconsistent with the Christianity of God's Word would be rooted up. Then the higher schools, where the elements of the sciences would be learned, seemed also necessary, in order to meet the questions continually arising from contact with residents and travelers from the West. Then, too, the theological school for the special training of those young men who, after passing through the primary schools and academy, were moved to consecrate their lives to the service of Christ and the salvation of sinners. The primary schools, numbering now about 156, with an attendance of about 8,000 pupils, have only a nominal connection with the mission, and are, for the most part, parochial schools in connection with the congregations, or under the supervision of intelligent natives, and mostly at the expense of the natives themselves. The others are the higher schools, including the college at Asyut, in which the main object is the superior training of workers for the evangelization of Egypt. Of course, many are trained who seek employment in government and in the various branches of business; but without these training institutions, we could not have the workers whom we so much need.

The distribution of books.—Perhaps more than any other mission in the East we have used this means of reaching the people with the Gospel. I am certain, too, that it has been greatly blest. The whole of the Nile valley, from Alexandria up to the first cataract, is now divided among 26 colporteurs, who are constantly plying their vocation, carrying along every street, and into every village and town, copies of the Scriptures in the language of the people, and many other books, such as "The Pilgrim's Progress," "Baxter's Call to the Unconverted," "The Work of the Spirit," "The Only Way," and controversial books on "Mohammedanism and Romanism, and Copticism," etc. This arm of the mission service imposes heavy burdens on the missionary directing the shopmen and colporteurs, and keeping a strict account of their sales, as well as keeping up the stock by purchases from places far and near, but I believe the good result abundantly compensates for all the outlay of time and labor. The number of volumes of Scriptures and parts put in circulation, and, for the most part, sold by the mission since its commencement, is 248,486, and of other books, either religious or educational, a much greater number. Until recently our mission has been the only means of supplying the people throughout the Nile valley with books of an evangeliz-

ing and purifying character, and it believes its work in this department has been a great blessing to many. Much more needful is this department here than our Church Boards of Publication at home. Outside of the two cities of Cairo and Alexandria no one can find a place in Egypt in which to purchase a Bible, or any religious book, except from the book-stores and colporteurs of the mission.

House-to-house visiting by the lady missionaries is an important method of reaching the women, and is used successfully in several large cities and towns in which foreign missionaries reside. They also employ, and superintend the teaching work of nearly 50 native workers, whose time is spent in giving religious instruction to women in their homes. In no other way can many women be reached by the Gospel, and, tho this method of seeking opportunities for obeying the great commission is laborious, and attended with much that is hard on human nature to bear, yet it has proved very stimulating to those who have begun the Christian life, and very useful in bringing hearers to the public religious meetings.

RESULTS.—There are many in Egypt, who, tho they have little sympathy with the evangelistic department of the mission work, do not hesitate to ascribe to the mission the impetus given to the cause of *education*, and the diffusion of a healthy literature. Excepting Cairo and Alexandria, there were, in 1854, no government schools in the country, and no schools where anything beyond simple reading and writing were taught. Indeed, there was almost no desire for education. When the mission opened schools in the villages, instruction was given gratuitously, and the parents considered they were doing a favor by sending their children to the mission schools. The missionaries, in their daily contact with the people, urged them to educate their children, and induced them to do so by showing them the advantages to be derived, both moral and material. Gradually schools were established throughout the country, more especially in the Upper Country, some of them independent, some by the Copts and Catholics to oppose the mission schools, until now the provincial towns have their high-class government schools, and the Copts and Catholics vie with the Protestants in encouraging education. The greater part of the pupils now pay tuition, from 25 cents to \$5, a month, according to the number of languages and sciences studied. The number of readers, and the desire for knowledge have greatly increased, as may be seen from the number of daily, weekly, and monthly papers which are issued. In 1854 there was one newspaper in Alexandria and another in Cairo, but no one was seen selling them on the streets. Now there are many dailies, both in Alexandria and Cairo, and the weeklies and monthlies are still more numerous, while the hawkers of newspapers seem as numerous and persistent as in the West. Everywhere, in the cafés and shops, at the doors of private houses, at the stations of the railways, and places

of public concourse, venders and readers of the newspapers can be seen. I do not pretend that this is the result of the mission alone, but I have no hesitation in saying that it has had a large share in bringing about this state of things, and in carrying on these evidences of growing civilization, as may be proved by looking at the present personnel of those who edit and publish the best papers in the country.

2. Next there are the *converts* to Christianity, those who have left the faith of their fathers and mothers and joined the mission communities by public profession of their faith in a personal Savior. There are at present about 5,500, not counting those who have died in the faith. While we can not assert that all these are true followers of the Lamb, seeking to glorify Him in their daily walk, still we are sure that many of them give good evidence of the reality of their conversion. Some who commenced well have fallen away, and others are tares that can not be rooted up; but enough remain faithful to encourage the workers, and to show that the Gospel is still the power of God and the wisdom of God unto salvation. Comparatively few of these are from among the followers of the false prophet, perhaps sixty all told in the history of our mission, and one or two in the others.

3. The gathering and organization of a *native church* for the preservation and extension of the kingdom of Christ and the salvation of souls. To save souls has not been the only aim of the mission. It has also had in view the establishing of a native evangelical church, having the power of the Spirit for its own preservation and development. There are at present 40 organized churches, with their bench of elders and deacons and 23 native pastors. These pastors, with an elder, meet in Presbytery with the ordained missionaries, and take an active part in all the business connected with the 143 stations at which religious services are held more or less statedly. There are besides, under the direction of Presbytery already mentioned, 21 licenciates who have finisht their theological studies, 10 local preachers who are employed in religious work all the year, and 9 theological students for 5 months. These, in addition to 272 teachers, the great majority of whom have not made public profession of their faith in Christ as their personal Savior, may be reckoned among the results of the mission work in Egypt. Add to these the contributions of the native churches and communities for religious purposes, amounting to over \$16,000 in 1896. These results, altho far from reaching what should have been reacht had the workers always been faithful, and the people realized their duty and acted in accordance therewith, yet they afford reasons for gratitude to Him who has promist that His word shall not return to Him void, and encouragement to the workers to be more earnest and devoted in the future.

THE OUTLOOK.—With the experience of the past, with the large number of foreign and native laborers now on the field, with the occupation of so many central points, with the large number of evangelical books in the hands of the people, and with the beneficent and religious work carried on in Alexandria, Tanta, Benha, Cairo, and Asyut by Christian physicians filled with the Spirit of the Great Physician, we would expect to see the kingdom of God extend rapidly and the number of believers greatly multiplied in the near future, and we have no little assurance and hope that this will be the case. Certainly there is great reason for encouragement to go forward in obedience to the Master's call; but I can not conceal the fact that I do not see a perfectly clear sky before us.

1. The leading *Moslems* everywhere are against us, and in secret use their influence to prevent the establishment of Protestant institutions, the spread of Christian principles, and the enjoyment of equal rights and privileges. The social proscription of converts from Islam is just as strong as ever. Books and pamphlets against Christianity are openly published and circulated, while the "powers that be," tho nominally Christian, deprecate any attempt to publish replies, on the plea of fear of disturbing the public peace. The principles of justice and liberty are often disregarded to please the Mohammedan majority. This being seen by them, only strengthens the feeling of their own importance as compared with non-Moslem sects.

2. The large number of *Copts* educated in our schools, but unregenerated by the Spirit of God, have united in an effort to enlighten and civilize their own people. While they acknowledge their obligation to the mission for the education they have received, and the stimulus given along the lines of civilization, they have little or no sympathy with us in our desires to lead sinners to the Savior and teach the pure Gospel. They are establishing schools on their own account, and generally at places where there are flourishing mission schools, and by giving higher wages to teachers, and offering better terms to the pupils, and appealing to racial prejudices, they are doing not a little to break up the work of the mission, while they do nothing to evangelize their pupils.

3. Our own work has advanced to the stage of progress when some of the native converts naturally begin to think they can stand alone, and are becoming restive under the direction of the missionaries. We are, indeed, glad to see the spirit of a Christian manhood and independence developing; and if it showed itself in all lawful directions, at least in the more important directions, we would rejoice. But it shows itself more in wishing to *control* than in *contributing*, more in material things than in spiritual, and too often by those having the least wisdom and spiritual power.

The missionaries need the spirit of prudence and wisdom to guide

them in doing their part to develop a vigorous, spiritual, and evangelizing native church in Egypt; for with a people consecrating themselves and their worldly means to the Lord, and a native ministry free from the spirit of the hireling, and burning with the desire to save souls, great results would soon be manifest.

THE GREAT NEED.—The great need at present here as everywhere, is *the outpouring of the Spirit*. Knowledge has been largely diffused, congregations have been organized, schools established, mission agencies of various kinds set in motion all through the land. What is wanting is the Spirit in mighty pentecostal power upon all. Lord, open the windows of heaven and give us this blessing!

MISSIONS TO THE JEWS IN PALESTINE.

BY ERNEST W. GURNEY MASTERMAN, F.R.C.S., F.R.G.S.

A peculiar romance attaches itself to the idea of trying to bring the knowledge of Christianity to the Jews in their ancient land. From the first establishment of English missions to the Jews in the present century the idea of making Jerusalem the point of special aggression filled the minds of the originators, and so we find Jewish mission work begun among the Jews of Jerusalem as early as 1823. But if romance points to Palestine as a land of special interest, practical work daily shows that it is likewise a land of special difficulties. These difficulties, too, do not in any degree diminish as time goes on. The powers wielded by the rabbis in the large communities, and by the managers of the recently organized "colonies" in the country districts, are bitterly opposed to all Christian effort and, it must be admitted, make it exceedingly difficult to carry on evangelistic effort as it should be. It is scarcely ever possible for a Jew to candidly examine Christianity before throwing in his lot with the Christian missions. A little visiting of missionaries' homes, an occasional attendance at some service, and he is at once cut off from his community and friends. In European and American communities the Jews can neither watch each other so closely, nor have so many opportunities of persecuting the inquirer. In the Holy Land the community is practically self-governing, the Chief Rabbi in Jerusalem being directly under the Sultan. The power thus swayed over the individual members of the community is consequently enormous, and were it not for eternal divisions and jealousies between its different sections, they certainly could make Palestine missions to the Jews well-nigh impossible.

The Jewish population of Palestine proper may be put in round

numbers at about 50,000.* Three-fifths of this number live in and around Jerusalem, and the remainder chiefly at Safed, Yebenes, Jaffa, and Hebron. Some 3,000 or so are scattered on the coast towns (Gaza, Acre, Haifa, Tyre, and Sidon) and throughout the country. There are indeed no towns and few large villages without some Jews—it may be one or two families only. Then another 3,000 or so must be settled in the recently started Jewish agricultural “colonies.”

The Jews in the four sacred cities, Jerusalem, Hebron, Safed, and Tiberias, are largely immigrants, and a considerable proportion receive *Haluka*, or a pension from their co-religionists in Europe. As many of these Jews have come to the Holy Land in failing health, to spend on sacred soil their declining years it is only fair they should have some such source of support. Since the community has so largely increased in the past 15 years, the *Haluka* has had to be divided among an ever-increasing number, and consequently there has been less for each individual. The *Haluka*, being left in the hands of the leading rabbis for distribution, affords a good means for bringing to book any family that has a son or daughter being drawn aside by the “enticers,” i. e., the missionaries. A dutiful son must hesitate when he sees that his religious inquiries are about to reduce his family to beggary by causing their pension to be stopped. As may be supposed the *Haluka* is not enough for all, and so we find the poorer Jews in every part of the land in all kinds of trades: watchmakers, tailors, bookbinders, carriage drivers, pedlars, etc., and contrasted with the habits of the natives, they are diligent, clever and successful.

In Jerusalem the community has long ago overflowed the narrow limits allowed to them within the ancient walls, and now groups of houses have sprung up on all sides, so that far more Jews live outside than inside the old city limits. The new groups of houses are usually known as “colonies”—each group being built and administered by a committee. One of the largest of such colonies is that built by Sir Moses Montifiore some years ago. It has come to be one of the best known from its situation close to the new railway station at Jerusalem. These “colonies” must not be confused with the true agricultural “colonies,” which have lately risen in such numbers in the land. These last have a very different purpose. They exist to train Jews to agricultural pursuits and to eventually demonstrate to the world the possibility of the Jews successfully living upon the land of their forefathers. They are the outcome of the now much talked of “Zionist” movement and the success which has attended at any rate some of them, has no doubt given a very great impulse to this movement. One of the most extraordinary misstatements about the land of Palestine is that recently made in the *London Times*, † professedly quoted

* Without Beyrout and Damascus, which would add another 15,000.

† Sept., 1897.



"COLONY" OF POOR JEWS, NEAR JAFFA.



JEWISH "COLONIES" OUTSIDE THE WALLS OF JERUSALEM.

from the Chief Rabbi of London, viz., that Palestine is a dry, sandy waste, and already overpopulated. Now the colonies have clearly demonstrated, first, that the land in all parts yields a ready harvest to patient toil, and second, that the present unfruitful and sterile condition of this once rich land is due to want of cultivation. Let the land once be replanted with fruit-giving trees, let it be irrigated, let the terraces on the mountain sides and the ancient cisterns on all the hills be repaired, and the land may once again be described in Eastern imagery as "flowing with milk and honey." It would be beyond the purposes of this paper to enter into a full description of these colonies, but briefly it may be mentioned that about 150 square miles of territory has now been acquired for colonizing purposes, and that now, after a considerable expenditure of capital in original outlay, some of these are becoming really self-supporting. Upwards of a dozen colonies are now in full working order in Judea—two (including the largest colony of all Samaria) in Samaria, six in Galilee, and two in the Hauran. The houses are built on European models; extensive gardens, including often pleasure grounds, are laid out and when necessary, modern carriage roads have been made. It is possible to drive in carriages to all the colonies, including even the new ones in the Hauran; roads of upwards of 40 miles have only last year been made to connect with the railways and other colonies.

The healthy farm life is developing a race of stalwart agriculturists of very different physique from their ancestors of the European "ghetto." The sultan, evidently alarmed at the "Zionist" movement, is passing more and more stringent laws excluding Jews, and is making it increasingly difficult to acquire land. On the whole, it is probably much better that what has been done on a small scale should consolidate, and its lessons be learned before further ventures are made. Should, however, the Jews become united in their desire for acquiring Palestine, and should the wealthier ones come to the front with the funds, there is not the slightest doubt as to the feasibility of their repopulating its neglected areas, and transforming in a few years the whole land into a scene of fertility and plenty. All this, however, would, I fear, not make mission work easier—at least along its present lines. The colonies under Rothschild are quite inaccessible to any missionary efforts other than hurried visits, and even medical missions do not find much room for entrance, for good medical men and dispensaries are provided in all the larger cities.

The Jews of Palestine, as might be supposed, are from many lands, and speak many languages, but they have a common mode of communication among themselves in Hebrew. Judea-German and Judea-Spanish are the common languages of the Judean Jewish cities; but both Arabic and French are largely being introduced. Persian, Georgian, Turkish, and Mugleralin Arabic are also much used in

Jerusalem. Great efforts are being made in some of the Jewish centres—and notably at Safed—to reintroduce Hebrew as a common daily language.

The MISSIONARY SOCIETIES working among the Jews of Palestine are:

1. *The London Society for the Promotion of Christianity among the Jews*, a Church of England society, and the first Jewish society to work in the country. Their permanent stations are Jerusalem, Safed, Jaffa, and Damascus. They also visit Hebron and other smaller centres by itinerating tours. They employ six ordained and four medical missionaries, and a staff of about thirty lay helpers. Several of the clergy and more than half the lay helpers are proselytes.

2. *The Free Church of Scotland* has stations at Tiberias and Safed. The European staff consists of one minister, one ordained and one unordained medical missionary; two lady nurses, and about eight native helpers.

3. *The Bishop of Jerusalem* has a small work in Jerusalem and a station at Haifa. The bishop employs his chaplains (generally two or three), one native medical missionary, five or six European ladies, and a few native teachers.

Altho not actually in Palestine proper, yet near enough to be associated with this work, I may mention the station of the *Established Church of Scotland*, in Beyrout, especially noticeable for its large and successful Jewish schools.

There are several small independent missions also, such as that of the Rev. Brother Oliel in Jerusalem, and of Mr. Joseph in Haifa.

The methods employed by all these missions consist of schools (both children's and technical), working meetings, classes in English, medical missions, and services. These last-mentioned are put last, because apart from some special means of gathering an audience—such as those mentioned before—they are not very successful. Open-air services in the Turkish dominions are practically impossible. The medical mission hospitals and dispensaries, working meetings, magic-lantern entertainments, school treats, etc., all, however, afford opportunities for preaching the Gospel.

Of the schools, those for boarders, and of the medical missions, those with hospitals, are undoubtedly the most successful in every way. Boarding-schools for Jewish boys and girls exist in Jerusalem, and hospitals for Jewish in-patients in Jerusalem, Haifa, Tiberias, and Safed.

The new medical mission hospital at Jerusalem, under the London society, is a magnificent building, and probably for its size one of the finest medical mission hospitals in the world. It is built in the pavillon system, with every modern appliance. Unfortunately the Jews are making every effort to prevent its usefulness by preventing their co-religionists from attending, and by providing other hospitals and gratuitous medical advice. It is natural that fanaticism should run highest in Israel's holy city. Indeed, this is the open reason for the present organized opposition.

As regards results, it must be confessed there is much to discourage. The amount of temporal good done is great. Direct good by healing

the sick, educating the ignorant, teaching of trades, the introduction of many Western things and ideas, and indirect good by the stirring up of a spirit of emulation, whereby the Jews of Europe have been shamed into helping their poorer coreligionists in Palestine. More important, too, undoubtedly a widespread knowledge of many of the great ideas of Christianity has now taken the place of utter ignorance and misunderstanding. To many of the Jews from Russia, etc., their old idea of our sacred religion must have been that it was a dense superstition, whose leading tenet was persecution of all who did not agree with it. Now thousands have come to understand that the religion of Christ is one of love, and a knowledge of the life of our Lord and of the New Testament is widely diffused.

There are, of course, baptisms yearly—perhaps an average of nearly twenty—and not a few who have learned the truth in this land have been received into the Christian Church in lands where there is greater religious liberty.

It must be admitted, however, that if the number of baptisms were the only criterion of success, then compared with many other lands, Palestine is not a successful field. We, however, who are working here, believe that that is a false test, and that, in spite of the special difficulties, this, the land of Israel's past and of her future, is a land in which it is well worth while, and in which it is our bounden duty to try to plant the Banner of Israel's Messiah.

CHURCH AND STATE IN RUSSIA.—II.

BY VLADIMIR SOLOVIEF.

From the beginning of the Muscovite epoch, Christianity lost its universal quality in the consciousness of the Russian people; it was changed into a religious attribute of the Russian nation. The Church ceased to be an independent social body; it amalgamated itself with the national empire and accommodated itself entirely to its political task and historical nature. Everyone who is acquainted with Russian history and with our present condition will recognize the truth of this.

The late Mr. Katkof often referred to it as to our principle of historical superiority. I allow myself to quote another more competent testimony, not on account of its great authority (which is not even necessary if the fact be clear) but because never before has the original cause of our clerical-imperial polity been shown with such plainness, eloquence, and historical truth. In his work "Church and

State, a reply to Count Leo Tolstoi," Nikanor Archbishop of Kherson and Odessa, writes as follows :

"It is known why and how the Church and State met in Russia. . . . Our forefathers, freedom-loving nomads, having lived on their broad soil perhaps for thousands of years, decided to renounce their freedom and to call Varagian princes to their country; they told them 'Our soil is broad and habitable, but there is no order in the land; come hither and reign over us.' Thus the empire took its rise. But this first empire had neither a personal nor a local center. Rurik lived in Novgorod, but Oleg preferred Kief, and Sujatoslar set his mind on Bulgaria. The most important fact was that Rurik and his brothers did not bring with them the imperial principle, but the family and hereditary principle; which dismembered rather than united the Russian people. Then began the beneficent mission of the Holy Orthodox Church for the Russian nation and empire. We will not enter into details, but only name the principal traces of this *clerical-imperial mission*.

"The Orthodox Church brought with it to Russia the idea of 'Grand Dukes,' as having been ordered of God; they were to be governors, rulers, and highest judges of the subjugated nations. This idea did away with the Varagian-Slavonic idea of the duke—a bold leader of the yeomen, over whom he reigns with fire, iron, and wood. The Church brought from Byzantium the idea of empire, setting aside the Varagian idea—that soil and people belonged to the dukes, and could be dismembered by them as personal possessions. The Church *confirmed the unity of the national self-consciousness*; it bound the people through the one unity of faith to the one heavenly Father, to whom they prayed in one language, which from this time remained for all Slavonic tribes the *one native and holy language*. The Church created first one and then another sanctuary for the people in Kief and in Moscow; there it fixt the *dwelling of the all-uniting imperial power* through their blessings, prayers, and the concentration of the clerical state. The Church brought to Russia the civilization, imperial laws and regulations of the Byzantin Empire concerning rank. The Church alone collected together the small Russian principalities, which were even more divided than the old Slavonic tribes. From the beginning the Church had gathered together the Russian people, princes, towns, countries, crushed under the Mongolian yoke. The Church made out of the weak Muscovite prince a grand duke and more—a Tzar. The Byzantine idea of autocracy was thus transplanted to Russia. The Church bestowed the anointing oil of the old Greek Orthodox monarchs upon the Tzar of Moscow and all Russia. The consequence of this was that the Orthodox Faith united the Russians into a national unity, subject only to the will of the "Anointed of the Lord."

Thus speaks the holy Nikanor. The spiritual powers of the Russian people, represented by the Church, in accordance with this true picture, therefore devoted them to one historical task, the creation and strengthening of the absolute monarchy. We know how necessary this task was. In the Muscovite epoch the national political task demanded such great all-devouring measures, that for the consciousness of the people all other aims were shut out; the high principles of

Christian universalism were forgotten, and their practical view of the world took on a heathenish character. The process of solidifying the State was a historical necessity, but it was united with deep abnormal events in the life of the people and led to spiritual degeneration. One should look upon the development of our national organism in the Muscovite epoch as on a tedious dangerous *illness of growth*. For example, one does not see in the reign of Ivan IV. the expression of a sound social life; nor can one see in such a God-fearing Tzar, who kills his bishop unhindered, a normal expression of the clerical-imperial circumstances. This illness of growth reached its climax in the seventeenth century, and then followed the definite change. In the reign of Alexis Michavilvitch the principal aim of this unhealthy process was attained. Thanks to uniting Ukraina and Little Russia with the Muscovite Empire, both the extremes of the Russian nation were soldered together, and the name of Tzar and Autocrat of all the Russias was no longer a mere title. At this time also, in Moscow, the absolute monarchy, after a hard struggle, overcame the belated pretensions of a barren clericalism (affair of the patriarch Nikon) as well as an uncultured people's premature strivings after religious liberty (affair of old ritualism).

We know that the creation of the absolute monarchy in Russia was the work of the Church. As Nikanor says: it "brought up" the Muscovite Empire, and this was its historical task. But how can the foster-father emulate his grown-up fosterchild? Having performed his duty, should he not withdraw? But in the name of the clerical power, the patriarch Nikon sought to destroy abruptly the very thing upon which that power had worked successfully for many centuries. In Russia, the clericalism which inspired Nikon was but an abstract doctrine, without any historical ground to it. By confirming its spiritual power as an unconditional independent principle, and by placing it apart from and above the State and people, he provoked both State and people. There were in Russia no common elements upon which he could rely for the realization of his idea. Being obliged to look out for a support outside of Russia he applied to Byzantium, the source of our ecclesiastical system. He attacked Russian nationalism and set up against it *Greek* nationalism. "By birth, I am a Russian, but by education and faith a Greek," says he. These words prove the untenability of his enterprise. There was no necessity why the Russian people should change their native heathendom for another—the "Russian faith" for the "Greek faith." "Greek faith" might help Nikon in his work of correcting the errors in the books, but not in that of emancipating the Church from the State. The preponderance of the secular power over the clerical, against which Nikon fought, was but the repetition of what had taken place much earlier in Byzantium. The abstract-minded Nikon could only hope

for aid from the Tzar-devoted Greeks against the Tzar himself. Nikon was handed over to his enemies and judged by the eastern hierarchy for conspiracy against the State. Only then Nikon saw in what relation the Greek faith stood to his clerical ideal. The Metropolitan of Kazan, Paissi Ligarid, explained to him that on the imperial armorial bearings, which Moscow had received from Byzantium, are the two heads of the Roman eagle. These are to signify two principal powers which in the same measure belong undividedly to the autocrat, viz.: the power over the Empire and over the Church, the administration of secular and clerical affairs;—from this follows, that the Orthodox Tzar, and he alone possesses the fullness of power on earth, and that above him is none but God.

In this way the fundamental fact of our history was confirmed in a clear and simple formula, and was elevated to the height of an unconditional principle; Greek patriarchs presided over the council in Moscow (1667), and solemnly confirmed the notion of the Church, as a function of the imperial organism. The council had with logical inalterability to condemn Nikon as well as the old ritualists, viz., in the one case from the *clerical idea* of the Church as an independent and supreme spiritual power, and in the other case from the *national democratic idea* of the Church as bound to the orthodox Russian people, which inalterably guarded the traditions of their homes. One can find sound ideal elements as well in the hierarchic protest of Nikon as in the democratic protest of the old ritualists against an official church. But it is plain that a practical result of this protest was neither possible nor desirable. It is clearly evident under what new arbitrary power the barren clericalism would bring the lives of the people. So far as the old ritualistic movement with its negative truth in relation to the official Church was concerned, it was essentially the extreme expression of the heathen degeneracy into which Russia relapsed during the Muscovite epoch. The acknowledgment of the unconditional inalterability of the local and temporal tradition, annihilated Christian universalism and Christian progress. In this, old ritualism showed its practical untenability. It confirmed itself as the national Russian Church; that means the highest religious form of the national unity. But soon it transpired that the Russian people (in an important majority) saw the thing in another light. It chose for its bond not the religious, but the political form of unity; it declared itself not as a church, but as an empire. Who, amongst our people, knows anything about a Russian Church, the patriarchs, etc.? But everybody knows and understands what are the Russian Empire and the Tzar. By wishing to represent Russian nationality in its unity, old ritualism became but a religious sect;—instead of uniting Russia, it became subject to many a subdivision. — *Translated by Mrs. A. S. Howe.*

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Specific Donations. Do They Help or Hinder ?

In a communication from Dr. Hardie, whose articles on "Religion in Korea" will be read with interest, he refers to the matter of specific work in missions. Dr. Hardie and his wife went to Korea first in 1890, under the auspices of the Toronto Medical Students' Young Men's Christian Association. Dr. Hardie says:

"In order to the best attainment of the object of the mission, the carrying on of foreign work also is necessary. Zeal for any cause can be developed only in proportion as that zeal finds expression in practice, and nothing else so interests young people in any work as having a part in it distinctively their own. To make the matter personal, to place them in a position where they will think of and work and pray for *our own* mission and *our* missionaries is infinitely more effective in arousing interest than anything less definite could be. To meet this need, the Canadian Colleges' Mission is carrying on medical and evangelistic work in Korea."

Dr. Hardie explains, however, the limitations of the design thus: "The foreign work of the Canadian Colleges' Mission stands to the work at home in the relation of means to end, and it is not the intention of the mission to send out, under *its own* auspices, more than three or four missionaries. Its chief aim is to so enthuse students with the spirit of missions, and to so train and practice them in the organization, conduct, and support of missionary work, that when they leave college to enter upon the wider sphere of life-work, it may be as zealous missionaries or intelligent and self-sacrificing supporters of the missionary boards of the various denominations to which they may belong."

Dr. Hardie's putting of the argument for specific work by specific persons is substantially that which underlies all the attempts of the Student Volunteers in the several institutions, to support a missionary in whole or in part among themselves. How this works may be seen in the increase of interest among the institutions where this policy is pursued. At the meeting of the Student Volunteers, in Cleveland, it was ascertained that colleges and seminaries combined had contributed, during the preceding year, fifteen thousand dollars to foreign missions over and above what they had previously given. Under the influence of this mission the donations steadily increase, until, in 1897, it was found that the colleges alone, without the seminaries, contributed that year over twenty-five thousand dollars more than they had given before the movement started. It was declared to be a conservative statement that the colleges and seminaries combined gave over forty thousand dollars that year for foreign missions. Now this statement does not stand alone. It is accompanied with another, which is significant in this connection. This forty thousand dollars came almost entirely from between eighty and ninety institutions, which were in whole or in part sustaining representatives of their own on some foreign mission field. The influence of this overflowed to a number of individual churches, who, inspired by this example, concluded that they, too, could advance their contributions to a figure which would enable them to support a missionary of their own.

There is an element of this same inspiration from specific responsibility, which also inheres in the several women's missionary organizations. The societies were carrying on some work among the women of heathen lands before the women of the Christian

churches took this department on themselves. There can be no doubt of the increase impulse that stirred the women of the churches, when they came to be responsible for a special department of the general work. They, in the first place became far better informed about the actual conditions of the women in mission fields, and set themselves to a systematic study of foreign conditions, which marks the movement as one of the phenomenal developments of the century. A like tendency of increase interest displays itself in the adjustment of the societies by which individuals are allowed to support individual native agents, men or women, or specific orphans or Bible-readers. This is only stated to indicate the advanced interest which some classes of persons take in something which is to them less vague than the work as a whole.

It may be that this element inheres in human nature, as it is certainly present in donations to special objects in the home churches, as well as in those abroad. Persons are found who will contribute an organ, or a bell, or a memorial window costing far more than the same persons would donate toward the general church erection, which included these same items. There is little use quarreling with this feature of human nature. It exists, and it may as well be reckoned with. The great Church of England Missionary Society recognizes it, and if we are correctly informed has on its books, accounts with some two hundred or more "Special Funds." Most of the societies in one way or another admit a similar specification on the part of the donor of the object which he desires to give. Sometimes these lie outside of work which is already included in the scope of the society, when the society must be allowed to choose whether or not it can become the channel of the donor's wish. Generally, however, the donors of special offerings select some object which the society can readily adopt, if it has not already done so.

There is always, however, another

class of givers who believe that the societies' officers have a much wider and juster view of the total needs of the fields, and who are willing their contributors should "press the button and let them do the rest." The writer knows of some of the most widely informed and zealous donors and supporters of missions, who distrust their own judgment, and prefer that the responsibility of distribution shall rest with the board with which they are affiliated.

It is only fair to say that most boards are in sympathy with the effort to increase the individual or local church interest in some specific work, as contributing to an extension of the interest and knowledge of persons desiring it. It is nevertheless well that donors of this class shall be made aware of the operations of these special gifts on the home boards and on the foreign missionaries.

Some time since Dr. Downie, one of the editors of *The Baptist Missionary Review*, published in India, writing in that magazine, gave reasons why the entire scheme of specific donations should be discouraged or even summarily denied by the boards, stating at the same time that the Presbyterian Missionary Society of the United States, and several of the European societies, had abandoned the specific-gift system, without experiencing the evil results it was feared would follow this course. Dr. Downie calls attention to the fact that the officers of the societies experience great embarrassment in making up the schedules of their appropriations for the various fields. After canvassing the whole field, and making an equitable distribution of the funds according to the several demands, he says, they must send the specific donations to some fields, increasing the amount to that field without being able to take from any item already appropriated to it, to balance the claims. But Dr. Downie has better claim to speak from the standpoint of the missionary on the field, and he declares that specific gifts often

make a heavy draft on the missionary's time, as generally these specific donors want specific reports concerning their special gifts. He thinks, too, that, as rule, the native assistants who are specifically supported are not benefited thereby. They are not selected because they are better than others, but direct support and direct communication on their part with the home giver often leads them to think themselves of special importance, and to demand increased pay. Dr. Downie also thinks the missionary is sometimes led to undertake work that he would not attempt, but for the hope of specific gifts for some specific helper or work, and that this has a tendency to demoralize the reliable proceedings of the more regular appropriations. Perhaps the Doctor might have made another point in this connection on the disturbance of the balance between several fields of the same board. Some fields offer far more tempting features for special giving than do others, and they can thus attract a disproportionate amount by special gifts.

It is only proper to say that some missionaries seem to think they gain by the very demands made for specific reporting to the special home donor. When, for instance, they induce a number of these specially-supported people to write a quarterly letter to the home patrons about themselves, it must come to the missionary for rendering into English that the patrons may be able to understand it, and this gives the missionary an insight into their own putting of their work, or makes a revelation of the character of the native agent or *protégé*, which may be of value, and when the whole is reduced to system, they think it does not require much time at their hands; some even say it can be done in one day.

Dr. E. E. Strong, editor of the *Missionary Herald*, is on record to the effect that it is difficult to keep a prolonged interest in these special objects, and he is confident that it is the experience of the boards that in the majority of

cases no great interval intervenes between the adoption of a special object by a patron and the dropping of the same. It is difficult to sustain the interest. The donors are often disappointed in the person whom they have undertaken to support. Even a missionary may have no special gifts or thrilling experiences such as would intensify enthusiasm, and he may soon come to be considered dull or inefficient. Dr. Strong is, however, favorable to a combination of the two forms of giving, if happily balanced, provided the special donations are within the appropriations already adopted by the board. Even the Church of England Missionary Society, to which reference has been made, as opening a large number of special accounts, reckons that these "appropriated contributions" are only to be recognized when they are in aid of work already undertaken by the society. The Methodist Episcopal Missionary Society has, on several occasions, made appropriations to specific objects, contingent on the money being given specially for these objects. Dr. Scholl, Secretary of the General Synod of the Evangelical Lutheran Church, told at the Fifth Conference of the officers of the Missionary societies, in an interesting and somewhat amusing strain, his personal experience in attempting to get special patrons to adopt specific objects on the foreign field. By means of photographs of the students for the ministry in the mission of his church in India, with a little biographical sketch of each, he got 130 of these specifically supported by individuals. He then placed 150 of the native workers in the same way, and followed this with about 150 prayer-houses. He would present the photograph or design, and say, "Now there's an opportunity for some one to support a worker or erect a chapel," and the response was generally prompt and cordial. Dr. Scholl instances a plain farmer in a country church as apt to say, "I can't comprehend your millions of heathen and hundreds of thousands

of dollars, but when you come down to twenty or thirty dollars for a minister, I can handle that," and so he pledges himself to the support of an agent when previously he only gave five dollars. Dr. Scholl, with all others who have had experience in the matter, realizes that disappointment and disheartening is liable to come to the special donor, but thinks the time well spent in fending off this in the first instance, and explaining it in the next. A little patience will, he thinks, put this all right, and the specific donor is all the more apt to grow to a wider view of missions than if he attempted to grasp too much at first. The whole field is so vast that it is vague in the minds of a large proportion of givers.

J. T. G.

Rev. John A. Davis.

The International Missionary Union is again specially bereaved in the death of one of its principal officers—Rev. John A. Davis, of Nyack, N. Y. His ancestors were among the Dutch settlers who originally founded Kingston, N. Y. John A. Davis was graduated at Rutgers College in 1865, and at the New Brunswick Seminary three years later. Being appointed almost immediately thereafter as missionary to China, he spent some months addressing the churches, and then sailed, with his wife, for Amoy. In less than two years after his arrival his health failed, and in 1870 he was obliged to return to America, never again to be able to re-enter the field abroad. But during all his excellent service to the several churches of which he was pastor, he maintained his missionary zeal, and his pen was devoted to the exposition of the needs of the heathen. His "Chinese Slave Girl" alone has achieved a wide reputation as inspiring the intensest interest, especially among young people, in the foreign mission work. His latest production, "The Young Mandarin," a sort of companion volume to the first named, shows the same graphic power.

But whatever Mr. Davis was to his own church, to the church at large or to the cause of the missions in general, he will be widely remembered, and his death will be widely mourned, by the missionaries who from year to year have had the pleasure of meeting him at the annual sessions of the International Missionary Union. He was always actively interested in the success of that organization and his executive ability and delightful spirit made him exceptionally valuable to it. His suavity was charming, his broad charity opened his heart to all of whatever communion, while his fidelity in every duty assigned him, and his unpretending but profound spiritual experience marked him as a rare leader of this noble host. Mrs. Davis will have world-wide sympathy extended to her from missionaries who appreciate her own services to the "Union." In behalf of them all we venture to utter the Apostolic benediction.

Religion in Korea.

BY R. A. HARDIE, M. D., OF THE
CANADIAN COLLEGES' MISSION.*

Very conflicting statements have been made regarding the religion of the Koreans. Some have concluded that, strictly speaking, they have none. Others claim that in addition to Buddhism, which has now comparatively little influence, two distinct religions prevail; the one enjoying the patronage of the state, and having the Confucian code as its ethics, the other, a superstitious fanaticism, confined to the lower orders. We wish here to point

* The Canadian Colleges' Mission is an outgrowth of the Student Volunteer Movement, and had its origin in 1892, when the Young Men's Christian Association of the University and Medical Colleges of Toronto united previously existing missionary interests with a view to forming an extended college movement, having for its object the fostering of the claims of foreign missions in the minds and hearts of Canadian students. It has now mission circles in sixty different educational institutions in Ontario and Quebec, employs a traveling secretary and publishes a monthly journal, *The Canadian College Missionary*, which is sent free to all subscribers to the funds of the mission.

out that while Buddhism, Confucianism, and other forms of idolatry exist, there lies at the root of all religious belief in Korea a powerful and evil spiritism, which alone constitutes the real worship of all classes.

Buddhism originated in India in the fifth century, B. C., and was introduced into Korea about the year 371 A. D. by the Chinese Emperor, Han An. In many respects superior to Confucianism, which had over 300 years before gained a foothold in the peninsula, Buddhism did much to advance the cause of civilization in Korea. About 1,000 A. D. it became, under royal patronage, the popular religion of all classes. But on the advent of the present dynasty, in 1392, various circumstances brought the system into disfavor, and it was placed under ban. But yet, to-day, in many wild mountainous retreats, hard by some gushing spring, and overlooking most enchanting scenery, may be found groups of monasteries, each containing from five or six to a hundred or more monks, whose lives are devoted to the worship of the images which adorn the temples. These shaven-headed vegetarians live fat, sleek and lazy lives, and although looked upon by all classes as utter outcasts—the lowest of all the low—yet every spring-tide throngs of earnest devotees may be seen wending their way to their sacred retreats, each with an offering of paper, candles, rice, and “cash.” On the day of their arrival the pilgrims perform certain required ablutions, and early the following morning, long before the sun has risen, their offerings are placed upon the altar, and amid much beating of drums, clanging of cymbals, weird chanting of the priests, and frequent bowing and prostrations of the silent worshippers, prayers are offered on their behalf. But let us not think that this is the only altar at which they bow. They are all likewise slaves of ancestral worship, the only element in Confucianism which savors of religion.

On the disestablishment of Buddhism,

the study of the Chinese classics was revived, and for nearly five hundred years the books of Mencius and Confucius have been as devoutly revered as in China. Possessing an excellent ethical code, Confucianism served to establish a measure of law, order and morality in Korea, but the inevitable tendency of the system to foster pride, selfishness, despotism, polygamy and atheism, has probably more than counterbalanced this gain. A highly cultured native says: “What Korea might have been without Confucian teachings nobody can tell. But what Korea is with them we know too well. Behold her oppressed masses, her general poverty, treacherous and cruel officers, her dirt and filth, her degraded women, her blighted families—behold all this and judge for yourselves what Confucianism has done for Korea.” Confucianism is in theory one thing; in practice, quite another. Even its much-vaunted filial piety not infrequently means but a fearful reverence for the spirits of departed parents. An aged father or mother may be neglected, ill-treated, even hurried out of life, but all this is amply atoned for by a due observance of the prescribed rites at their graves. Pent up in the body, the spirits may be neglected and ignored, but once set free they become powerful influences for possible evil, and must then be respected, revered, worshipped. Every person is believed to have three spirits. After death one of these takes up its abode in the ancestral tablet—a walnut slab, upon which the name of the deceased is written—another accompanies the body to the grave, while the third is said to go either to the heavens or the “underground prison,” according to the life lived in the flesh. For three years after the death of a parent, the eldest son, morning and evening, worships before the tablet in the room where the dead once lived, besides making numerous offerings at the grave. In the ceremony before the ancestral tablet, the eldest son, robed in sackcloth, is

attended by two younger brothers in half mourning, and three friends or relatives, one of whom recalls the good deeds of the departed. The tablet is placed on the chair, an article, by the way, which at no other time has a place in any Korean household. After much enforced lamentation, bowing, prostrating and calling upon the shade to accept their "mean sacrifice," all retire for a time in order that the spirit may in peace regale itself with the savor of the offering, and then they return to feast and wine themselves. After the third year the performance of sacrificial rights is limited to four or five times a year, the most important of which is the tenth day of the tenth moon, when any Korean absent from his native district, will travel from the farthest limit of the kingdom, if necessary, to be present at the grave on this date. The hold that ancestral worship has on all classes—the low as well as the high—can not be over-estimated, and it is always the hardest and last thing to be given up by those embracing Christianity. To neglect this shrine is to become a political, social, and family outcast—"a traitorous dog, unfit to live."

But in this we are anticipating our next division, for ancestral worship is in its origin, purely Shamanistic. The primitive religion of China was undoubtedly a vague monotheism, but the Chinese and Koreans have always believed in the existence of evil spirits, and in their interference in the affairs of men, a faith, we believe, directly traceable to traditions of the fall. From a belief in the power of the spirits to cause injury and misfortune arose the idea of propitiatory sacrifice, and this, united with the doctrine of filial piety, and a belief in the immortality of the soul, resulted in ancestral worship. Confucius taught that the right to worship heaven was confined to the Emperor alone, and in this his teaching has been observed. But when he went further and attempted to restrict spiritism to the worship of the souls of de-

parted parents, he was less successful, and to-day the real worship of Confucianism, in Korea, at least, is Shamanism or Demonolatry, a gross mixture of superstition, fetishism, sorcery, and sacrificial ceremonies for the propitiation of evil spirits, which are believed to populate the earth, the sea, the air. The worship of the god of the hills, the genii of trees and rocks, and innumerable household deities, keeps up a constant round of religious ceremony. Little temples, built at the summit of every mountain pass, trees dedicated at the entrance to every village, and in every house rude fetiches—a wisp of straw, an empty gourd, a piece of old pottery—or some more pretentious image, represent or become the shrines of spirit-demons, powerful and malignant. To these they attribute all the ills of life. Sickness, adversity, misfortune, and disaster are but results of their displeasure, which may be prevented or appeased by offerings of prayer and sacrifice. But the spirits are not all necessarily malignant, and with them is sometimes associated the idea of guardianship. A large venomous serpent, often seen winding in and about the roofs of their dwellings, is looked upon as the embodiment of the guardian spirit of their homes, and therefore held sacred. To their firm belief in the existence of the dragon, often found figured in their temples, they bear ample testimony by casting into the watery deep food sacrificed to him. Many other mythical creatures have their existence in the imagination of high and low alike. But, over and above all, they have a very imperfect, yet firm, belief in one supreme being, to whom they say all things owe their existence—*Ha-na-nim, the Lord of Heaven*. They know Him, however, not as a kind and loving Father, whom they may approach in worship, but rather as a being to be feared, one to whom, in the last extremity of despair, we sometimes hear them cry, but hopelessly. Demons alone are the objects of their worship. Whether bowing



BUDDHIST PRIESTS.



THE DRAGON.



KOREAN DEMON WORSHIPPERS.

before Buddhistic images, Confucian tablets, the ancestral grave, or the acknowledged altar of some evil spirit, the Koreans have but one name for it all—*kwesin yaba, demonolatry, or devil-worship*. For the material objects, before which they bow, they profess no reverence whatever, except as they are the embodiment of evil spirits, who demand, as the price of peace and favor, worship and sacrifice. What better comment can we have on the words of Paul, in 1 Cor. 10 : 19, 20 : "What say I then? That the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrificed, they sacrificed to devils and not to God: and I would not that ye should have fellowship with devils."

Is it not an awful thing that those whom God made in His own image should ever have fallen so low as to worship and serve the emissaries of "the dragon, that old serpent, which is the Devil and Satan," by whom they are "taken captive at his will?" And yet it is, if possible, more awful that, notwithstanding our Lord's provision for their deliverance "out of the snare of the devil," and His command to preach the Gospel that they might be turned from darkness to "light and from the power of Satan unto God," they should, for more than eighteen hundred years, have been left to their fate.

NEW CONDITIONS.

As early as 1000 A.D., Arab merchants trading in the East, visited and, it is said, even settled in the peninsula. During the sixteenth century the Portuguese visited Korea, and brought the name to Europe. In 1853 a Dutch vessel was wreckt on the coast, and the crew taken to the capital. Escaping to Japan, after fourteen years imprisonment, they returned to Europe, where one of their number recounted their adventures in a book, which was shortly after translated into German, French and English. Before the close of the

last century Roman Catholicism found its way into Korea from Peking, and in 1835, at the request of converts, the first French priest entered the country in disguise. Notwithstanding outbreaks of persecution and the martyrdom of both foreigners and natives, believers multiplied until 1866, when political intrigue brought discredit on the faith, and the name of Christianity became synonymous with treason. In that year two French bishops, nine priests, and many native converts were cruelly put to death. One priest escaped to China, and a French squadron was at once despatched to Korea; but the force landed was ignominiously repulsed, and withdrew after burning the city of Kangwha, thus rendering 10,000 people homeless. Gloating over its success, the government resolved to destroy the new faith "root and branch," and to this end hundreds more, including women and children, were martyred with revolting cruelty. During the same year the crew of an American schooner was murdered in the Ta-Tong River, near the city of Ping-yang, and in 1871 an expedition sent to avenge this "unprovoked (?) outrage, won a victory of which the American navy may well feel proud!" In 1876 the Japanese succeeded in negotiating the first commercial treaty with Korea, and six and seven years later treaties similar followed with the United States and Great Britain. But not until 1884 did the Protestant church bestir herself to send the Gospel to this ancient and long benighted people.

So it has been in nearly every other mission field; commerce and trade, conquest and treaties, Roman Catholic pioneering and martyrs preceding the entrance of our so-called evangelical Protestantism.

INTRODUCTION OF PROTESTANT MISSIONS.

To the Rev. John Ross, a Scotch Presbyterian missionary in Manchuria, belongs the credit of having first introduced Protestant missionary effort into

Korea. His first visits were made to the Manchurian border in 1873-4. The Chinese character is the only officially recognized medium of *written* language in Korea, and with his knowledge of this, together with the aid of natives who could speak Chinese, Mr. Ross was enabled, during the next ten years, to superintend the translation of the whole of the New Testament into *Enmour*, an exceedingly simple alphabetical system of writing invented about the middle of the fifteenth century, and altho not taught in the schools, yet it is read by a much larger percentage of people than is Chinese. He also baptized a number of converts, some of whom have borne great persecution for the cause of Christ. In the autumn of 1884, at the solicitation of these same converts, or of others won by them, the first Protestant mission to Korea was established in the capital by the American Presbyterian church. The first representative sent was a medical missionary, Dr. Henry Allen, who, on his arrival at Seoul, was given an appointment as physician to the American Legation—at once a guarantee of protection to his person, and of promise for his favorable reception. But a few weeks had past when an anti-conservative conspiracy resulted in an *emeute*, in which the first person wounded was Min-yong Ik, a nephew of the king. The young noble was placed under the care of Dr. Allen, whose skillful treatment doubtless saved his life. The gratitude of the king for the service rendered his nephew found expression in the immediate establishment of a government dispensary and hospital, the confiscated property of one of the conspirators being set apart for this purpose. This institution has ever since been under the control of the mission of which Dr. Allen was a member.

The example of the American Presbyterians in opening work in Korea was almost immediately followed by the Methodist Episcopal church, and there are now nine boards at work in the peninsula, with an aggregate, however, of but 70 missionaries, and many

of these wives, who, on account of family cares, are unable to take an active part in mission work proper. But, if we count the whole 70, it means but one worker to every 200,000 of the population, which is, for the most part, scattered over wide extents of mountainous territory, that can be traveled only by pack-pony or on foot. But, notwithstanding the inadequacy of the force, and the difficulties of the situation, the success of the missionaries has been most marked. During the last year, in one district alone, and by the workers of but one mission, 137 converts were baptized, and 487 more received as catechumens. The total number of converts to-day is probably not far short of 3,000, nearly one-half of whom are probationers received since the close of the late war between China and Japan. While many of these have given evidence of their sincerity by holding fast to the faith, notwithstanding family ostracism and public persecutions, perhaps the most encouraging feature of the work in Korea is the large measure of self-support attained, and the readiness with which the native churches have undertaken the preaching of the Gospel in new districts. Eight or ten churches have been built with native funds alone, and as many more partly so. Of the native helpers, the majority are either self-supporting or paid, entirely or in part, by native contributions. Some congregations, in addition to supporting their own pastors, have sent forth evangelists and colporteurs into the "regions beyond." The total contributions for last year averaged over seventy-five cents for each communicant. At first sight this may not seem a large sum, but when it is known that, with few exceptions, the Christians belong to the lower and middle classes, who live in straw-thatched mud huts, seldom costing more than \$20 or \$30, and who can not make an average daily wage of more than ten or twelve cents, what shall we say? This, at least—that their liberality is much in advance of

that of many Christians at home. The encouragement thus given should be a wonderful incentive to work for still greater things, and the only way we can truly thank our Lord and Master, to whom we owe all past success, is by making more self-sacrificing efforts in the future.

It would be hard to imagine a more favorable soil upon which to work. The better class Koreans are an intelligent, educated and superior people. Priding themselves particularly upon correct deportment, they are always self-possessed, polite and friendly, both among themselves and to foreigners. The lower orders are exceedingly superstitious, it is true, but cheerful, civil, courteous, and hospitable to a fault. Kindness to strangers is by all considered a most sacred duty, and one may travel from one end of the country to the other, everywhere receiving the best the homes of the people afford. Best of all, the country is opening up to the introduction of Western civilization, and there is no prejudice whatever against Protestant Christianity. During the missionary's stay in any village his room is always thronged with visitors, willing to listen to the Word as long as there is strength to proclaim it. This has been my own experience, at least.

We say that responsibility is measured by opportunity, and the great responsibility resting upon us in regard to Korea, then, must be apparent to all. And it is particularly important that the present opportunities be taken advantage of *at once*. In the light of a new civilization, superstition will rapidly disappear. Shall rationalism and infidelity take its place? If, when the land is "empty, swept and garnished" of its present witchcraft and demonolatry, Christianity does not enter, the unclean spirit will return, bringing with him "seven other spirits more wicked than himself," and the last state of Korea shall be worse than the first. Again, all are familiar with the fact that Russia has long coveted a foothold

in Korea, and that the events of the past two years have served to strengthen her position there. It is believed by many that if the country should pass to Russia's control, the Greek church would no longer allow Protestant evangelization. No one can speak of the future with certainty, but the present is ours, and judging by the success of the past, it seems plain that we have but to follow up our present opportunities to establish in Korea a Protestant church, against which the fire and flood of persecution will rage in vain. "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

Jerusalem Rabbis Alarmed.

A missionary working in Jerusalem sends us the following: The Rabbis have occasionally issued interdicts against all Jews—men or women of Jerusalem, boys or girls—who go near the missionaries to attend their preaching, their schools, or their classes, receiving their books or tracts, also those who accept employment in the missionaries' workshops, and even those who go to the mission hospitals for treatment when sick.

The Rabbis have usually issued such interdicts on the eve of the Feast of Passover, when it is their duty to distribute amongst the poor large sums received by them from Jews in other lands for this purpose, and, of course, they withhold from all who are found to disregard their intolerant edicts, such share as their poverty would entitle them to from the charitable contributions of their brethren abroad. These interdicts are published in printed placards duly stamped to admit of their being posted at the doors of synagogues, and on walls in the Jewish quarters, and even on the houses of suspected persons, and are read aloud in the services at the synagogues.

But this year, in their intolerant zeal, these blind guides (whose fear towards God is taught by the precepts of men, and therefore brings them under the woe and the doom pronounced in Isaiah 19: 13-16), have outdone themselves.

They have published three interdicts in rapid succession, more virulent in language than heretofore, a sure sign of their alarm and anxiety at the progress and growing influence of the Gospel amongst the Jews in this city and land.

To translate these textually would be tedious work, as each of them covers nearly two folio pages, one of which is in small type and is full of abbreviations and antiquated Aramaic and Chaldaic expressions, incapable of accurate expression in English. Let it suffice if I give a summary of each, with literal translations of certain portions.

The first, signed and sealed by the Chief Rabbi, is mainly against the mission schools, and is headed thus: "This is the Sentence of the Law." The Chief Rabbi is known by the title "First in Zion," and no other Rabbi is thus styled. The interdict commences in these words: "O, my soul, behold I, the First in Zion, decree and order, by the power of the Holy Law, that no son of Israel shall take his sons or daughters to the filthy school-houses belonging to the tempters to evil, and particularly to their schools outside the town, for he thereby puts clean souls in a pitfall, and whosoever transgresses against this order, by taking the souls of Israel into these schools, or accepting from them the gifts of their charity, behold, he is anathematized with the curse by which Joshua, the son of Nun, annihilated Jericho, and behold, he is separated and banished from the congregation of Israel, and he shall rot in lies, and to Israel shall befall no harm. This is done with the sanction of all the Rabbis and chiefs of the city of Jerusalem. He who listens to us shall dwell in quiet, but whosoever does not, may tremble at evil consequences. Amen."

The second is headed, "Give glory to God," and is in three languages—Hebrew, Judæo-Spanish, and Jargon. It is specially against the hospital of the Church of England Mission London Jews' Society, and is full of persuasive, and tender expressions of entreaty to the Jews, and of insulting terms concerning the mission doctors and tempters.

The third is headed: "Thou shalt put the evil away from among you," and like the first is in the Hebrew tongue. It is signed, "In the name of our masters, and with the sanction of all the Rabbis and chiefs, and the courts of justice, the tribunals of the congregation of Israel in Jerusalem, the Holy City."

Annual Convention of the Central China Christian Mission (Disciples of Christ).

REV. JAMES WARE, SHANGHAI.

(By request of Convention.)

The Ninth Annual Convention of the above mission was held at Nankin, from May 4th to 9th, inclusive. The following subjects were discussed:

"The Missionary Spirit in the Churches." "Abiding in Christ the main condition of success." "The Holy Spirit in relation to our work." "The Bible the Foundation of our work." "The Strength of Unity."

The reports from the field were of more than usual interest. Over one hundred additions were reported from the various stations, while the deep interest reported on every hand, is greater than anything we have hitherto experienced. The following were some of the facts reported:

Dr. W. E. Macklin and his sister, Dr. D. Macklin, have treated no less than 15,845 patients, among whom they had several cataracts and amputations, all of which were successful. Twenty persons have been baptized from this work. Received in fees from well-to-do patients, \$340.22.

Rev. F. E. Meigs, president of the Christian College, Nankin, said that a great change had taken place in the spiritual tone of the school. He attributed this to the absence of heathen teachers, whom he has firmly decided not to employ. Quite a number of the students have come out boldly for Christ.

From Wuhu Brother Molland reports a great number of inquirers, among them being some Japanese. A special feature of the work is a prayer-meeting, after which the doors are thrown open, and the native members help in making known the Gospel to their heathen countrymen.

At Shanghai eleven have been baptised during the past year. The work has been greatly helped by the consecrated labors of the Chinese Bible woman, Mrs. Li, who is now sixty-two years of age. Since she became a Christian, some thirty-two years ago, she had led no less than two hundred women to the Savior.

Most of the work of our mission is on "virgin soil," as far as the preaching of the Gospel is concerned. Alas! altho 1900 years have rolled away since the great command was given, there are still thousands upon thousands who have never heard the name of Christ.

III.—FIELD OF MONTHLY SURVEY.

Syria and Palestine,* The Jews.†

BY DELAVAN L. PIERSON.

PRAYER NEEDED FOR SYRIA.

HENRY H. JESSUP, D.D.

1. Prayer is needed for the native Syrian evangelical churches; that they may be baptized with new spiritual life, with a new sense of responsibility in the support of their own institutions; that they may become missionaries to their own neighbors, and unite in a common organization for aggressive work.

2. Pray for the tens of thousands of Syrian men and women who have emigrated from their native land to North and South America and Australia, in quest of earthly gain. They are exposed to great temptations. Of those who return, many are a curse to their native land from habits of drunkenness, gambling, and other vices acquired abroad.

3. Pray that the influx of a corrupt European civilization may not prove the ruin of Syria. Much of good has been brought here from the United States and Europe. The colleges, seminaries, common schools, printing-presses, orphan houses, and hospitals, have been fountains of blessing, physical, intellectual, and moral, to this people. The English have supplied Beirut with crystal cold water from the caverns of Mt. Lebanon; the French have built a superb harbor in the port of

Beirut, a well-equipped railway to Damascus, and another from Jaffa to Jerusalem. The Imperial Ottoman Bank is an Anglo-French institution. But, on the other hand, intemperance, horse-racing, and gambling have come in on the land like a deluge. But the most portentous menace to the morals of Syria is the "Casino," now in process of erection at Ain Soofar, one of the stations on the Damascus railway, about 20 miles from Beirut, at an elevation of 4,500 feet above the sea. Here a French syndicate is building a palace of gambling, designed as a refuge for the insane constituency of Monte Carlo, when the license for gambling in Monaco shall terminate. It is to be a hotel with every European luxury and attraction; but the great attraction to the gambling world will be its sumptuous and dazzling gambling saloons. To this place will flock the crazed phalanx of prospective suicides from southern Europe, northern Africa, and western Asia, hoping to find in Lebanon free scope for their passion for gain. According to Mohammedan law, gambling is illegal, and it will be interesting to see whether the Latin-Christian pasha of Mt. Lebanon, who owes his appointment to the six great powers of Europe, will legalize a gambling den which is outlawed in every country in Europe. Well may the Syrian people pray "From European civilization, good Lord deliver us!"

4. Pray for the hundreds of young men and young women in our college, female seminaries, high schools and industrial training school, and the thousands in Protestant common schools.

5. Pray that we may have liberty of the press. The restrictions on the printing of books, tracts and newspapers are simply intolerable. Our religious books are mutilated in the most idiotic and

* See also pp. 915, 931 (present issue).

RECENT ARTICLES: "Syrian Massacres," *Contemporary Review* (January).

† See also pp. 138 (Feb.); 299 (April); 857 (Nov.); 889, 899 (present issue).

NEW BOOKS: "Israel, My Glory," John Wilkinson; "Missions to Jews," Rev. W. T. Gidney; "Anglo-Israel," Rev. Thos. R. Howlett.

RECENT ARTICLES: "The Mission of Judaism," *The Jewish Era* (April); "Has Judaism Been a Failure," *North American Review* (August); "The General Situation of the Jews," *Jewish Chronicle* (September); "Zionist Congress," *Chamber's Journal* (Oct.); "The Rejuvenation of the Jew," *No. Am. Review* (Oct.).

arbitrary manner; the language of the Bible itself changed; whole chapters cut out, and no appeal allowed. The Lord only can change the policy which has made the newspaper press of the land a mere cipher, and the publication of books a weariness indescribable.

6. Pray that your missionaries may have the grace of patience, of patient continuance in well-doing; that they may hold on and never abandon their posts, assured that in due time they shall reap if they faint not.—Condensed from *The New York Observer*.

AMERICAN MISSIONS TO ISRAEL.

The most complete list of missions to the Jews carried on by the Christians of America, is that published recently in *The Christian Nation* (April 21, 28, 1897). It was prepared with great care and accuracy by Rev. Louis Meyer, who for several years has worked earnestly for the evangelization of Israel. The following is the list of American societies, denominational and independent, conducting missions among the Hebrews of this and other lands:

- I. PROTESTANT EPISCOPAL: "The Church Society for Promoting Christianity Among the Jews." Work begun 1840, organized 1859, affiliated with board of missions 1878. Missions in New York and Philadelphia. Income about \$7,000. Work conducted by means of mission and industrial schools and through the distribution of Scriptures, Messianic, and missionary literature. Official publication: *Gospel of the Circumcision*.
- II. LUTHERAN CHURCH.
 1. *The Zion Society for Israel*. Organized 1878, representing the Norwegian Lutheran Church in America. Stations in Merish and Odessa, Russia, and in Baltimore, Maryland. Income about \$4,000.
 2. *The Evangelical Synod of Missouri*, since 1885, have supported a Jewish missionary in New York City. Expenditure about \$1,500.
 3. *Joint Synod of Ohio* began work for the Jews in 1892, which is conducted by local clergy among their Jewish neighbors.
 4. *German Lutheran Iowa Synod*. Mission opened in Chicago in 1894.
 5. *The Swedish Lutheran Augustana Synod* began work among Jews in New York in 1895.
- III. PRESBYTERIAN CHURCH:
 1. *Board of Foreign Missions* has sustained a mission in Persia since 1870, and gives special attention to the Jews of that country.
 2. *Presbytery of New York* has supported a Jewish missionary in the city since 1892. Yearly expenditure \$1,800.
- IV. SEVENTH DAY BAPTIST began work in 1887 in Stanislau, Galicia. Publish *A Peculiar People* (monthly).
- V. REFORMED PRESBYTERIAN CHURCH undertook work in Cincinnati and Philadelphia in 1894. Estimated expenditure \$2,000.
- VI. UNITED PRESBYTERIAN CHURCH is represented by the *Messiah Mission* in Chicago which was opened in 1896. Expenditures \$800.
- VII. METHODIST EPISCOPAL CHURCH has, through the *Church Extension and City Missionary Society*, a special mission to Jews and assists the "Hope of Israel Mission," New York.
- VIII. THE BAPTIST SOCIETY FOR THE EVANGELIZATION OF THE JEWS was founded in 1845, but has since been abandoned.
- IX. NEW YORK CITY MISSION began work for Jews in 1855 and now conducts the *Hebrew Christian Mission* (Jacob Freshman). Expenditures \$4,000.
- X. HOPE OF ISRAEL MISSION (A. C. Gaebel and E. F. Stroeter, New York), was opened in 1892. A missionary is supported in Warsaw and large numbers of tracts are distributed in Russia. Income \$5,790. Publications: *Our Hope* and *Hope of Israel* (Hebrew).
- XI. AMERICAN MISSION TO THE JEWS opened in New York, by Hermann Warszawiak in 1895. Publication: *Hebrew-Christian*.
- XII. BROWNSVILLE MISSION TO JEWS (Brooklyn, N. Y.), conducted since 1894, by Leopold Cohn. Expenses \$1,000.
- XIII. HEBREW MESSIANIC COUNCIL (Boston, Mass.). Work begun in 1888, by Dr. Edward T. Niles. Publication: *Paths Eternal*.
- XIV. HEBREW MISSION (Boston), conducted by Rev. Sam. Frender since 1895.
- XV. MISSION TO JEWS (Rochester, N. Y.) was opened in 1894 but has been closed for the present.

XVI. Work for Jews carried on by Rev. J. M. Goldberg in Providence, R. I., since 1894. Expenditure \$650.

XVII. HOPE PRESBYTERIAN CHAPEL (Minneapolis, Minn.) Work for Jews begun 1896.

XVIII. HEBREW MISSION SOCIETY, (Minneapolis and St. Paul.). Founded 1892. Two Missionaries. Expenditures \$2,000.

XIX. SOCIETY FOR THE EVANGELIZATION OF THE JEWS (St. Louis, Mo.). Founded 1896.

XX. FIFTH AVENUE METHODIST CHURCH, (Pittsburgh, Pa.) Until recently conducted work among neighboring Jews.

XXI. THE CHICAGO HEBREW MISSION was started in 1887, and incorporated in 1891. Income \$3,000.

XXII. THE HEBREW MISSION (Cleveland, Ohio). Founded 1893.

XXIII. MISSION TO ISRAEL (San Francisco). Opened in 1896.

XXIV. MISSION TO JEWS (Wilmington, Delaware). Started in 1897.

XXV. MISSION TO JEWS AND GENTILES (Louisville, Ky.). Carried on since 1890.

XXVI. WORLD'S GOSPEL UNION (Kansas City). Supports a missionary to the Jews of Morocco (1894).

XXVII. PRAYER CIRCLE FOR ISRAEL (Toronto, Canada). Was organized in 1890 and supports a missionary. Expenditure \$800 annually.

XXVIII. MISSION TO JEWS (Montreal, Canada). Opened by Rev. J. McCarter in 1896.

Non-Christian, educational and philanthropic work is not included in this list nor are the efforts put forth in connection with the regular Sabbath-school work of various churches and congregations.

The Jewish Creed.

I. I firmly believe that God, blessed be His name for ever, is the Creator and the Master of all things; and that everything was, is, and will be made for Him alone.

II. I firmly believe that this Creator of all things, blessed be His name for ever, is One, by an unity peculiar to Himself, and that He alone has been, is, and will be our God.

III. I firmly believe that this

Creator, blessed be His name for ever, is not corporeal; nor can in any manner whatsoever be conceived to be corporeal; and that there is nothing in the world that is like Him.

IV. I firmly believe that the Creator, blessed be His name for ever, is eternal; and that He is the beginning and the end of all things.

V. I firmly believe that the Creator, blessed be His holy name for ever, ought alone to be worshipt, exclusive of any other being.

VI. I firmly believe that all the words of the prophets are true.

VII. I firmly believe that all the prophecies of Moses our master (may his soul rest in peace!) are true; and that he is superior to all the sages who went before or come after him.

VIII. I firmly believe that the law which we have now in our hands was given by inspiration to Moses.

IX. I firmly believe that this law will never be changed; and that the Creator, blessed be His holy name, will never give another.

X. I firmly believe that the Creator, blessed be His holy name, knows all the actions, and all the thoughts of men; as it is said, "He hath formed the hearts of men, and is not ignorant of any of their works."

XI. I firmly believe that the Supreme Creator rewards those who keep His law; and punishes those who break it.

XII. I firmly believe that the Messiah must come, and though His coming is delayed, I will always expect it, till He does appear.

XIII. I firmly believe that the dead will rise at the time appointed by the Creator, whose name be blessed; and His glory magnified throughout all ages, to all eternity.—*Pathis Eternal*.

Rev. W. T. Gidney estimates the Jewish population of the world at 10,000,000 (January, 1897). Of these in Europe, 7,701,298; in Asia, 260,000; in Africa, 336,500; in America, 772,000; in Australia, 15,138; total, 9,084,937.

IV.—EDITORIAL DEPARTMENT.

A New Decade.

Our readers will be interested to know that some important changes are to mark the REVIEW in 1898. This magazine will then enter upon its third decade of years. It was originally founded in 1878, by Rev. Royal G. Wilder. In 1888 it passed at his death into the hands of the present Editor and Rev. J. M. Sherwood, D. D., the articles of transfer being signed by Mr. Wilder immediately before his death, as tho his life had only been prolonged to accomplish this last act. At the reception of this trust the new editors at once determined to enlarge the plan of the REVIEW, to call to their aid the best help available from different denominations, and to spare no expence in establishing the best missionary periodical in the world. This, with the generous aid of the enterprising publishers, they have sought to do. Rev. F. B. Meyer and Rev. James Douglas act as British editors, and Dr. Gracey, Dr. Leonard, Rev. D. L. Pierson, the son of the editor-in-chief, and Rev. C. C. Starbuck of Andover, give grand help on this side of the sea, besides a large corps of contributors and editorial correspondents scattered over the world.

And now as we begin a third ten years, we hope to still further expand and "enlarge our borders." A new calendered paper will be used, so that illustrations may be inserted upon the same pages with the letterpress and set in the midst of the page. And a new department will be introduced, to be known as the *Missionary Digest*, which will be a sort of religious Review of Reviews, comprising the best matter contained in other missionary magazines and printed works bearing on similar themes. We have long felt the need of a department, which, to those who have limited access to other periodicals, would be a condensed summary of the best information, and

most suggestive and quickening thought as to the world's needs and evangelization.

We hope the January number, for which special plans are in progress, will of itself prove that the readers of the *MISSIONARY REVIEW OF THE WORLD* are getting a most abundant return for their outlay. And we shall always be glad of helpful suggestions tending to the further improvement of this link between the churches and the world-field.

How the Debt was Paid.

The Editor has asked Dr. Henry C. Mable to give the readers of the REVIEW an account of the recent successful attempt to lift the burden of debt from the American Baptist Missionary Union. Here is Dr. Mable's reply:

FACTS CONCERNING THE DEBT-RAISING OF THE AMERICAN BAPTIST MISSIONARY UNION.

The next year after the Centennial (1892), when the Union raised \$1,000,000, and sent out a large number of new missionaries—23 families to the Telugu field alone—in consequence partly of the panic the income so fell off, that the following year there was a debt of \$203,000. The next year the debt stood at \$198,000, and the next at \$163,000, and in 1896-7 it threatened to become \$275,000. The Home Mission Society found itself in a similar condition, tho with a debt of less dimensions (\$180,000 in 1896-7).

At the anniversaries of the societies, in May, 1896, so grave was the situation felt to be that the officials and influential friends of both these societies felt it important to come together in close practical cooperation, and for united and more definite prayer to God that He would come to their deliverance.

Out of this grew the organization of a commission on Systematic Benevolence. This represented all the missionary and benevolent organizations of the denomination. Four great representative prayer conferences, of two days each, were held in last year in Boston, New York, Philadelphia, and Chicago. Great spiritual power and deep brotherly love marked this movement from

the first. All the state conventions and local associations felt the power of the movement.

About November, 1896, certain Boston laymen came to consult with the secretaries of the Missionary Union. The upshot of it was a parlor conference of laymen at the house of one of the Boston brethren. This meeting proposed that an effort be at once made to raise \$75,000 for the debt of the two societies, in New England alone, and a committee was appointed to help raise it.

Meanwhile, Mr. John D. Rockefeller was made aware of the movement, and a few weeks after another parlor conference was called by permission of Mr. and Mrs. Rockefeller at their house in New York.

At this meeting Mr. Rockefeller permitted the secretaries of the societies to state that if there was a disposition on the part of the denomination generally to rise up and pay off the debts of both the societies, (which he estimated would be about \$486,000, by April 1st, 1897), he was willing to contribute the sum of \$250,000 towards the object. This left \$236,000 for the denomination to raise; but it must be done right upon the heels of the regular annual offerings of about \$500,000 then being made for the current work of the year. Could this be done?

Plans were immediately matured, and Secretaries Morehouse, of the Home Mission Society, and Mabie, of the Foreign Society, took the field. It was through numerous parlor conferences, and the raising of numerous committees, that the work was mainly done.

New England was asked for \$75,000, and raised \$82,000. New York City, Brooklyn, and North New Jersey were asked for \$75,000, and raised \$76,000. Pennsylvania, South New Jersey, and District of Columbia were asked for \$30,000, and raised about \$31,000. Ohio, for \$12,000, and raised \$13,000. Indiana for \$3,000, and raised about \$6,000. Michigan for \$5,000, and raised about \$5,600. Chicago and the Mississippi Valley region for \$25,000, and raised \$26,000; the Pacific Coast for \$5,000, and raised nearly that amount.

In a word, the amount raised by the denomination was \$253,000, which more than covered Mr. Rockefeller's \$250,000. There were about 5,000 entries on the subscription list, representing all parts of the country and every mission field of the denomination. About \$3,000 was contributed by the foreign missionaries, several of them sending \$100 each. Several of the native mission churches in China, Assam,

and India proper sent offerings, accompanied by the most touching letters.

It might be added that from the beginning of the late movement prayer has been increasing—the main reliance.

At the anniversaries in 1896, an entire session, half-day, was given up to prayer only. At the last anniversaries, in Pittsburgh, in lieu of three annual sermons, the whole day was given up to prayer-meetings. In several cases, just at the inception of the debt-raising effort, whole nights were given to prayer. On one occasion, at the mission rooms in Boston, about thirty persons engaged in the service—a night never to be forgotten. This was prior to Mr. Rockefeller's offer.

“What hath God wrought!”

—The following extract from the *Baptist Missionary Magazine* is pertinent to the subject on hand:

MISSION CHURCHES AND THE DEBT.

One of the most pleasing circumstances connected with the raising of the debt has been the attitude of the missionaries and of many of the mission churches toward it. We do not believe there is any class of people who, according to their ability, have contributed so largely toward the debt as the missionaries. Many of them have given from five to ten per cent. of their salaries, not to speak of the large gifts which they are called upon to make in the attempt to supply the pressing needs of the work, which weighs so heavily on their hearts and hands. As the missionaries have told the churches on their fields of the huge debt, hanging like a pall upon the great missionary society which had sent them the Gospel, the responses of sympathy and even of gifts have often been charming exhibitions of the depth of the hold which the unselfishness of Christ has taken in the hearts of these Christians.

Udayagiri is in one of the poorest parts of our Telugu mission field. The poverty of the people is something beyond the comprehension of people in this country of plenty. The most of them live literally from hand to mouth; earning each day only sufficient to supply their daily food; yet Rev. W. R. Manley writes, “At our last monthly meeting I stated the case in regard to the debt of the Missionary Union, and the Udayagiri Church at once voted to send fifty rupees toward the payment of that debt.” We could give many other cases of the same readiness of sympathy and gratitude toward the

Union on the part of the native churches, but the most affecting instance which has come to our notice is the letters sent by Rev. M. C. Mason from the members of the Garo church at Nisangram. Mr. Mason says:

"I enclose herewith three letters which I have just received from one of our village churches. I enclose also a translation which we have carefully made of two of them. The third is so like one of these that I have not thought worth while to translate it; this is from the young men of the church. As evidence that the sympathy expressed in these letters is not words only, the pastor sends me rupees, 127-9-9, to be forwarded to you. He says the money was contributed as follows: from the Nisangram church, rupees 30; added by the elders of the church, 20-14-3; added by the young men of the church, 20; added by the women of the church, 31; from the Chatcholjo church, 7-1-6; from brethren of three churches, living at Santipur, 14-7; from the Smjonga church, 3-3; from the Rongjuli church, 1; total rupees, 127-9-9.

"I have credited the Missionary Union with this amount in our account, and trust you will acknowledge receipt.

"I gladly add that this thought of sending aid to the society is entirely their own. The subject of the debt was only mentioned at our association, asking for their prayers. This pastor was not present, but he has evidently heard of it, and believes that true prayer is accompanied by works, and he has therefore collected this sum and sends it on. I wish the churches of our land would do as well as this Nisangram church has—it would do away with all debts. This contribution amounts to nearly four-fifths of a man's days' wages from every member of that church, male and female, large and small—and for the work here they have already contributed nearly five times this sum. Some will say, 'They must be rich,' but such would never repeat it if they could once come out and see them. Nevertheless they are rich in good works, and are laying up stores where moth and rust do not corrupt."

The letters which follow read like extracts from the Apostolic Epistles, and when we consider that both the giving and the letters are the voluntary action of Christians, many of them formerly heathen, and all yet living in the midst of heathenism, we can but wonder at the transforming and uplifting power of the blessed Gospel of our Lord Jesus Christ

"To the Society in the United States of America, through which we have 'been born again through the word of God which liveth and abideth,' from the elders of the church of Nisangram, Assam:

"To the Lord Jesus Christ be praise, and honor, and glory, and power for evermore.

"We have heard of the debt in which you through pity for our souls have become involved, and although our bodies are separated, our hearts are with you. Your sorrows are shared by us, and in our petitions to God, the Father of our Lord Jesus Christ, we always make mention of your debt, and if it please Him, He may relieve you of this debt, and further help you to extend His own kingdom to the ends of the earth. As we have a large place in your hearts, so, although, to live and to die together, we wish you to have no small place in our hearts, yet we are not yet sufficiently enlarged. But at this time to show our fellowship with your sorrows and your joys we write this brief letter."

"THE SALUTATIONS OF THE ELDERS OF THE CHURCH OF NISANGRAM.

"To the Officers of The American Baptist Missionary Union, from the women of the church of Nisangram, Assam :

"OUR MOST LOVING BENEFACTORS : While we, like sheep, were astray, and just when we, being despised by every race, were going to ruin, through missionaries sent by you, we found the Lord Jesus Christ our Savior. That there is anything of greater value than this we do not conceive.

"Having heard from our teachers, the missionaries, that by our receiving such inconceivable kindness you have become involved in debt, we sympathize in your sorrow. For, to save our lives, to enlighten our ignorance you came to our aid. We are like toddling children. Forgive us our inability. Remember us in your prayers.

"THE SALUTATIONS OF YOUR SISTERS OF THE NISANGRAM CHURCH."

Missionary Alliance Funds.

The editorial in the October number of the REVIEW, referring to the financial methods of the Christian and Missionary Alliance, has elicited the following reply from Rev. A. B. Simpson:

NEW YORK, Oct. 12, 1897.

As the article contains statements which are fitted to do some injustice to our work and create a false and un-

favorable impression in the public mind which I am persuaded you do not intend or desire, I feel sure you will accord me the courtesy and justice of a reply and explanation in your columns.

With reference to your quotation from the *Episcopal Recorder*, calling attention to a letter from some one in Maine, demanding an account of the expenditures of the money we received at Old Orchard, I will only say that this is the first time that my attention has been called to the editorial you quote, and as we gave the fullest information possible at Old Orchard, and covered all these points in our annual reports, which are freely distributed at our conventions, I think we would hardly be expected to reply to all the newspaper criticisms upon our work, which appear from time to time. There certainly was no intentional withholding of information, but every question brought up in these conventions was frankly and fully answered.

With respect, in the next place, to your insistence that we should publish full reports of our receipts and expenditures, I need scarcely say both the Board of the Alliance and myself are in complete accord with you. It is the only proper course for any society or individual entrusted with public funds.

With respect, however, to your statement that you have never seen any such report of our receipts and expenditures, permit me to say that we have uniformly presented such a report at all the annual meetings of our society, and afterwards publish and circulated thousands of copies of it, and sent it to our subscribers and the religious press. I regret that you have not seen it, for at the request of the editor-in-chief, I had a second copy sent several months ago of the last publish report and financial statement of our work. I take pleasure in now appending our two last financial reports, the one covering twelve months presented at the fall meeting, October, 1896, the other covering the next six months up to March 31, 1897, when our fiscal year terminated under the new arrangement of the united societies. You will see by these reports that our expenditures are classified so as to show the particular outlay for each field. All the minute details of these various expenditures are also entered in our books, which are always open for public inspection.

I take pleasure also in sending you our last quarterly bulletin, by which you will see that even the numbered receipts sent out to our various con-

tributors have been publisht. This official bulletin is sent to our contributors, and may be had by any one on application. It covers the receipts sent out from May 1 to August, 1897, and is issued quarterly.

Yours most truly in Him,

A. B. SIMPSON,

President C. and M. A.

As to the above communication, while the editor of this REVIEW would be not only just, but generous to Mr. Simpson and his work, his letter has caused us no little surprise, as well as gratification.

Our surprise is due to the somewhat apparently equivocal language of his communication. Of course, the writer would not designedly misrepresent, yet his letter is an explanation that fails to explain. *Up to the present* year no complete financial statement of the matters of the Alliance has ever come to our knowledge. There has been, indeed, a so-called cash account, or treasurer's report, of which the following is one specimen. In connection with the report of the eighth year of the Alliance, we find on page 22 the following

REPORT OF THE TREASURER OF THE
INTERNATIONAL MISSIONARY AL-
LIANCE.

OCTOBER 9, 1896.

Balance on hand Oct. 12,	
1895.....	\$ 5,098.50
Total receipts during the	
year.....	107,420.77

.Total cash.....	112,519.27
Total disbursements.....	106,576.93

Balance on hand Oct. 9,	
1896.....	5,942.34
Securities and real estate	
received during the year.	33,000.00

Total receipts of the	
year.....	140,420.77
Securities and real estate	
formerly reported.....	49,200.00

Total securities and	
real estate.....	82,000.00

DAVID CREAR, Treasurer.

Audited and found correct,
Messrs. S. E. FURRY,
E. G. SELCHOW,
Auditing Committee.

We think it is very obvious this is no proper financial statement of a great public benevolent scheme that disburses hundreds of thousands of dollars of other people's money annually. And, inasmuch as in the capacity of a *Review* we, feel bound to call attention to any methods under cover of which dishonest parties may carry on frauds, we can not avoid the responsibility of candidly criticising such a financial statement. It accounts for a total cash account of \$112,519.27, and a disbursement of \$106,576.93. But what assurance can the public have from such an account that twice as much money has not been received? And who knows from such a statement whether the money received has been put to the uses intended by the donors? Let us leave our brother Simpson out of the case, for we are not discussing *men* but *methods*. Granting his transparent rectitude and guilelessness, we should deprecate in him any way of conducting a great missionary scheme under the shelter of which a scamp might perpetrate enormous frauds. And so let us imagine a case. A great alliance scheme like this passes, let us suppose, at Mr. Simpson's death, into the hands of a thoroughly corrupt man, of plausible pretensions and a mock spirituality. From a too credulous, gullible public he receives in one year \$500,000 in money. Half of it he uses for his personal purposes, and publishes a brief statement of ten lines, which accounts, in a general way, for \$250,000, and is properly audited. Does not any one see that this is only a subtle cloak to conceal gigantic imposture? The very appearance of business honesty and exactness becomes only a disguise for dishonest dealing, and no careful business man can be deceived by such a vain show; it is only the untrained, unbusinesslike giver or observer who fails to see the unsatisfactoriness of this whole method. The *essential defect* lies in this that no giver can trace his gift, or learn whether it ever found its way to its destination. Nor will it do simply to *send the donor*

a *numbered receipt*, unless that numbered receipt is *also among the published receipts*, so that in the total amount accounted for, each particular gift is recognized as making up the entire sum. Therefore, we repeat, that no such financial statement is worthy of the name, and its annual publication does not supply the lack to which we have called attention. A somewhat fuller statement of the sums spent on various fields, and embracing fifteen items of expenditure, is found on pages 98, 99 of "Report and Retrospect," but even here we find the same essential defect.

Our surprise at Mr. Simpson's letter was the greater, inasmuch as we had never supposed that any one connected with the Alliance work denied—not even Mr. Simpson himself—the fact that no complete financial statement had been published in past years. This lack the Editor has frequently spoken of to the supporters of the Alliance, and to Mr. Simpson also. Some have expressed regret for the absence of such full reports, some have acknowledged it to be the one lamentably weak point in the Alliance's methods, and a few have apologized for, or even defended it. Mr. Simpson, in private conversation, remarked that "his people object to the publication of the individual amounts given," etc., but we repeat, no one—not even Rev. Mr. Simpson—ever before *denied the fact* that full financial statements had not been rendered to the public. Notably Mr. W. N. Conley, who recently died at Allegheny, Pa., told the Editor that he considered this the one great defect in the Alliance management—and he was one of the ablest helpers of the Alliance work.

Again, our surprise at Mr. Simpson's reply is not diminished when we note that he does not say explicitly that the "official bulletin," to which he refers, and in which every particular donation is acknowledged and numbered, has *only been published since April last*. From his statement that "even the numbered receipts sent out to our various contributors have been published," it would be

inferred that such a method was part of the "uniformly presented annual reports"; and had been in vogue ever since the Alliance undertook mission work. But, when we come to look at the bulletin itself, we find that it is "issued quarterly," but as this is dated "September, 1897," and is "No. 2," the first number must have come out *not earlier than June last*—so that the remedying of this serious defect has only been since we began to call the attention of Mr. Simpson and his friends to the unsafe and unsatisfactory financial methods of the Alliance.

Our gratification, however, is very sincere, notwithstanding our surprise. This official bulletin is a full statement, from April to August 1897, of the numbered receipts from 1 to 1300, with the amount represented by each, so that every giver can now see that his gift enters into the great whole, which is to form the sum total of the annual expenditure. This is just what we have been seeking to secure, and we extend our congratulations to Mr. Simpson for the complete and business-like method which, though so recently adopted, will serve as an example to those who are carrying on the Lord's work as the agents of His people, and whom it behooves to do His business in such a way as that no possible encouragement shall be afforded to those who are seeking by dishonest means to promote self-interest. We thank God if our candid and friendly criticisms have helped to promote this result.

The Ben-Oliel Mission.

During the absence of the editor-in-chief in Britain, Rev. D. L. Leonard, who edits the department of General Intelligence in the closing pages of the REVIEW, quoted a paragraph from the *Interior* containing the words of Dr. John H. Barrows, of Chicago, about the work of Rev. A. Ben-Oliel in Jerusalem. (July issue, page 553.) For the insertion of this extract from our exchanges, for which Mr. Leonard alone was responsible,

some friends of Mr. Ben-Oliel severely censure the editor. The justice of this complaint we fail to recognize. In the first place the paragraph was a quotation from Dr. Barrows, culled from the public journals, without comment, for what it was worth. Secondly, it was the exprest opinion of a man whose greatest fault, in the opinion of many, is his excessive charity, and who was the last man we would suspect of either a hasty or harsh judgment. Thirdly, as Mr. Ben-Oliel is getting money constantly from various sources for his ostensibly benevolent work, the public are entitled to whatever caution Dr. Barrows feels compelled to utter. Fourthly, as the author of the paragraph, quoted from the *Interior*, is well known, and the charge of fraud was not anonymous, the contention of those who object is not with us, but with Dr. Barrows himself.

But, in order that justice might be fully done, the editor wrote to his lifelong friend—than whom he knows no truer gentleman—and called his attention to the complaints made about his charges that the Christian Union Mission in Jerusalem is a fraud, undeserving of public support, and the following is the reply:

4812 WOODLAWN AVE., Chicago.

MY DEAR DR. PIERSON: Your letter of Sept. 23, with the enclosures, was duly received.

I do not wish to appear in the REVIEW as entering into any controversy over the matter referred to. The information on which I based the opinion exprest was perfectly trustworthy, and would have been satisfactory to any fair-minded man.

Faithfully yours,

JOHN HENRY BARROWS.

With this letter we leave the matter, referring all who are dissatisfied to Dr. Barrows himself, who will, no doubt, be quite ready to direct those who wish "information" which is "trustworthy" and "satisfactory to any fair-minded man" to the sources from which it can be obtained. If Mr. Ben-Oliel is worthy of public confidence,

the more thorough the investigation the more complete the vindication. We should for ourselves gladly welcome from any trustworthy source any evidence of the economy, efficiency, and spirituality of his work, such as would set at rest the widespread distrust which for some reason exists and which no vindication of Mr. Ben-Oliel has thus far been able to allay.

The Zionist Movement.

Whatever may be thought of the ultimate outcome of the Zionist movement, it is at least indicative of a revival of the Jewish national spirit. The adoption of a Hebrew flag by the Jews of Chicago also points in the same direction. The Zionist Congress, at which some 250 delegates met at Basle, Switzerland, August 29-31, was designated by one of the leaders, "The First Jewish National Assembly" for over eighteen hundred years. The object of the movement is "the realization of the old hopes and aspirations of Israel." This means the ultimate acquisition of Palestine by the Jews, and its conversion into a Jewish state, "a homestead for Judaism, where it can develop according to the laws of its own being." Resolutions were passed to raise a National Fund of \$50,000,000 by voluntary contributions. It is proposed to found a Jewish Bank, to have in charge the care and investment of this fund. Literature is to be distributed, itinerant lecturers are to be appointed, and "colonies" to be founded and supported in Palestine.

It is said that the Pope, alarmed at this movement, is seeking to influence the Sultan to prohibit the further acquisition of property by the Jews in Palestine. The immediate acquisition and settlement of Palestine, by the Jews does not, however, appear probable, since at the rate of 10,000 a year, it would take at least one hundred years for one-tenth the present number of Jews to settle there. Jewish and Christian papers for the most part speak of the scheme as visionary and

impracticable, but it has nevertheless awakened much interest. The attitude of the leaders can not be thoroughly approved of, even by Israelites, as when Dr. Lippe said in his opening address: "We would look on his majesty (the Sultan), if he would accept us, as our Messiah." Such an utterance shows clearly how far Israel has wandered from God.

The following is the *program* of the Zionists adopted by the Congress:—

The aim of Zionism is to create for the Jewish people a publicly, legally assured home in Palestine.

In order to obtain this object, the Congress adopts the following means:

1. To promote the settlement in Palestine of Jewish agriculturists, handicraftsmen, industrialists, and men following professions.
2. The centralization of the entire Jewish people by means of general institutions agreeably to the laws of the land.
3. To strengthen Jewish sentiments and national self-consciousness.
4. To obtain the sanction of governments to the carrying out of the objects of Zionism.

Baroness de Hirsch has decided to found a colony near Smyrna for the one hundred and fifty families who some three years ago, on account of the persecution in Russia, fled from their native land. The colony, at the express desire of the community, is to be called "Clara de Hirsch." A school and a synagogue are to be erected in the center of the settlement.

Here is another of the "storm signals": "The Presbyterian Church is hearing from the drastic retrenchment enforced upon its missionaries by reason of the Board's diminished resources. Dr. Kellogg, Landour, India; Dr. Henry, Canton, China; Dr. Hunter Corbett, Chefoo; Dr. Jessup, Syria, and others write of the effects of the policy, and the expression of opinion is unanimously one of sorrow and dismay. One writer, Dr. Kellogg, writes in despair of 'the decay, or absence of interest, in mission work in the Church, which is full of wealth, and ready to spend it in many ways, but not for missions.' A chief hardship is the necessitated dismissal of many native teachers and helpers, who must now be relegated to secular pursuits. The situation is certainly an unhappy one, which is not relieved by the fact that some of the denominations are making a more successful fight for missions and against curtailment of the

work. And there are some pretty heavy Presbyterian balances still in the banks."

The Rev. Dr. Thomas Laurie, who recently died at Providence, R. I., and whose contributions have not been infrequent in these pages, was born in Edinburgh, Scotland, in 1821, and was, therefore, seventy-six years old.

He was a Presbyterian missionary to the mountain Nestorians in Kurdistan in 1842. After the massacre of the Nestorians, he joined the Syrian mission in 1844, but ill health drove him to this country two years later. He labored in Charlestown, South Hadley, and West Roxbury, Mass., until 1867, when again considerations of health compelled a rest. He traveled abroad for a time, and then returned to the pastorate. He was settled in Providence from October, 1867, to 1885, in active pastoral duty.

His contributions to missionary literature are well known: "Dr. Grant and the Mountain Nestorians," "Woman and Her Savior in Persia," and especially "The Ely Volume; or, Missions and Science." This last is best known, and is one of the best modern presentations of the general indebtedness of civilization to missions; it is itself a sufficient crown for Dr. Laurie's lifework.

Neal Dow, the great prohibition leader, departed very recently at his home in Portland, Me. He was born in that city on March 20, 1804. He was, therefore, in his ninety-fourth year at the time of his death. The ninetieth anniversary of his birth was celebrated in 1894 by Prohibitionists in various parts of the country.

General Dow's attention was first attracted to the liquor question by his connection with the Portland Fire Department, of which he became chief, with fourteen hundred men under him. On the occasion of an anniversary supper of the fire company which he first joined, and of which he had been made captain when only twenty-one years old, he made a vigorous opposition to the providing of liquors, and carried his point, in the face of a time-honored

custom. From that time dates his life-long fight for the principle of prohibition—a fight in which he won unexpected success in a state where the rum-shop was firmly rooted.

Book Notices.

"On the Indian Trail," by Rev. Edgerton R. Young. Fleming H. Revell Company. This is another book written by this fascinating writer and speaker, whom we do not often hear excel on the platform in all the qualities of an instructive and interesting lecturer. He has done much on both sides of the sea to awaken interest in the red man's salvation. If any one will read Chapter V., and learn how the Indians were taught to read the Book of God by the help of the syllabic character, he will need no other recommendation of this, Mr. Young's, latest volume.

"Eye Gate; or, Native Art in the Evangelization of China," by Wm. Wilson, M. B. London, S. W. Partridge & Co. This book is wholly unique. It is a collection of native cartoons designed by the Chinese themselves as their own illustrations of the sacred narratives. These pictures are parables for the eye. They are conformed to native ideas, usages, images, and customs, and serve to concentrate attention on the truth taught, which would otherwise be dissipated on the novelties and seeming incongruities of the situation. The book also contains a large amount of interesting matter about China.

Books Received.

HISTORICAL SKETCHES of the Missions under the Care of the Board of Foreign Missions of the Presbyterian Church, U. S. A. Fourth edition, revised and enlarged. Publishd by the Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia. 75 cents, cloth.

A CONCISE HISTORY OF MISSIONS, by E. M. Bliss, D. D. Fleming H. Revell Company, New York, Chicago and Toronto. 75 cents.

ON THE INDIAN TRAIL, by Rev. Edgerton R. Young. The Same. \$1.00.

SEVEN YEARS IN SIERRA LEONE, by Rev. Arthur T. Pierson, D. D. James Nesbit and Company. 3 shillings 6d.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

THE ARMENIAN CHURCH.

In a late number of the *New World*, President and Mrs. Peirce, of Kenyon College, gave a full and interesting account of the Armenian Church. Only it rests upon the antiquated theory, that it is possible to restore the "Holy Catholic Church" of the earlier Christians. It is true the Armenians are really a fragment of this great formation, into which prevailing Christianity settled in the second century. The Eastern churches still remain on this foundation, and have become stagnant on it. Western Catholicism has gradually transferred itself into Romanism, giving to the ancient form another substance. Anglicanism, again, keeping the elder framework, entered so deeply into Protestantism, that all attempts of reactionaries can never detach it. Such a high churchman as Charles Gore, we learn, frankly admits that the Anglican movement was only a deeply differentiated form of the general Reformation. This was an essentially new departure, not from the Gospel, to which it gave a depth unknown since Augustine, and a freedom unknown since Paul, but from Catholicism, Eastern and Western alike. Reactionary Anglicans can no more seduce Anglicans or Armenians to the Catholicism of Cyprian than they could seduce chemistry to alchemy. The future chemistry may include many yet neglected suggestions of alchemy, but it will not be alchemy. Even so the future Church may reinclude many profound truths and venerable institutions of Catholicism, but it will not be Catholicism. Christ is more than all the formations of His Church.

President Peirce speaks disparagingly of the American missionaries among the Armenians. A much more eminent person, Professor Bryce, speaks in the warmest terms, not only of the inestimable benefits conveyed by the Americans to the Armenians, but also of their friendly cautiousness and moderation. Of course, they have had their narrownesses and precipitancies. In those stagnant regions these faults, at the beginning were, perhaps, among their chief excellences. How far they have been from an essentially intolerant spirit is shown by the joint Gregorian and Protestant services at Harpoot, Aintab, and various other towns. Of these President Pierce says nothing. When the missionaries preach regularly at Gregorian High Mass, and when the Gregorians celebrate their vesper services, using their own altars and crosses, in Protestant churches, it is plain that both sides have learned, with St. Paul, that in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith which worketh by love.

President Peirce querulously asks why the Armenians alone should not have the right to their own distinctive opinions. One would suppose from this that the Americans came, like so many Turks, with revolvers pointed at the Armenians' heads. Undoubtedly they have a right to their distinctive opinions, but if any one thinks that he has, in some points, better opinions, he certainly has an equal right to propose them to all who care to listen. The one right conditions the other. The Board and the missionaries do but set their hearts on a revivication and purification of the Armenian Church, and such authorities as Bryce and Ramsay testify that they have accomplished great things for this. If, as the Rev. W. N. Chambers of Erzroom has suggested is possible, they should some day help to effect a junction of Anglicanism and

Armenianism, it will doubtless be to an Anglicanism which appreciates the value of their previous work. The present writer is an Anglican, but he prays that he may never be given over to an Anglicanism which can not heartily acknowledge the living Gospel of Christ wherever it is found. We do not remember to have seen the term "Anglican" or even the term "Catholic," in the New Testament.

INDIA.

"Many of the native gentlemen in Nasik, Western India, cordially welcome the visits of the missionaries. One old Hindu gentleman said: 'Tho I am not a Christian myself, and do not suppose that I ever shall be, as I am now too old to change my religion, yet I sympathize most heartily with the missionaries; no one knows the amount of good they have done in the country. I am assured that a great future is before them, and I wish them well in it.'"

"O Spirit of the living God, who didst in the beginning brood over the face of the darkened deep, bring into newness of life the hearts of men in the Bengal Presidency. We pray for India as represented there, we plead for its simple village folk, untouched by modern civilization, and for its pundits and learned classes, now in daily contact with Western culture. Before such earthly lore the stately piles of Hindu faith are tottering to their fall, soon to become a crumbled ruin. O gracious Spirit, Thou Divine Teacher, lead into truth that mass of erring, misguided humanity. Purge out the leaven of all literature alien to Thyself. With Pentecostal power visit with salvation the cities and the villages, the busy marts, and sheltered zenanas. Forth from Calcutta, made alive to God, may the word proceed, till in every village Christ shall be preacht. In Burdwan and the Nuddea district let the truth prevail; and may Santalia lift up holy hands to God for Jesus Christ's sake."—*Prayer sent out by the C. M. S.*

It appears, by an article of General George Hutchinson in the *C. M. Intelligencer*, that in the early part of the last century the attitude of the British Government and of the East India Company was notably different from the decided hostility into which the company, at least, afterwards declined. In 1717, and previously, the king, the government, and the company all join in urging the Danish mission—the only *Protestant* mission then in India—to do its best for the conversion of the Hindus. "In 1730 the Danish Madras Mission received much encouragement and strength from the steady support of the English governor; and the Archbishop of Canterbury sent to it £168, accompanied by a warm expression of his sympathy; and in 1750 the Court of Directors granted a free passage to India to the devoted and well-known missionary, C. F. Schwartz, and two of his companions. In 1758 the great Clive received the missionary, Kiernander, warmly, and he and other members of his council fell in with his benevolent plans and were not ashamed to acknowledge him as a Christian missionary."

JAPAN.

Professor Lange, of Berlin, writing in the *Zeitschrift für Missionskunde*, says of the powerful Japanese Chin sect of Buddhism: "A tract expounding the principles of this sect declares that men are too weak to struggle through to redemption by their own strength, by religious and moral actions alone, altho this is the original and essential teaching of Buddhism. To demand this of men is to ask hens to go into the water. A heart that believes of its own strength is changeable as an image in the water; a heart that believes through the power of another is strong as a diamond. He who possesses the first believes in many Buddhas; he who possesses the latter, believes in one Buddha, as a faithful servant does not serve two masters. Accordingly, the adherents of this sect

honor Amida Buddha as the head of all Buddhas. There comes to view the remarkable phenomenon that a doctrine, which originally can only be called esthetic, has made its way through polytheism to monotheism. But we must never forget that Amida is to be essentially distinguished from the God of the Old Testament, for he is worshipped through an image; he is not the creator and upholder of the world; he is not eternal, for there has been a time when he was not yet Buddha, he is not almighty; he does not direct the destinies of men in this world, and does not punish sin; it is only in his great love and compassion to men, and in the wish that all may be saved, that he comes nearest to the idea of God. Whoever now sets his full trust in the grace of Amida has no occasion to leave house and home, and to seek redemption in cloistered seclusion far from the tumult of the world. He need not refrain from marriage or from the eating of meat, etc. Accordingly, this is the only Buddhist sect the priests of which have from of old been allowed to live and dress exactly like laymen. They are not tonsured, and wear no monastic garb. The office of priest is hereditary, and the high priest Atani is a descendant of the princely founder of the sect. Shiman belongs to the higher nobility; he is the *primus inter pares*, the most highly considered of all the heads of the Buddhist sects."

MADAGASCAR.

The Rev. George Cousins says in *The Chronicle*: "The work is still going on, tho greatly weakened and curtailed. The missionaries of the society hold a certain recognized position in Madagascar to day, and best of all, Protestant France is on their side. French Protestants are sending missionaries to join the English missionaries in Madagascar, and their friends are fighting a noble fight on behalf of religious liberty in Paris and all the great cities of France. They are contending not only for religious liberty, but for

the right of foreign missionaries of any nation who abide faithfully by the laws of the land to settle in a French colony, and work there just as French missionaries could settle in a British colony. They are trying to save for the Malagasy the open Bible and the free church life which they had received at the hands of their missionaries. 'Why,' asks Mr. Cousins, 'should the French want to get rid of the British missionaries who are loyal to French rule?' In a recent examination for admission to a high school, started by the French government in Antananarivo, out of 300 candidates who sat for a stiff extensive examination, a youth who had been trained in the secular side of the London Mission College, came out at the top, even beating in their knowledge of the French language all the pupils from Jesuit schools, in which the masters were Frenchmen."

—The Rev. W. Hockett, of Voni-zongo, Madagascar, says of the Jesuits: "They have declared themselves to be our bitter foes. They wear the garb, and they possess the spirit, of the mediæval times. All who possess the pieces of paper which they distributed were supposed to be true and loyal citizens, but those who did not were supposed to be rebels; the possession of the paper involving the embracing of Roman Catholicism. The Jesuits also made use of the services of paid spies, who were present at all Protestant meetings." Notwithstanding these facts, he sincerely hoped that the English missionaries would be able to live down the race hatred, suspicion and prejudice by steady work, believing in Christ's words that the meek shall inherit the earth. He also hoped, as public opinion in France became enlightened, that the Jesuits would be "better muzzled," and that espionage would cease with the then state of siege. A large number of the natives were sure to lose faith and become practically atheists, and others would become, nominally, Roman Catholics, but they would still

read their Bibles, and follow out Bible teaching. "If the Malagasy love anything, they love their Bibles." As proof of the consistency and heroism of the Malagasy Christians, Mr. Hockett told the stories of the martyrdom of Ratsimikotona and his sons by brigands, and of the "judicial murder," as an English gentleman of the highest position in Antananarivo called it, of Raindriamampedry, sixteen honors next in command to the prime minister, after the arrival of the French. As Raindriamampedry was dying, pierced by eleven bullets, in the presence of 50,000 or 60,000 mourning Malagasys, the people said his face shone like the face of an angel, and the French officers said he died "like a gentleman." A priest had offered him baptism "to save his soul," but he replied boldly: "No, I will die in the simple faith in which I have lived."

It has been surmised that the Queen was banished because she would not turn Catholic; but this is denied by the colonial minister in the French Senate. "Under the French flag," said he, "every one is free to profess what creed he likes." This sanctimonious speech was received with explosions of laughter from the senators. Mr. Pecksniff has evidently taken out letters of French naturalization, and has risen to high dignity under the Republic.

M. Escande, writing to the *Journal des Missions*, remarks that very many officers, higher and lower, are scrupulously attentive to carry out General Gallieni's orders in favor of religious liberty, but that from the nature of the case he is better acquainted with those who, intentionally or not, serve as instruments for the Jesuits. Thus: "The evangelist of Antananarivo has been arrested, sent to A., (the new residence of the commandant of A.) and there bound in chains. It is this evangelist, who, at A., had placed himself at the door of the Protestant church and had hindered the priest of A. from entering. It is he also who, at A. had proudly answered the Father: 'You

are a white Frenchman; I am a Malagasy Frenchman.' This shows you how energetically developed a character he was. Thanks to him, the Protestants refused to be persuaded over to Catholicism. He was an obstacle, and they have taken him out of the way. One Saturday evening the famous governor-general of this circle, R., summoned him to A. He had him tied up in such a way and in such postures that the poor man was one bruise. I thought they were about to try him at once. Not so. As he has been guilty of nothing except of having stood in the father's way, they prefer to detain him preventively; he is given over as a spectacle to the curiosity of the passerby, no doubt to inspire them with a salutary fear. As soon as he was in bonds, the priest precipitated himself upon A., and I., as an easy prey. The Protestant teacher of the former village, menaced with the fate of R., has fled, and is now at Antananarivo. At I., the father has made his way into our school and carried off our scholars. The religious and school work is totally ruined in these two villages."

"This procedure having succeeded, there has been a relapse into it. Still in the same region, that is neighboring to A., at T., the chief of the quarter, named R., and the governor R., (both Protestants) have been arrested and brought in chains to A. Soon after came the turn of the pastor and our teacher at I. Rumors discreetly spread by the agents of the fathers give us to believe that before long all the Protestant evangelists, pastors, teachers and governors, will undergo the same lot."

One Malagasy governor was told by the Jesuit that if he wished "to save his life," he would have to turn Catholic. But, like a true Jesuit, if he should be taken to task for this, he will be sure to declare that he meant to "save his life from hell!"

[*Erratum.*—On page 785 in the October REVIEW, for "Gnostic dean" read "Gnostic dream."]

English Notes.

BY REV. JAMES DOUGLAS, M.A.

The Church Missionary Society.—Work in Korea is made very difficult because of the gross superstition of the people; they are in continual terror—terror of the living, but most of all of the dead. The fear of demons and spirits of dead ancestors haunts and enslaves the people. They will not move after sunset from sheer fright.

Rev. F. T. Cole writes telling of his mission in the Santal Colony at the foot of the Himalayas. Part of his journeyings had to be taken through very rough country on an elephant. The villages were all visited, and in many instances a hearty welcome was given, there being some Christian villages in this district, Mr. Cole having visited this colony before. It is hoped that not only in the Christian villages, but throughout the route taken, blessing accompanied the words of testimony and experience spoken. The special mission meetings held at Bhagalpur were most cheering; many stayed to the after-meetings and implored forgiveness, and others testified to the blessing received. The lepers at the C. M. Asylum were visited twice during this mission, and stirring addresses given to the poor suffering lepers.

North Africa Mission.—Among the new workers, who have recently gone forth to labor in North Africa, are Mr. Harry Nott and Mr. Herbert Ernest Jones, who studied at Harley House and Cliff College, and also went through the usual course of Arabic at Barking. Both are young men of considerable promise. Their destination is Casablanca, Morocco. This mission has recently received the generous gift of £1,200 from one of the Lord's stewards. According to Mr. Morgan, the editor of *The Christian*, who has lately been traveling in Algeria and Tunis, the work of the above society is showing encouraging signs of the springing forth of the seed sown in past years.

Seed-sowing in Casablanca continues

from day to day—people listen to the earnest addresses given them, but make little actual response. The work has been much aided by the use of lime-light views shown on a white-washed wall, illustrating the life of Our Lord and many parts of the Scriptures. The people are delighted with this and gather to listen and look wonderingly and attentively. Both the stories and the pictures are new to them, and touch them wonderfully.

Mr. W. Reid, at Tripoli, finds his time fully occupied in attending to both the spiritual and physical needs of the people. Many come to the medical mission, who would not otherwise be there, but for their bodily needs, and often in getting help for these troubles they obtain salvation for their souls.

In connection with the medical mission is a book-shop, where copies of the Bible and books helpful because of their bearing on the Bible may be had. This is an interesting branch of work, and is in favour among the more highly educated of the people.

The London Missionary Society.—The Rev. W. G. Lawes, of New Guinea, writes comparing and contrasting the condition of New Guinea twenty-two years ago with that of the present time. Then "Darkness covered the land and gross darkness the people." Now, "The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death upon them hath the light shined."

After twenty-two years, although much still remains of heathenism, a great and marvelous change is manifest. From East Cape to the Fly River in the west, covering a distance of 700 miles, are many centers from which light is being diffused. Ninety churches are dotted like light-houses along the coast. The appearance of the people has changed—the wild look of suspicion has gone. The Sabbath is observed even in many heathen villages, while 1,350 men and women are profest followers of Christ.

Drought has again visited Bechuana-land and the news from this part is very serious. This is the third year in succession noted by the absence of rain, and great distress is the result.

Amoy.—Good work is being done in connection with the three missions under the pastoral care of Mr. Sadler. The mission in Hui-an district has 23 churches and outstations, while that in the North River has now assumed a phase of much interest, the Gospel touching men of the literary class, a class of all others in China the most difficult to teach. The third mission is that of the Teng-Chic, which is still in an initial stage, but not without tokens of encouragement. Two little chapels have been opened and eight persons have been baptized.

Presbyterian Church of England.—The Hakka churches have at length taken the first step toward self-support. Two churches are uniting for this object—the central, Wukingfu, and another; the two together providing a stipend, and being allowed to call a minister. This event marks a long desired “forward movement” in the Hakka work. “Tell the Church at home,” one of the Wakingfu elders said, “that we are ashamed of our slowness; we are like children who have been nourished too long by their mothers.”

The work is extending in the Hakka region. A new station has been opened at Sinsa; and the people are most ready to hear the Gospel. At Phai-llang, in the south of the Hakka field, desire is expressed for the opening of a place of worship; while not far from the station of Upper Sands, there is a place called Lower Sands, where it is reported that the people in great numbers are desirous of worshipping God and are also eager to open a place of worship for themselves.

Hitherto the Presbytery of South Formosa has not included any ordained native pastors, but two groups of churches are now about to call ministers. The two ordinations will be a memor-

able milestone in the march of the mission in Formosa.

Aleppo.—Recently the Synod, at the request of the Jewish committee, authorized the ordination of Mr. Christie as missionary teacher at Aleppo. The field there, so far as its 115,000 Jews are concerned, is quite unoccupied, though the work now being undertaken may fairly be looked upon as the resumption of the work begun by Mr. Grant Brown of the United Presbyterian Church over 37 years ago. Mr. Christie instanced, as one of the reasons which determined his choice of this special field, the feeling that he had that but few have the care of the Jews laid on their hearts.

THE KINGDOM.

—*The Church Missionary Intelligencer* tells of a woman brought up in the highest ranks of society who found her income suddenly reduced to what might well have seemed the very minimum allowance for maintenance under tolerable social conditions. She contrived, however, by dispensing with servants and by other self-denying economies, to reduce expenditures to about one half of the diminished income, saving £70 a year to help missions. Then, by numerous means, as ingenious as laborious, she earned a further sum of £200, assisting missions to the extent of \$270, nearly twice her own income. And her life—one long act of self-denial as some would esteem it—is, by her own confession “one long song of praise.”

—The man who finds the pages of the missionary journals dull and unprofitable, simply confesses that his taste has not yet been refined so as to appreciate the surpassing interest that attaches to the story of the endeavors of Christian men and women to extend the kingdom of God on earth. The man who says he has no time once a month even to review the record of achievement, and to hear the report of the generous munificence of the Church at large in behalf of these causes, in

that plea acknowledges that he measures values by a false standard, that he has never yet learned "what is of most worth" in news, in effort, in human aims and aspirations.—*Assembly Herald*.

—No friend of missions can afford to omit from his reading H. M. Stanley's article in the October *Atlantic*, on "Twenty-five Years' Progress in Equatorial Africa."

—Mr. Poultney Bigelow says in his book on "White Man's Africa" that one locomotive has done more toward civilizing Africa than all the missionaries since Livingstone. He says in the same book that civilization in the Portuguese possessions is at a standstill on account of the dishonesty of the officials. How short-sighted of the Portuguese government not to import a few locomotives in order to reform those wicked officials. Great is the logic of the anti-missionary traveler.—*Advance*.

—*The Dial*, in reviewing Sir Harry Johnston's book on Central Africa, and especially his charges against the Christian missionaries, comes to their defense with the following comment: "The missionary is not likely to be a universally popular man in a community largely made up of 'aggressively ungodly' people, to whom his presence is a restraint and his ways are a rebuke; and to whom, moreover, all profession of piety is 'cant,' and who would naturally resent a decent attitude of official aloofness from loose ways and loose company as savoring of 'arrogant demeanor,' and the spiritual conceit of the 'unco guid.' In point of fact, there is, as it seems to us, a fundamental rivalry between the African missionaries and the army of self-seeking or merely nomadic adventurers now streaming thither in the wake of the Rhodeses, Jamesons and Barnatos.

—The plan of foreign missions is substantially the same in all churches, and may be briefly stated: First, to send out living men and women, the best and the best educated that can be

found, to teach and preach and live the Gospel. Second, to equip them just as mercantile agents and explorers are equipt for the new climate and conditions in which they have to live, and to furnish them, as far as possible, with the strongest weapons of civilization—the printing press, the school, and the hospital. Third, to draw into the work as rapidly as possible an army of native workers, that the Church in every land may belong to the people of that land, and embody the Christ-life in their own forms of thought and speech. Fourth, to administer the enterprise on sound business principles.—*Gospel in all Lands*.

—The Archbishop of Canterbury, preaching in St. Paul's Cathedral at the close of the Lambeth Conference, said: "The Christian who has learned in some degree to understand that marvelous love beyond all love, he assuredly will find that of all things that he can do there is one beyond all else that will knit his very heart to God, and that is the longing desire and the earnest labor to give to others what is such a blessing to himself. He is but half a Christian who is content to receive what the Lord will be graciously pleased to give, and thinks only of the grace that shall enter into his own soul, and shall penetrate and purify his own life, and casts no thought upon the many for whom Christ died, and over whom the death of Christ has not yet any real power, because they have not heard of His name. That Christian is not really living the full Christian life who forgets that which the Lord gave the Church to do in the beginning, and takes no part in prayer for the conversion of the world, and takes no part in sending forth those that shall undertake the task."

—Talk of bravery! talk of heroism! The man who leads a forlorn hope is a coward in comparison with him who, on Tanna, thus alone, without a sustaining look or cheering word from one of his own race, regards it as his duty to hold on in the face of such dangers.

We read of the soldier, found after the lapse of ages among the ruins of Herculaneum, who stood firm at his post amid the fiery rain destroying all around him, thus manifesting the rigidity of the discipline among those armies of ancient Rome which conquered the world. Mr. Paton was subjected to no such iron law. He might, with honor, when it was offered to him, have sought a temporary asylum in Auckland, where he would have been heartily received. But he was moved by higher considerations. He chose to remain.—*Bishop Selwyn, of John G. Paton.*

—A striking indication of the progress of Christian missions is seen in the transfer of emphasis from the early years of this century. The annual report of the Church Missionary Society calls attention to the fact that an early report congratulated the society on the fact that the work abroad was growing so much that the committee *had been able to spend the entire income!* a thing which had been impossible before. The same interesting situation occurs in the early history of the Baptist Missionary Union. In 1835 the income was so largely in excess of the opportunities for use on the fields then occupied, that at the annual meeting the Board was instructed "to establish new missions in every unoccupied place where there may be a reasonable prospect of success, and to employ in some part of the great field every properly qualified missionary whose services the Board may be able to obtain." In those days the prayer of God's people was for the opening of new and wider fields for missionary effort. *Baptist Missionary Magazine.*

MEDICAL MISSIONS.

—Says Mrs. Isabella Bird Bishop: "I think it is not fully recognized that every system of medicine prevailing in the East is connected with sorcery, demonolatry, and witchcraft, not to speak of brutal and torturing treatment, and the thousands of lives an-

nually imperilled and lost. There is a close connection between medicine and extraordinary superstition and wickedness; and the sorcerer is summoned on almost all occasions, or the wizard, or some prophetess, who professes openly to being in league with spirits of the world. Sickness is supposed to be the work of demons, and the sorcerer is called in with his wand. And in comparatively enlightened Japan they believe the power of healing is connected with a divinity, and thus there is no worship more constant and continual, and no power possibly more believed in, in Japan, than that of Binzuru, the god of medicine."

—"You take the Bible to the heathen, and they spit upon it, or burn it, or throw it aside as worthless and harmful. You preach the Gospel to him and he may regard you as a hireling who makes preaching a trade. He may meet your arguments with sophistry, your appeals with a sneer. You educate him and he may change from a heathen to an infidel. But heal his bodily ailment in the name of Christ, and you are sure at least that he will love you and bless you, and that all you say will have to him a meaning and power not conveyed by other lips."—*Dr. Post, of Beirut.*

—First of all, as our societies gather in prayer-meetings this month, let us unite in hearty thanks to God that He has called an increasing number of medical women into missionary service these last years. Has the noble profession of medicine ever made a nobler contribution to the good of our race than through these bands of healing women, gone abroad into lands of darkness?—*Woman's Work for Woman.*

—Twelve years ago the representation of the London medical schools in the mission field was close on *nil*, but today the London School of Medicine for Women has 31 representatives abroad, the London Hospital Medical School has 17, St. Bartholomew's 10, St. Thomas' 5, University College 3, while

6 other London medical schools have each 1 or 2.—*Medical Missions.*

—The Church Missionary Society is sending out 8 medical missionaries this year, whose faces appear in the October *Intelligencer*, and an exceptionally fine looking company they are.

—The governor-general of Algeria has given the charge of a medical mission in the mountains beyond Biskra to a woman graduate of the University of Paris, Miss Chellier; her chief work will be the care of the native women and children, and she has already gained experience by making two successful journeys into that part of the country, placing trained nurses at the various stations.

—The deaconess movement first took hold of American Methodism at the general conference of 1888, less than 10 years ago, but it has spread like a flame of holy fire until almost every nook and corner of our Zion are affected by it. The official duties of a deaconess are: "To minister to the poor, care for the sick, provide for the orphan, comfort the sorrowing, seek the wandering, save the sinning, and, relinquishing all other pursuits, to devote herself to these and other forms of Christian labor." Was a more Christ-like mission ever designated in terser or more expressive and winning terms?—*Methodist Christian Advocate.*

—The Chicago Deaconess Aid Society supports 20 deaconesses, who give their entire time to what may be termed practical Christianity, namely, visiting and caring for the sick, caring for homeless little children, and the helpless aged. The worthy poor are assisted in finding work, and food and clothing are given in emergency cases.

UNITED STATES.

—The N. Y. *Times* is authority for the statement that during the "hard times," 1893-'96, by certain men of wealth not less than \$121,000,000 have been given in the United States to found or endow such public institutions as

colleges, libraries, museums, hospitals, etc.

—According to the *Examiner* Rev. R. S. McArthur figures it out that it costs the Baptists, on an average, but \$209.43 for each missionary, natives included; the Methodists, \$269; the Presbyterians, \$309.50, but the Christian Alliance, \$499.10, tho Dr. Simpson, the head of the society last named, has been claiming that his work far excelled in the matter of economy.

—We easily forget that not a few organizations, which are not missionary in name, are indispensable to the work abroad; the Bible societies, for example. It will also be a surprise to many to be told that the American Tract Society, for twenty-five years, has donated \$100 annually to a single mission, that of the Lutherans (General Synod) at Guntur, India.

—Think of it! A camp meeting of 2,000 Christian Indians held in South Dakota a few weeks since. That "Mission Conference" consists of representatives from all the Congregational and Presbyterian Churches among the Sioux of North and South Dakota and Nebraska, and the membership includes the pastor of each church, its deacons or elders, the clerk and treasurer, and one delegate; also from the woman's missionary sewing society in each church, the president, secretary, treasurer, and a delegate, and from the Y. M. C. A. and Christian Endeavor Society of each church the same representation. The questions discussed were such as these: How to increase the interest of believers in the study of the Bible; What can be done to decrease the mortality of the Indian race? The education of our children; How the Gospel may be most speedily brought to bear upon the heathen mind; The self-support of our Indian churches. The Indians were very active in these discussions. The churches represented have their 2 native missionary societies for the carrying on of work among the more heathen of their own people, es-

pecially west of the Missouri, and in North Dakota and Montana. The 11 Indian Congregational churches contributed \$1,056 during last year; and the 23 Indian Presbyterian churches, \$1,041. Besides supporting their own native missionaries last year, the Congregational Indian Native Missionary Society gave \$300 to the A. M. A. All of which indicates plainly that to the red man genuine goodness is possible, even this side of the grave.

—The Methodist Church now expends about \$9,000 a year in mission work among the Indians, among whom it supports in whole or in part 29 missionaries, and has 1,513 Indian members and 436 Indian probationers. There are 31 missions, of which 18 are in Michigan, 5 in New York, 2 in California, 2 in Washington, 1 each in Minnesota, Montana, Oregon, and Wisconsin. The mission among the Navajos in New Mexico has been transferred to another church.

—Mr. Edward Marsden is a Tsimpshean Indian of southern Alaska, and is not an Eskimo, as *The Outlook* lately stated. He is by trade a steamship engineer and machinist; and, since he graduated from Marietta College in 1895, has been studying theology and law in Cincinnati. Next spring he returns to Alaska as a preacher, educator, and adviser to his people.

—Prof. J. W. E. Bowen, of Gammon University (colored), Atlanta, Ga., has lately written an article, full of sparkle and force, in behalf of the higher education of the negro, whose burden is that we can not settle this question by the color of the skin. Do with Africans as with Americans, English, Germans, French—give them a chance.

—The Methodist Church has in the South 18 colored conferences, with over 1,700 preachers and over 260,000 members and probationers, and expends for them this year, \$43,545.

—Rev. John F. Purser, missionary at New Orleans, writes as follows: "My

heart has been greatly rejoiced by the conversion of 5 Chinamen in our Chinese mission school. I baptized 3 two weeks ago, and will baptize 2 more to-morrow night. Large crowds witnessed the baptism. These Chinamen belong to the better class—3 are merchants, and they give the most satisfactory evidence of their conversion. In the same letter Dr. Purser alludes to arrangements now being made by which 100 Chinese boys are to come from Hong Kong, China, to New Orleans to receive an English education.—*Mission Journal*.

—The Disciples are rejoicing that in their missionary giving the \$100,000 mark has at length been passed. During the last four years there has been a gain in the receipts of more than \$40,000.

—While the Methodist church is endeavoring to pay its missionary debt of \$100,000 by a subscription in shares of \$20 each, Bishop Hartzell writes from Africa that he and his wife will each take one, "the Congo mission conference, few in numbers, but mighty in faith and sacrifice, will take 2, and Liberia, struggling in her poverty to help herself will take 5 shares—9 in all from Africa."

—Recently there arrived in Chattanooga 21 Mormon missionaries. It is said Chattanooga is the headquarters of about 400 of these emissaries of Mormonism, whose whole time is occupied in house to house visits, proselyting among the mountain people of Tennessee, Kentucky, Alabama, North Carolina and Georgia.

—Be it known to all the saints that the Roman Catholic "Non-Catholic Mission Work" now has no less than 15 groups, or bands, of priests at work night and day, North, South, East and West, to capture this land for the Pope. And this is the prayer they are bidden to put up: "O Immaculate Virgin, Mother of our Lord Jesus Christ, Mother of Grace and Queen of the Kingdom of thy Son, humbly kneeling

before thee, we beg thee to have a special care of this country in which we live. It was once dedicated to thee, and it by right belongs to thee; all its children are thy children. Again do we consecrate it to thee, again do we dedicate it to thee as thy own. We place under thy protection all our brethren, those multitudes who know thee so little, or who know thee not at all. May thy prayers bring back these blinded ones to the light of the true Faith! May thy intercession lead us all to a closer union with thy Divine Son!"

EUROPE.

Great Britain.—While in the British Isles there is an ordained minister to 1,088 of the population, the proportion in heathen and Mohammedan lands is one missionary to about 220,000.

—By the British and Foreign Bible Society a staff of 660 colporteurs are employed in carrying the Scriptures to remote districts in France, Belgium, Germany, Austria, Hungary, Roumania, Servia, Bohemia, Italy, Spain, Portugal, Poland, Russia, Siberia, Central Asia, Turkey, Greece, Crete, Cyprus, Asia Minor, Syria, Palestine, Arabia, Egypt, Algeria, Morocco, the Canaries, South Africa, the Mauritius, Persia, India, Ceylon, Malaysia, Sumatra, Java, Borneo, Celebes, China, Japan, Korea, South and Central Africa, the West Indies and British North America. The greatest work is being done in Russia and Japan. Dr. Cust has prepared a most interesting and remarkable table showing the languages and dialects added to its list of translations by this society between 1837 and 1897. The number is 196, viz., 23 European, 63 Asiatic, 32 of Oceania, 60 African, and 18 American and West Indian.

—The Church Missionary Society sends out this year 85 new representatives to the foreign fields.

—The restrictions as to marriage which Bishop Ingram thinks it would be wise to impose in West Africa, have

for the past 20 years been rigidly imposed and cheerfully endured for the work's sake in the Uganda Mission. The conscientious and persevering patience of the missionaries through the long years when it was not thought safe for women to join them in the field have not attracted much attention from the outside world, but they have been noted by the committee with thankful appreciation. The latter have never thought that celibate missions were in themselves preferable either in Africa or elsewhere, and they have desired both for the welfare of the missionaries, and in order that Christian family life might be exemplified by Europeans in Uganda, to remove the restrictions at the earliest possible date. Some of the considerations which had weight when the restrictions were imposed, remain to-day unaltered. Others, on the contrary, have been within the past few months, and are being every day, greatly modified. On reviewing the question under the new conditions, the committee have decided to relax their prohibition about a year hence, and the special regulations which will be applied, when the time arrives; have been sanctioned and communicated to the mission.—*Intelligencer*.

The Continent.—The *Société des Missions Évangéliques de Paris* had recently the joy, for the third time, of ending its financial year without a deficit. Not only have the resources for the special work of the Zambesi and Madagascar abounded, but the gifts for the general work have been increased to 24,000 francs above those of the previous year. The whole amount received was 629,000 francs.

—The Belgian Missionary Church has grown in ten years from 26 churches to 52, from 17 pastors to 30, and the budget from 130,000 francs to 176,000, while 17 new places of worship have been built.

—The year 1896 marks a development of some importance in the home department of the Swiss Romande Mission

since the Intercantonal Pact for Mission-work, sanctioned in 1895 by the Synod of the Free Vaudois Church and the Presbytery of the Free Church in Geneva, has also been adopted by the Synod of the Independent Church in Neuchâtel. The association therefore, of a third church with those two already engaged in foreign work, has necessitated the revision of the *Traité d'association* of 1883 and the introduction of a new element into the Romande Committee; in accordance with a law recently framed, this is, for the time being, composed of seven delegates from the Vaud canton, six from Neuchâtel, and two from Geneva. The foreign department of the Society's work also displays evidence of progress. By the native church in Lorenzo Marques, which with its annexes numbers nearly 900 converts, there was recently handed to the Swiss agent a purse of 500 francs, or to speak more correctly, a tobacco-pouch containing that sum in farthings! Lorenzo Marques is beginning at length to taste the sweets of restored peace; the assertion of Portuguese power, unhappy in its action, has proved beneficial in its effect, Heathenism in the overthrow of Goungounyane has been stript of its prestige, its elements have lost their cohesive force; trouble, in this wide sphere, has opened many new doors and softened many obdurate natures. As if an anticipation of such an emergency, a larger number than usual of candidates have been led to offer for foreign service—13 in all.—*Intelligencer.*

—At the end of the last fiscal year the Unity's Elder's Conference, which has charge of the foreign missions of the Moravian church, found itself facing a deficit of \$29,009, though the most scrupulous economy had been exercised. The missions of these were thus in a critical condition, but in the exigency, Mr. J. T. Morton, of London, England, a Quaker, offered to pay the entire debt on condition "that no retrenchment be made at any point in the mission field."

—Since 1884 the friends of Foreign Missions in Protestant Germany have contributed \$1,125,000 towards the maintenance of Christian schools in heathen lands.

—The German Relief Society reports an income of \$90,000 in contributions, of which \$40,000 were at once devoted to the relief work in Armenia, and the same amount will be used for the establishment of homes for 700 Armenian orphans. Female physicians will be sent to Oorfa and Van.

—The "Pilger" Mission (St. Chrischona), whose institutions are located on a hill of the Black Forest, near Basle on the Rhine, and whose men are found as preachers, teachers and evangelists all over southern Germany, Austria, Switzerland and America, has again taken up the work of foreign missions by sending two good men to northern China. Others will follow in the near future.

—Luther Johannes, the son of Pera Johannes, the pastor of the Nestorian Lutheran Church at Vasyrabad, in Persia, will enter the mission college at Hermannsburg, in order to fit himself for future work in Persia. His father is a graduate of the college. Some families in Alsace have been his friends and supporters for years.

ASIA.

Islam.—Mr. Gladstone says (and pity 'tis, 'tis true): "The pain, shame, and mischief of the last two years in the eastern policy transcend entirely the powers of any language I could use concerning them. The sum is this: 1. A hundred thousand Armenians have been slaughtered, with no security against a repetition and with greater profit to the assassins. 2. Turkey is stronger than at any time since the Crimean war. 3. Greece is weaker than at any time since she became a kingdom. 4. All this is due to the European concert—that is, the mutual hatred and distrust of the powers."

—The Aintab hospital, bearing the name of Azariah Smith Memorial, is connected with the Central Turkey College. During the last year the number of free patients at the clinics has been 2,993, while in the clinic for women Dr. Hamilton has treated 861 cases. Including all out-patients and patients within the hospital, 20,964 professional calls have been made. As indicating the diverse nationalities that find a home in Central Turkey, it may be stated that of the 201 patients in the wards of the hospital, 123 have been Armenians, 60 Turks, 5 Arabs, 5 Koords, 2 Syrians, 2 Jews, and 1 Gregorian.

—A report received from Pres. Gates, of Euphrates College, Harpoot, Eastern Turkey, says that the total attendance in the departments has been 646, of whom 64 are in the college proper, 81 in the high school and 801 in the intermediate, primary and kindergartens. This is an increase of nearly 300 over the maximum attendance at any time previous to the massacres. For tuition and board of pupils the college has taken \$3,307. The girls' department, with an attendance of 428, is carried on in hired buildings, as all of the buildings of that department were burned two years ago.

—From Oroomiah, Persia, Mr. Blackburn reports that as fruit of the revival last winter over 400 have been added to the church, and about 200 more would join at the next communion. This is the largest accession in any year since the founding of the mission.

—The Boys' School at Teheran closed a prosperous year on June 8. Of its 134 enrolled pupils, 70 were Moslems, 50 Armenians, 13 Jews, and 1 Zoroastrian.

—The new German church at Jerusalem, which has been in construction for some time, will be completed next year. It will cost about £40,000, and will be the most imposing Protestant

church in Jerusalem. It is reported that the German Emperor will visit the Holy City for the purpose of opening the church.

India.—Not long since in an address given in London Mr. James Bryce gave his impressions of religious work in India, and declared that the longer one stays there the more evidence one has that the future well-being of this country, and above all the extension, permanence and quality of British influence depend largely upon the progress of missions.

—For eight years in succession the growth of the poppy in India has not prospered. The Indian Government, in the first instance, fell back upon the reserve stock laid up at Patna and Ghazipur against unfavorable seasons. As no favorable season appeared, all the reserve was swallowed up in the endeavor to put on the market as much as would keep the sales up to the ordinary standard. Thereafter, the crops still continuing to be deficient, a larger acreage of cultivation was secured, but without avail. The cultivators were stimulated to do their best by an increase of an additional rupee per seer, but all in vain. The deficit this year amounts, according to the Indian Government statement, to Rs. 419,000, and a Government estimate for next year is that there will be a loss amounting to Rs. 1,130,000.

—Among the 1,000 temples in Brindaban there is one built by two rich bankers of Mathra at a cost of \$2,250,000. The food of the idol costs \$15,000 yearly, and other expenses amount to \$12,500. The managers of the temples in Brindaban are determined that no Christian place of worship shall ever be built there. They kept out the Mohammedan mosque during the 800 years of Mussulman rule. Six years ago the Methodist Church began work in Brindaban, and now the presiding elder of Agra district, Dr. J. E. Scott, of which it is a part, has 15 appointments.

—The Christian Alliance has 18 mission stations in India, divided among the states as follows : 8 in Berar, 5 in Guzerat, 4 in Khandesh, 8 in Bombay.

—At a recent anniversary meeting of the London Missionary Society the Rev. I. H. Hacker of Neyoor, Travancore, asked his hearers to look at the results of mission work with the eye of the prophet, who saw the king's chariot stopt by the floods of rain, and not with the eye of his servant, who only saw a cloud like a man's hand. The promise of ultimate success in India was that "Christ is there." The influence of Christ's teaching is swaying, molding, and guiding the lives of men, and they are almost unconscious of it. In this connection he told of a native judge who scorned the idea that the missionaries could ever convert such as he to Christianity. "No," was Mr. Hacker's reply to him ; "I may not get you, but my sons will get your sons, and my daughters will get your daughters."

—Since last November the Bishop of Tinneveli has been permitted to confirm more than 2,000 native Indian converts.

—The experiment of the Leipsic Mission in buying large tracts of land and settling on them persecuted and impoverished Christian pariahs is imitated by the Basle Mission on the West Coast, the Scotch Mission in the Sengelpat province, and the Propagation Society in Trichinopoly.

—Ma Hnin Aye, the old Burnese lady of Tavoy, who has recently given 5,000 rupees to the Baptist Missionary Union for the use of the Tavoy Burman mission, died May 20, aged seventy-nine years. She had been in feeble health for a long time, and for nearly two months confined to her bed awaiting her release.

China.—The Baptist Missionary Society of London, in addition to maintaining one of its missionaries while engaged in the preparation of Christian

literature for China, has also decided to make an annual grant of £100 for the same work, and expresses the hope that other missionary societies will help in a similar manner.

—"We may safely estimate," says the Rev. J. Hudson Taylor, the founder of the China Inland Mission, "that not less than 15,000 to 20,000 souls have accepted Christ through God's working with us during the last thirty years."

—In the China Mission of the English Presbyterian Church there are 18 ministerial missionaries, 11 medical missionaries, 4 missionary teachers and 22 agents of Women's Missionary Association. The communion roll has risen during the past year from 4,650 to 4,946. The total membership, including adults and children, is 8,621. There are 15 native pastors supported entirely by their own congregations. There are 53 theological students and 47 native preachers.

—Mr. Whittemore writes of the Whang Hai Doh section of the Pyeng Yang field : "Last October there were reported from that province 8 churches, or better, congregations. To-day, there are at least 23; more than all those connected with the whole station last year."

—The Wenchow Mission of the United Methodist New Connection Church has increased fourfold in five years, and has now 7 circuits, 100 chapels, 1,804 members, and 649 probationers. Last year 200 members were added.

—In Manchuria the Scottish United Presbyterians and Irish Presbyterians join in building up one church. Already there are : 1 native pastor, 17 elders, 165 deacons, 63 chapels and 41 other places of worship, 5,802 members and 6,300 inquirers. The contributions were £700 last year.

—Mr. Denby, the United States Minister at Peking, has achieved another victory for the cause of missions in

China. The Chinese Government has hitherto maintained that, however willing, it was unable to protect fully those foreigners who go far into the interior of the country. Mr. Denby has persistently claimed that it was able to do so, and was bound to do so; that missionaries, or any other foreigners, have a right to go where they please in the Empire, and to expect full support of the Chinese Government wherever they may be. Almost more important than this is the privilege he has secured for them of purchasing land. Hitherto this has been denied, and foreign property has been held in the names of Chinese. Now they are free to buy and hold property in their own names. Another scarcely less important concession is the promise that governors who prove themselves careless about the enforcement of law shall be adequately punished, not merely removed from office and made to pay a fine often little more than nominal.—*Independent*.

Korea.—Dr. H. N. Allen, who has been nominated for United States minister to Korea, was one of the first missionaries sent to that country. He is a graduate of the Ohio Wesleyan University, and in 1884 he went as a medical missionary to China under the auspices of the Presbyterian Church, and about a year later began work in Korea. During President Harrison's administration he was in this country for two years in charge of the Korean embassy, and later was appointed secretary of the United States legation in Korea, which position he has since held. He had charge of the Korean exhibit at the World's Fair in Chicago.

—The Korean Christians of Gensan, in response to an account of the suffering in India, brought generous contributions to Mr. Swallen. One man brought \$10—a very large sum to a Korean. Another, whose wages are \$10 a month, brought \$2, and his wife sent her two wedding rings, which in Korea are always worn in pairs, never singly. These rings are heavy and

made of silver and, with a silver hair-pin, constitute the chief ornaments which an average Korean woman possesses. The type of Christianity in Korea may be judged by the fact that many wedding rings as well as considerable money have been sent from Christians in the northern field down to Seoul to be used for relief in India.

Japan.—The Japanese are very fond of music, but our Western music is most inharmonious to them. However, as their music is just as unpleasant to us, we are quits on that question. Some of them have changed their opinions of late years, but they used to say, "Children, coolies and women may find pleasure in European music; but an educated Japanese could never tolerate it." That is something like the opinion of the natives of India, whose mournful *bhajans* sound so monotonous to us. "The English," they say, "have done a great deal for this country; they can do almost everything better than we can, but they can never excel us in music—never!" The Japanese ladies, like those you see in pictures, are very carefully taught, and greatly enjoy singing and playing for their visitors.

—Rev. Henry Topping writes in *Gleanings*: "We have recently adopted the envelope system of weekly offerings. We are much pleased that so 'foreign' a custom should be so graciously adopted; and particularly, that the regular passing of the collection bag should be acquiesced in, for the Japanese shrink from publicity in giving money as they also do in receiving it. They regard such publicity as vulgar, fit only for the shops. Their sense of propriety prefers rather that their salary be handed them in a sealed envelope without remark, or, better yet, left where they will find it. Therefore we rejoice in such evidence of their willingness to become a separate and peculiar people for Christ's sake."

—The proprietor of a large coal mine, where 800 people are employed, has invited a Lutheran missionary to visit his

mine regularly and preach to his people. This man is not a Christian, but he furnishes a place for meeting, attends himself, and wants the men taught Christianity, because he says it will make them honest, obedient and virtuous. The uniform testimony of the missionaries is that the people generally are willing to listen to the preaching of the Gospel, and that there is very little open hostility.

—Some proprietors of a silk factory in Yokahama, Japan, where over 100 girls are employed, desired a Bible woman to come to their factory to hold religious services, saying they would gladly give one hour morning and evening for daily prayer and Bible readings with the girls.

AFRICA.

—Whoso would watch the signs of the times for the Kingdom as touching the Coptic church in Egypt, will do well to read an article in the *Contemporary* for May, by "A Coptic Layman," entitled, The Awakening of the Coptic Church.

—Bishop and Mrs. Hartzell left Liverpool October 2d, for Cape Town, South Africa. After spending some time in the study of the Wesleyan mission and educational work in British South Africa, it is their intention to proceed overland to the seat of the Methodist missions on the East Coast at Inhambane, visiting on the way the Transvaal, and thence into Portuguese territory, where our missions on Inhambane Bay are situated. It is the plan of the Bishop to be in Monrovia by February, 1898, in order to hold the Liberia annual conference at that time. After visiting the missions of the West Coast again, and examining their progress since his former visit, we hope to hear his report from the field and his plans for future work.—*Pittsburg Christian Advocate*.

—The Christian world justly admires the courage and Christian devotion of Bishop Taylor and the men

associated with him in the attempt to establish industrial missions in Africa. We would by no means fail to give them their due meed of praise, tho their proposed method of operation never commended itself to our judgment. But we have often been told that the scheme on which the good bishop planned to prosecute his evangelistic work ought to displace the methods heretofore adopted and now in use by most missionary boards. Not a few individuals and churches have withdrawn their support from the older organizations in order to contribute to this new effort, which seemed to them so economical and effective, and was prosecuted with such heroic faith and confidence in God. But experience must decide as to what is wise and economical. It is a question of methods. Certainly, in answer to that question, facts should be made known. It is with no desire to discredit what has been done, but solely to aid our friends in judging as to the best methods for prosecuting the work of evangelizing the world, that we call attention to facts recently presented from the most reliable source in reference to Bishop Taylor's industrial missions in Africa. Bishop Hartzell, of the Methodist church, the successor of Bishop Taylor, has just made his first tour of these industrial missions, and he reports the results as he now finds them, 10 years from the commencement of Bishop Taylor's work. Within that period 50 stations have been opened and 88 missionaries sent from foreign countries, most of them from America. Bishop Hartzell states that "the results have, as a whole, been disappointing," and he gives the following facts. The expenses of the stations were far beyond anything anticipated, and many of the missionaries sent out proved themselves unfit for their work. Only 13 of the 88 persons sent out 10 years ago are now in the field—4 preachers, 1 layman, and 8 women. Some have gone to other churches, but most of them have returned home. Of the

50 stations opened, 29 are said to be occupied, but of the 29 "fully one-half are doing but little." As to the outcome of the industrial work, Bishop Hartzell states that coffee raising was depended upon largely as a source of income, but of the 45,000 or 50,000 coffee trees planted, "scarcely 15,000 have been saved from being choked to death by grass and bushes," and that after careful inquiry at the 29 stations now occupied he finds that the total amount of coffee sold will not exceed \$200 worth.—*Missionary Herald*.

—Mr. Charles Reeve, who has initiated a mission upon "faith lines" at Poona, is now traveling through the Australian colonies, calling for recruits willing to accept service on such terms, and scores are volunteering. Mr. Reeve returns to India at the end of the year with a strong contingent of laborers, male and female, accompanying him.

—The Paris Missionary Society is working in South Africa in Basutoland, east of the Orange Republic. There are there 23 French missionaries, 3 native pastors, 250 catechists and teachers, 16 stations, 140 out-stations, 15,000 adult Christians, and 7,500 school children. The Bible was translated into Sesuto by Casalis, Mabilie, and Ellenberger, 1849-76. Last year a manual training school was opened by the mission, where young Basuto are taught useful trades. Chief Lerothodi was so much pleased with this new enterprise that he assented his people \$20,000 for the building of another such school, which will be placed in charge of the missionaries.

—The workers of the Society for the Propagation of the Gospel experience much difficulty from the debasing effects of the system of witchcraft on the people of Kaffraria. From a very interesting account of their missions in that country, we quote the following: "Any sickness which is at all persistent or unusual is, I believe, supposed by the heathen Kaffir to be the work of some individual who is trying to de-

stroy him, and it is then that recourse is made to the witch-doctor to discover and to punish the supposed offender. The wizard who causes the evil is generally credited with certain agents by whom he can work vast evils amongst his fellow-beings. One of these agents is the baboon, who is called at night to perform various errands of mischief in the kraal of the offending person. Another is the lightning-bird, through whom the wizard can control the lightning. Another is the Tikoloshe, who is a small evil spirit in the form of a dwarf."

ISLANDS OF THE SEA.

—The following statement recently appeared in an English paper: To avert the ruin which threatens, where it has not already overtaken, Evangelical missions in Madagascar under Jesuit intolerance, 5 distinguished French Protestant pastors and professors have gone out, and are expected at Antananarivo about this time. The Free Churches of France united with extraordinary enthusiasm to send them forth, pledging themselves at the same time not to neglect any of their existing missions. M. de Seynes, president of the Paris Society for Evangelical Missions, declared to a crowded meeting that while the revolt of Fahavalos showed the risks of civilizing barbarous natives, a worse insurrection threatened Frenchmen in Madagascar—an insurrection against justice, the rights of conscience, and the faith of treaties. The outrages of the Jesuits, as reported by MM. Kruger and Lawga, and the loyalty of the British missionaries to the new French régime in the island, have produced a strong impression on members of the Senate and the Chamber of Deputies.

—Aneityum at the South, and Santo at the North, about 400 miles apart, are the poles of the New Hebrides Group. Work first began on Aneityum fifty years ago, and success was great. Northward, island after island, has the mission grown. One of the latest stations founded is that of North Santo, where a Mr. McKenzie is settled, and here too the work prospers, and 12 converts have recently been baptized.